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CHRISTIANIZING CHRISTIANITY

IT IS difficult to get away from the appeal of numbers. And yet, according to Scriptures, God weighs, rather than counts. With Him deliverance is possible, "whether by many or by few." He can do with three hundred, whose hearts are fully set, what He will not do with thirty-two thousand who think more of personal safety and fleshly pleasure than of the cause of God.

In the early Pentecostal revival there were epochs in which numbers were added and then there were epochs in which only quality was improved. In one epoch one hundred and twenty Christians were sanctified, in another three thousand sinners were saved. And in yet another a company of sanctified Christians were blessed with so great a bestowment of empowering grace that the very place of their meeting was shaken by supernatural power.

And who can tell when the greater good is being accomplished? May it not be that just as much has been done when the quality of a certain number of Christians has been improved as when their number has been increased? Dare any say that the sanctification of a believer means less to the salvation of the world than the conversion of a sinner?

Take the situation right now: Forty-five million people in America call themselves Christians! What does that mean? Rather what might it mean if the Christianity of all were really Christian? Suppose that everyone who has named Christ would really depart from iniquity. What would this mean to politics? to business? to the schools? to the home? and to the unconverted and heathen worlds?

But how likely men are to take conviction for conversion, profession for possession, church joining for a change of heart, and water baptism for regeneration! How readily do men drift into that class which "Having a form of godliness, deny the power thereof!" And when a church is dominated by those who never have known or have lost the vital power of salvation, it ceases to be a force for the promotion of the kingdom of God in the world. And when an individual ceases to know and enjoy the conscious presence of God from day to day his religion becomes irksome to himself and undesirable to those about him. Christ must truly be crowned within us before we can properly ask others to own Him as King.

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EDITORIAL COMMENTS

The greatest battles are not fought on earthly fields, but in the secret grounds of the heart life. And the closet tests are not those proposed by the zealous evangelist, but rather they are those to which our own spirits put us when they inquire of us whether we really live up to the inner meaning of our profession. The two following quotations taken from The Canadian Free Methodist should be read three times by everyone of us:

If, on hearing of the fall of a brother, however differing, or severed from us, we feel the least inclination to linger over it, instead of hiding it in grief and shame, or veiling it in the love which covereth a multitude of sins; if, in seeing a joy or a grace or an effective service given to others, we do not rejoice, but feel depressed, let us be very watchful; the most diabolical of passions may mask itself as humility, or zeal for the glory of God.—E. CHARLES.

Love taketh up no malign elements, its spirit prompteth it to cover in mercy all things that ought not to be exposed; to believe all of good that can be believed, to hope all things that a good God makes possible, and to endure all things that the hope may be made good.—J. H. THOM.

The Preacher's Magazine, published by the Nazarene Publishing House, is proving to be a splendid help to preachers in their work. A preacher in Washington state, sending in one dollar for a year's subscription, says: "I have read every back number I can get hold of." Methodist Evangelist Fred Ross of California, says it is the best in the field.

The following from Hugh A. Studdert Kennedy in the Century Magazine, under the heading "Tunnels" is worth a second reading:

I remember, years ago, a short editorial, apropos of some notable and particularly pitiable case of suicide that appeared in one of the London papers. It was entitled "Tunnels." I recall very little about it, save that it aroused much comment, and contained this one great thought: "If only people would realize when they are passing through a hard time, no matter how hard, that they are merely passing through a tunnel, and that to jump out of the train in the middle of the tunnel neither mends nor ends anything, but only adds to the toil and the tears, and postpones what is, in any case, inevitable: an ultimate re-emergence into light." Those are not the exact words, of course, but so it was in effect. The simile has always seemed to me a strikingly just one, for it holds every way. The longer, the darker, the more sulphurous the tunnel, the more certainly is a leap from the train a leap from the

frying pan into the fire. At that moment, for us, there is no better role.

The gospel of Jesus Christ is the gospel of a person, and that person is able to make good all the promises which His representatives propagate concerning Him. But attempts to plaster abstract virtues onto people have always failed. This is quite forcibly illustrated by the following quotation from John Adams which recently appeared in The Friends Herald:

Helvetius and Rousseau preached to the French nation liberty, until they made them the most mechanical slaves; equality until they destroyed all equity; humanity until they became weasels and African panthers; and fraternity until they cut one another's throats like Roman gladiators.

SANCTIFICATION IN THE SECOND CHAPTER OF ACTS

THERE is no doubt that Wesley was correct when he said that the devil especially hates the truth that men can be sanctified wholly now by faith. And this is nowhere more manifest than in the manner in which men seek to interpret the second chapter of Acts. For while one may say that the disciples were not regenerated until the Holy Spirit came upon them in that upper room, and another may say that they were both regenerated and sanctified before that time, there is no interest in the argument until yet another comes to affirm that they were regenerated before that time, and that they were sanctified wholly at Pentecost. Thus it appears that opposers of cleansing from inbred sin are somewhat like the idiotic boy who found the huge crack in the black soil of a dry Texas cotton field and proceeded to jump first to one side of it and then to the other. And when asked what he was doing, he said, "The earth is coming apart and I can't tell yet which is going to be the bigger piece."

But why all this jumping around and straining for an unnatural interpretation? The Acts is a continuation of the Gospels, and in the fourteenth chapter of that Gospel which is right up next to the Acts, our Savior promised to pray the Father that He might send the disciples another Comforter. And every intelligent reader finds fulfillment of that promise in the prayer of Jesus which is recorded in the seventeenth chapter of John. And in that prayer in the seventeenth chapter, which is the prayer for the Comforter, according to the promise, Jesus prayed, "Sanctify them through thy truth, thy word is truth." And if that prayer ever was answered, it was answered in the upper room when the disciples were filled with the Holy Ghost, according to "The promise of the Father." So no intelligent reader can escape the conclusion that receiving the Comforter is getting sanctified and that getting sanctified is being filled with the Holy Ghost.

But perhaps someone will say that nothing is said about cleansing or purging in the second chapter of Acts. Well, we are not so sure of that. When John

the Baptist spoke of the baptism of Jesus in comparison with his own baptism, he said, "He shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11, 12). Now surely no one can read that passage intelligently without interpreting it thus: "He shall baptize you with the Holy Ghost (even fire), and will by this means thoroughly purge your hearts and burn up the chaff of inbred sin and fully possess your sanctified natures." But if Jesus ever thoroughly purged these disciples from inbred sin, He did it by means of the baptism with the Holy Ghost, and that baptism, according to the calculations of all, took place in the upper room on the day of Pentecost.

Now when the Holy Spirit came upon the pure, holy, spotless Son of God at the time of His baptism at the hands of John, He came in bodily shape and in aspect of ministry, "like a dove." And why thus? Because there was nothing in Jesus to purge away. But when that same Holy Spirit came upon the disciples in the upper room, He came in "flaming tongues like as of fire." And why thus? Because in coming into hearts in which there was impurity, He must come in purging and purifying power. If the disciples had been sanctified before Pentecost, then the Spirit had come upon them as a dove. But He came as fire to purge and cleanse and purify.

But if any still hold out against this reasoning, then we refer them to the emphatic statement of one "who was there when it happened"—Peter—who was accounted "a pillar" in the Church. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). This was a plain, clean-cut discussion of Pentecost, and the apostle says that at that time those who received the Holy Ghost had their hearts purified by faith. Whose word shall we take, if not that of a holy apostle who was one of the one hundred and twenty that received the experience in question? Did they receive *power* by means of that upper room experience? I believe they did, for it was the promise of Jesus that they should, and the results of their after life intimate that they did. But there is not such good authority for saying this as for saying they received *purity* for there are all the evidences for purity that pertain to power, and in addition there is the plain, unequivocal statement of one of the chief apostles and recipients of the blessing that they did receive purity. And, inferentially, since it was the case of Gentiles which was being especially discussed, Peter also bears witness that those receiving the Holy Ghost in His fullness in succeeding instances did and shall also be purified by the same means.

But of course, if our arguments may be considered valid and unescapable, as we ourselves believe them

to be, there is still the possibility of "jumping" back to the other side and saying, "Oh, well, perhaps that is true. But that does not prove that there is a second work of grace; for the disciples were not really regenerated until Pentecost and so they were regenerated and sanctified at the same time, even at that."

Now we cannot go into this other side of the question fully at this time, but we assert that the disciples were converted before Pentecost, and offer the following considerations in proof of the assertion: First, if the disciples were not converted, then Jesus Christ did not actually save anyone while in this world. And yet we have examples of His having forgiven sin, so pardon must have been granted without regeneration, and that must mean that it was an abstract matter without any experiential meaning (let him who will charge the Son of man with folly, I shall not join him). If the disciples were not converted before Pentecost, then Jesus Christ comforted sinners by assuring them that their names were written in heaven, and He actually sent sinners out to preach repentance and forgiveness to others, when they themselves had not repented or been forgiven. If the disciples were not converted until Pentecost, then the disciples were shallow and hypocritical when they "returned to Jerusalem with great joy and remained in the temple continually blessing and praising God." If the disciples were not converted before Pentecost, then the distinction Jesus made between them and the world, in His prayer in John seventeen, was entirely too strong, for He said, "They are not of the world, even as I am not of the world." If the disciples were not converted before Pentecost, then they did not receive the Holy Ghost at Pentecost, for in the promise of the coming of the Holy Ghost, Jesus said, "Whom the world cannot receive" (John 14:17), and no intelligent person can make that mean anything except that unconverted people cannot receive the Holy Ghost in the sense that Jesus was promising Him, in the sense that He prayed for His coming in John seventeen, and in the sense in which He did come as recorded in Acts two.

But thank God that the natural and correct way to read the Bible involves no such difficulties as we have encountered in the instances cited above. The disciples were regenerated before Pentecost, and they were sanctified wholly by the effectual work of the Spirit in the upper room at Pentecost. And, furthermore, the order of events in the disciples' case is the normal and usual order with all Christians. This drives us to the conclusion that Wesley was correct when he spoke of sanctification as "The second blessing, properly so called." By this is meant, we think, that although there is a sense in which one may say that he has received "a thousand blessings," there is that other sense in which on their high and significant plane, there are just two blessings—regeneration and entire sanctification—and that of these two sanctification is the second in order.

"GODLINESS WITH CONTENTMENT IS GREAT GAIN"

By Prof. A. S. London

CONTENTMENT is a crown that seldom kings enjoy. It does not come from some external thing that dazzles the eye, it is a heart product. It is the heritage of all and therefore cannot come as a result of our surroundings. It is a mark of Christian manhood and is the crowning work of the Christian soul. This heart product does not depend upon riches, fine homes, good positions, or a place in society where publicity is received. It can be in the life of the humblest person, and circumstances need not bar one from this state of Christian contentment.

A discontented person is a menace to himself and to others. He is not fitted for work or for rest. He is a curse to himself and to his neighbors. His life is in a spirit of unrest and turmoil. If such a character has a home, he turns it into a perdition, and all must suffer as a result of his discontented existence. This type of character disorganizes and destroys the machinery of the human body, and drives out the finer elements of the life. The short period of time that we are allotted here seems too short to be spent in living in a state of discontent.

Paul wrote to his son Timothy, "Having food and raiment, let us therewith be content." If one's bank account is large, and he has a good position, and is known far and near, it seems that there would be but little trouble in living a contented life. But how about the poor man who can hardly make ends meet? Is it possible for him to have something that can give him contentment? What about the poor mother with several children tugging at her apron strings day and night? Is it possible for her to live in a state of Christian contentment? Yes, for it was a poor man who wrote to Timothy. Paul was thankful if he had only enough to eat and wear, and he urges the followers of Christ to be content with a very meager supply. His message strikes at the root of the theory that in order to be contented one must have an abundance of things around him. His philosophy reduces one to the bare necessities of life, and then says: "Be contented." Is it not true that often the very atmosphere of gain destroys the spirit of contentment? Many times it is an atmosphere of chill and cold. When one has passed from an humble place in life to one of note and prestige, it does not always mean that he has left behind the things that produce discontentment in his life.

Godliness with contentment does not mean laziness. This is not the spirit of the true Christian. Indolence kills the spirit of achievement. Christian manhood can never be satisfied to wear the garb of slavery and heathenism. The contented life is the powerful life. It gives courage to work. It represents just the opposite of laziness. It never sanctions stupid indifference to the highest and the best things of life. These

are to be found only in the life of activity.

Godliness with contentment does not mean a life of ignorance. There is a contentment that is satisfied in its ignorance. God expects everyone to make the most out of himself and his opportunities. Every man is supposed to measure up to his gifts and take advantage of every opportunity that presents itself where by one may gain knowledge. Discontentment were far better than contentment in the life of a person where ignorance brings a satisfied condition. Any individual that becomes contented to learn nothing more, is of no service to the world. He had better be dead. Christ is the secret of the contented life. He can build the life to where the disturbing elements without do not molest. God's plan is to work on the individual heart and not on the surroundings. His plan is to make the life to be, rather than to possess. We try to improve *things* and in so doing live a discontented life. When one has eternal life he can say: "The life is more than meat, and the body than raiment." It is our privilege to trust in God until we can say with Christ: "Take no thought for tomorrow, for the morrow will take thought for the things of itself."

We should quit fretting about things and give more attention to our Christian structure. Quantity is secondary, quality is primary. Soul culture is the most imperial thing in the sight of God. It is our business to lay up treasures in heaven, and whether we live in a palace, or an humble cottage, we can be contented. True optimism is to be found only in the heart that is in proper relation with its Creator. Things about us may become our servants, and the value of the world to come in comparison to the world we are in causes us to live such a life that our surroundings lose much of their power to disturb. Our emancipation has come. We live for the Christ and pray, "Thy will be done."

Christ gave us a program for the present world. This is where we are battling. We are to find contentment in His service. The gospel helps us front life's burdens with courage, surmount its obstacles with hope, achieve its victories with humility, endure the misfortunes of life with serenity, and live the life that will transform defeats into victories. It is a life of song, not dirge. It is a life having Christ formed within you, the hope of glory. Christ in the life brings contentment. He gives inspiration. It is one thing to be contented with yourself and quite another thing to be contented with your surroundings. Christian contentment prepares the life to be happy in the midst of evil surroundings. The majority of people feel that if they can change their surroundings their happiness is secured. But this is not true. Money is a great power and when rightly used is a great force in the advancement of the cause of Christ. But money does not

produce contentment in the life. People may better their surroundings by having wealth, but that does not bring happiness. It comes from a different source. A bag of gold cannot cure a troubled heart. It has always failed.

Godliness with contentment is great gain, because it deals with the fountain-head, the heart. This is the proper method. This is God's method. It is not a process of dealing with one's surroundings. It strikes at the man himself rather than at where he is located, or with the wealth that may or may not be in his possession. This philosophy teaches that what a man is is of far more importance than what he has. The man is greater than his property. God has made no provision for His people to be wealthy. But He has

made provision for their poverty. His promise is: "As thy day so shall thy strength be." The prayer He taught the disciples to pray is: "Give us this day our daily bread."

Do God's will, follow His way, live according to His Word, and around the life will gather the halo of peace that will give contentment such as the world cannot give. Robert Stevenson, the great divine, once said, "If Thou wilt go with us to rest; if any awake, temper to them the dark hours of watching and when the day returns to us, our Sun and Comforter, call us with morning faces and morning hearts, eager to labor eager to be happy, if happiness shall be our portion. If our God will give us but that much, we shall wear the crown of an imperial contentment."

"CHRIST PERFECT IN US"

2 CORINTHIANS 12:9

By J. F. Knapp, D. D.

MY strength is made perfect in weakness." The road of Christian perfection has never been very extensively trodden by the world's strong people. To trust in human strength and wisdom is to shut the door against faith in God. George Mueller has been called the Apostle of Faith in the nineteenth century. Writing in 1895, sixty-nine years after his conversion and after millions of dollars had passed through his hands in answer to prayer, he says, "It is true that, moment by moment, I depend upon Him for it [faith], and that, if I were only one moment left to myself, my faith would utterly fail" (Autobiography, page 142). Entire dependence upon God is the price of Christian perfection as it is the price of all other spiritual blessings.

Christ wants to be made perfect in the believer. A very zealous and devoted missionary told of traveling eastward to New York city. On her way she changed trains and spent some hours in Washington. "Did you not visit the White House?" she was asked. "No," was the reply, "I enjoyed seeing the white house of Jesus Christ in my own heart."

"Whose house are ye," said the writer to the Hebrews, and Paul speaks to the Galatians, "My little children, of whom I travail in birth again until Christ be formed in you." Remember that *Christ* is never imperfect. He is as perfect in the believer as when He was here in the flesh, but just as His human body, until after the resurrection, hampered His Spirit in its deity, so our human frailties and infirmities hamper the perfect expression of His perfect life in us.

Cleansing from the carnal mind is the means by which Christ finds it possible to fully perfect Himself in us. That this cleansing entails a sacrificial death is suggested by the word *teleio* which is here (2 Cor. 12:9) translated "made perfect" and has the significance in classical Greek of a victim that is without

spot or blemish. The word "strength" is the well known *dunamis* and "weakness" is *astheneia* which is the exact opposite of *dunamis*, literally "strengthlessness," "sickliness" and even "diseased." In other words, "God's dynamite is manifestly perfected in our utter powerlessness."

What is the dynamite of God? We usually think of it as personified in the Holy Spirit, and correctly, but it is the same power, though a different symbol is used, when Jesus speaks of "life," since it was the "Spirit that raised up Jesus from the dead," and of which the Savior taught, when He said, "He that believeth on me as the scripture hath said, Out of his innermost parts shall flow rivers of living water (But this spake He of the Spirit, which they that believe on Him should receive)." If Christ is to be perfected in us, it will be through the power of the Holy Ghost which is the Master's life making itself felt and manifested despite our own lack of life, weakness and *spiritual disease*.

This perhaps gives us some clew to Paul's "thorn in the flesh" which, from the language of this text, seems to have been *astheneia*, a diseased condition and it was in just such a condition that Christ's powerful life could best be revealed. Not, mark you, by abolishing it, but by shining through it, and being made "perfect" in it. Note then:

(1) *Christ Perfected in the Believer Notwithstanding the Believer's Imperfection.* In this connection think of Paul's "Not that I have already attained, neither am already made perfect." Christ shines most brilliantly and His radiance appears all the more remarkable because of the diseased, faulty, and faltering human representative of His spiritual presence. See Him in the life of a Martyn or a McCheyne both of them burning out their physical energies before they are well into their thirties and yet the fragrance of

their Christ-possessed personalities being wafted down through the generations. See Him in the suffering years of a Bella Cooke or a Lizzie Johnson, prisoners to a hard mattress, unable to stand or to speak save in scarcely audible tones and yet winning souls, endowing missions and dying after years of helpless suffering as triumphant as an Isaiah or a Paul. Note, we do not speak of imperfections of the spirit in this connection, but only of those imperfections that are most palpable to the eye and most distressing to the natural man; imperfections of body and ability, that prevent even average success in the world. Our conclusion must be that so far as hindering the power of grace from being manifested, such weaknesses, diseases and imperfections are the means by which Christ, incarnated in the believer, is able to reveal Himself with the greater power and in the most marked manner.

Remember that whatever physical or other weakness we have, just so it is not sin, God can use it. Our own bluntness, our ungrammatical speech, our awkward walk or twisted smile, our ungainly appearance, our harsh and rasping intonations of voice, our unfortunate modes of expression, our unavoidable ignorance, our simple-minded acceptance of what others know to be false, our lack of education and outward culture, all these and many other defects, give Christ a chance, if we are utterly surrendered to Him, to say to us as to Paul, "My strength is made perfect in weakness."

Let Christ come into your discouragements. Hand over to Him your defective personality. Do not think because you stutter and stammer or are stoop-shouldered or lame, or have trouble with arithmetic, or are afraid in a storm, or shudder at the sight of blood, or tremble in the presence of an enemy, that God cannot use you. His use of you will be only measured by your surrender to Him. Your peculiarity is a chance for Christ. The perfect Jesus can and will reveal His perfection all the more strikingly with your own drab imperfection as a background.

(2) *See Christ Perfected in Our Lack of Perfection.* One of the most godly, sanctified men I ever met confessed to me that while he had not for years been guilty of a conscious sin there was never a day that he did not humbly acknowledge that in some particular he might have better improved his opportunities by word or action. The arrogance of some professing holiness people at this point is tragically amazing. They are like Kingsley's professor of whom F. W. Boreham tells in one of his essays. This learned savant had conclusively proved, as he supposed, that there were no such things as "water babies." Not long afterward he and his little girl were vacationing at the seaside and in the net that they were dragging they caught—what do you suppose? why, to be sure, a water baby. "It's a water baby," cried little Ellie. "Water fiddlesticks, my dear," said the professor, and he turned away sharply. "Now," said Kingsley, "if

the professor had said to Ellie, 'Yes, my darling, it is a water baby. It shows how little I know of the wonders of nature in spite of forty years' honest labor. So let us thank the Lord for all His wondrous and glorious works and try to find out something about this one.' " "If," said Kingsley, "the professor had talked like that, little Ellie would have believed him more firmly than she had ever done. But here he was sowing the seeds of doubt in the mind of his own child."

There is too much tendency among professors of holiness to disregard and underestimate their own shortcomings and inconsistencies and to tacitly suppose that because they have gotten a big manifestation somewhere which they called full salvation, therefore any evidences of carnality which may appear are only natural and not sinful. Thank God there is a fountain opened to the house of David for sin and for uncleanness, but woe to that man who stalks about in the leprosy of depravity which he seeks to cover with the worn-out robe of some past and gone blessing, or the flimsy tissue of a loud profession. If it is a "water baby," be honest with your wife, your children, your employees, your church board, your associates and say "Yes, I got mad, and I want you to forgive me. I disgraced my profession and dishonored my Lord and I am still a candidate where I thought I had been elected." Christ may be honored through the truth but never through a lie. To be long on doctrine and testimony but short on actual experience and character is to be a spiritual bankrupt, like a man with enough stock certificates to paper a room but with no cash or other tangible assets back of the beautiful paper.

And (3) *Christ is perfected in Christian Perfection.* This the very word "Christian" signifies. The purpose of being made perfect in love is not for *me* but for *Him* and *in Him*. Just because some Calvinistic interpreters have regarded this teaching as an *imputation* rather than an *impartation* of holiness is no reason why we should discard a large part of the New Testament which centers upon the truth of the believer's life "in Christ." The longing of every true child of God is to be as perfect a representative of the Savior as his human limitations will permit. Does it not dishonor Christ for His followers to show forth anger, malice, an unforgiving spirit, filthiness of thought or conduct—in other words, the works of the flesh? Then no man who really loves the Lord will be satisfied so long as the depraved nature continues to reveal itself in his life. A hunger for holiness is characteristic of every truly regenerated individual, and not to be genuinely grieved for the open or inward evidence of an unsanctified heart is to demonstrate a backslidden condition rather than a state of grace. A really spiritual person will sorrow more over any discovery of wrong within him than ever a convicted sinner sorrowed over his sins. And that he should

overlook such a condition and still remain in the favor of God is not thinkable. The lapses that have besmirched the cause of holiness have without doubt risen from an inner disregard of sinful tendencies, of some form of unchristlikeness, which had its root in a nature uncleansed, though the lips were orthodox and even radical.

Christ longs to hear through my ears, to look through my eyes, to speak through my tongue, to touch through my hands, to walk through my feet. There is only one great limitation to this life in the believer—that is carnality. Christian perfection is that divinely imparted grace which cleanses the soul from its inward depravity and makes possible through the power of the Holy Ghost, the fulfillment of Christ's present incarnation in my own daily living. As holiness people we have a doctrine which has challenged the deepest attention of all earnest Christians. The stumbling block which they have seen and hesitated before has been the unchristian lives of professing perfectionists. This stumbling block is taken out of the way when we let the Lord Jesus perfect His own life in us, so that we can truthfully witness with the great Apostle, who never was satisfied with merely naming a blessing but always in his personal testimony went to the heart of his experience and declared, "I am crucified with Christ," it is no longer I but "Christ liveth in me." The way to try your testimony is to find out what you mean when you say "Saved and sanctified," or "Baptized with the Holy Ghost." If you mean that Christ's life within you is no longer hampered by inward sin, that you no longer "live after the flesh," that you are "led by the Spirit of God," that you are "More than conqueror through him that loved us," so that to you, "Christ is the end of the law for righteousness to every one that believeth," then you are intelligent and truthful in your witness and your life is the exponent of your testimony so that Christ is perfected in the experience of Christian perfection that is yours.

CINCINNATI, OHIO

NAZARENISM BORN ANEW

By N. B. HERRELL

Nazarenism has a peculiar swing to it that marks it the world around. To try to substitute it is a tragedy. To reform this swing and tide under the guise of refinement and dignity, can only bring Nazarenism to a place that it will have to be born anew by some outside agency, or it will finally dry up and die out completely. If some Districts ever get out of the rut which threatens to become their grave, they will have to deport some of their preachers and import others. It takes more than goodness to make the work of God go, methods, tact, courage and leadership are indispensable. To be able to find the cause why God's work does not go forward is great, but, to remedy it and put the go into it is greater.

"JOY COMETH IN THE MORNING"

By ROY L. HOLLIENBACK

DAY is the emblem of joy and gladness; night the emblem of sorrow and sin. Nothing is more invigorating to a distressed mind or a tired body than to sniff the pure air of the morning. And what is more blessed to the holy heart of a servant of Christ than to meet its Lord in the morning watch, and enjoy an uninvaded hour of communion? It was in this contemplation that the Psalmist said: "My voice shalt thou hear in the morning."

"In the morning." Blessed words! They indicate the darkness passed, slumber over, new joys and tasks begun. The chill hours give way to the sun's warming touch; the deep silence of hours is broken, and tokens of life are seen and heard. And daybreak is always to the spiritual heart a reminder of that God who is "light and in Him is no darkness at all." When God shines forth there is no night. Let us think of:

I. *The morning of the world's creation.* Deep, silent, chaotic darkness had reigned. The earth, inanimate, was waste and void. But the slumbers of night and death were broken by God's voice, who spoke: "Let there be light!" His Spirit brooding over the face of the deep brought forth form, and light, and life itself; and out of this mass of chaos there came transcending beauty. A day of bliss and purity dawned. And, true to the language of our text, joy came; for surveying the works thus wrought, God pronounced them "very good." Joy awoke anew. "The morning stars sang together when the foundations of the earth were laid."

But the golden day did not long abide. Sin entered the world, and death by sin. Evening with its deepening shadows fell across the earthly horizon. Sable darkness and death spread their hideous pall over all the earth. And man, the crown of creation, groped in despair, with no distant light to guide him. But amid the deepest gloom and sorrow light broke forth again, casting its cheering rays to the ends of the earth. Behold,

II. *The morning of redemption!* Perhaps the world's darkest hour was just before this dawn. Superstition had befogged the hearts of men, and their night was fraught with terror. But with the suddenness of daybreak, and at a most unexpected hour of time, "those that sat in darkness saw a great light; and to them that sat in the shadow of death light sprang up." It was as if heaven removed its entire veil, and there came streaming forth floods of light to the fainting, pallor-stricken world. Angels broke the day with songs. A multitude of the heavenly host sang: *Gloria in Excelsis!* God suddenly moved His temple to earth, and in the person of Christ, "the tabernacle of God was with men." Effulgent light radiated from Him until all the families of the earth were blessed. "He was that true light which lighteth every man that cometh into the world." But another night came on—the night of His suffering. The Light of the world

faded for a brief moment when Christ was crucified. Night drew on—such a night for His followers as they had never witnessed. Their hearts all but sank within them beneath the shadow of the tomb. Their hopes were buried with Him. But their night was short. The day soon dawned, breaking the bonds of death asunder and securing the faith and hope of millions of earth's sons and daughters, until all who will may say in confidence, "Because He liveth we shall live also."

III. *The morning of the soul's conversion.* No less of omnipotence is required for this spiritual resurrection than was required to raise up Christ from the dead. And when the life of God in spiritual birth quickens the soul all is light. A new day dawns. Hear the wise man say, "The path of the just is as the light of dawn that shineth brighter and brighter unto the perfect day" (R. V.). Or contemplate the experience of the apostle who said: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Ah, soul in darkness and despair, move toward the light! By deeply repenting of the "works of darkness," and turning in faith to Jesus, you may know the blessing of a new-born day.

Then there is,

IV. *The morning of entire sanctification.* What joy to be able to sing in triumph with the poet:

*"The long, long night is passed,
The morning breaks at last,
And hushed the dreadful wail
And fury of the blast;
As o'er the golden hills
The day advances fast,
The Comforter has come!"*

Surely it is a morning when the Sun of righteousness arises with healing in His wings, and dispels the darkness of carnal night. He heals the fearful plague of moral corruption, bringing abundance of light and life to the soul. The deep horrors of soul-pollution give place to the joy and beauty of holiness. Dawns then a day of peace and victory such as the soul in its carnal state can never know. And this resplendent morning is His promise to all true believers—"to them that fear My name."

And still there is yet to dawn

V. *The morning of Christ's millennial kingdom,* when He shall shine forth in all His glory to bless all nations with the light of heaven. This will be a day-break following in wake upon the death-throes of the great tribulation. A fearful night will precede it—a night so dark that it surpasses any that have been before it. It is said by the prophet Joel, "The sun shall be darkened, and the moon shall be turned into blood, before that great and notable day of the Lord come." But praise our God! that day shall come; and with it peace and righteousness and "everlasting joy."

Zion shall become a praise in the earth, and "kings shall come to the brightness of her rising." These will be the days when heaven shall dwell on earth, for "God himself shall dwell with them and be their God." O child of the King! let the hope of this God's millennial Sabbath inspire you. Let all who with sorrow are oppressed watch for the breaking of the day: "Joy cometh in the morning!"

IN PARTNERSHIP WITH GOD

By PROF. C. A. MCCONNELL.

THE world at large—and some who bear the name of Christ—seem prone to grab greedily at every get-rich-quick scheme. If the name of a preacher of the gospel of Jesus can be secured, and the thought presented that the one tempted will be able to help God's cause out with the gain, covetousness is stirred and the conscience quieted. Satan himself is the originator of all proposals to get something for nothing. Yes, we say that salvation is free, and it is in the sense that our greatest possessions are too small to purchase it; but it cost heaven its Best, and it cost us all there is of us if we receive and keep it. It is well to consult a reputable bank in regard to alluring stock schemes. The business world knows that legitimate rewards come through investments in affairs which have behind them unshakable security and untarnished honor. That is the plane upon which God deals with men when He opens up to them the proposition of prosperity. And God's proposition to do good is not to be restricted to His universal providence which is opened to all His creatures. While it is true that nature produces enough for the sustenance of all her children we discover no line of equity in distribution; prodigality here and famine there, is a universal condition. No, our God proposes a business investment based upon Omnipotence and the honor of His immutable Word. For the investment of one-tenth our gross income He will declare us dividends that surpass even the glowing promises of the fakirs. And *God is able*, and *God is true*. He invites every man to try Him. Thousands have tried Him, and testify to the success of their investment. It is true that no man can bribe God's blessing, but no man can in faith honor God in obedience and fail of God's blessing. Especially is the wonder of this proposed arrangement seen when it appears that this invested tenth is to be used for the blessing of mankind. No wonder, as God sees the gospel of His Son languishing and the world still lying in the wicked one for lack of the tithe of those who call themselves by the name of Jesus, that He cries, "Will a man rob God? Yet ye have robbed me in tithes and offerings." Our God is no beggar; He is proposing to take us, by the way of the tithe, into partnership with Himself, and to put us on the directorate of the Bank of Heaven.

BETHANY-PENIEL COLLEGE,

BETHANY, OKLA.

THE CLIMAX OF REDEMPTION

By REV. URAI T. HOLLENBACK

THAT the redemption which is in Christ Jesus, and which has begun in the Christian's heart in this world, has much greater manifestations and unfoldings in the world to come, can be argued from dire necessity. In spite of what God does for us in this world there is much that is yet undone. Jesus gives us certain signs that point to a glorious climax of redemption, then He says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Complete redemption means that we are bought and restored back to the original position and condition in which God made us. Paul declares that we are sold under sin, i. e. we are in the pawnshop of sin. Suppose a clock has been pawned. It is put on the shelf awaiting redemption. When the money to redeem it is paid, it is brought out on the counter and examined, but found to be incapable of running and striking. The clerk first dusts off the outside; he then takes some cleanser and cleans and oils the inside; and when it is wound it will tick and run and strike as well as ever. So we are sold in the pawnshop of sin; we are unable to testify, shout and shine. We are dusty with worldliness. But the Lord has purchased us with His blood; He cleans up our outward life (justification); He then cleanses the heart (sanctification), and these removals of sinful hindrances to our souls allow the joybells to ring, the testimony-striking apparatus to operate; the ornaments of grace to shine, and some time He will take us out of the world to set us on the throne of heaven to whirl and shout, strike and shine forevermore.

We are yet weak and ugly, and physically in need. But we need not despair of help. We are exhorted to look up. The uplook is good. If in this life only we have hope in Christ, we are of all men most miserable, and if we have no hope at all then we are more miserable still. We cannot see the future but we can see present events that point to the future.

Christ says that when we see the fig tree putting forth leaves we know that summer is nigh at hand, "So likewise ye, when ye see these things come to pass," "then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:31, 28). For this day of redemption we should watch and pray, as a faithful servant looking for the return of his employer. If the superintendent is seen walking down the long corridors of the mill, every hand is busy. Those who thought there was nothing for them to do, find something to do at once. So the idle in the kingdom must be busy when Christ comes. No laying down on the job and saying, "The Master will soon be here, so why work?" No, we should work until He comes into the harvest field of lost humanity.

Look up! Yes, when the earth is trembling with the shakings of the earthquakes; when the political pot is boiling with international intrigue; when the

war dogs are turned loose upon the masses of the world, when the nations fall and shatter from their places in the sun, then, then "look up, for your redemption draweth nigh."

"Lift up the head." A downcast head means shame. We should so live and toil that we shall not be ashamed in that day. The man of one talent said, "We can do nothing as our master will soon return," and hid his lord's money. But the busy servant is the one commended and promoted.

To the sanctified soul there is an inward witness of the nearness of the redemption of the purchased possession of Christ—His saints. In the early spring if one should go to the woods and say to the oak, "Mr. Oak Tree, is spring coming?" His bark is cold and hard and he shows no signs of approaching spring. The same question applied to the elm would bring back the conclusion, "Yes, spring is coming, sometime, but it is a long way off." His bark is softer and not so cold. But suppose the question were put to the maple. In an ecstasy of delight the maple would answer, in tree language, "Surely spring is coming, for I feel the sweet, juicy sap running up and around under my coat." Thus the unregenerate churchman, when asked if the Lord is coming, says, in actions, if not in words, "I do not know anything about that and do not think anyone else does. It makes chills go through me to think of the subject." He lives as if the Lord would never come. Then the Christian who is still unsanctified when asked if the Lord is coming, answers rather weakly, "Yes, He is coming, I read it in His Word, I suppose the judgment is coming some time, and I am seeking to be always ready." But there are some people who have received the blessed Holy Ghost who has cleansed their hearts from all sin, and whose presence is warming their souls. These when asked, "Is Jesus your Lord and Bridegroom coming?" answer with a shout, "He is coming!"

CEDAR RAPIDS, IOWA

OBJECTIONS TO THE ALTAR SERVICE ANSWERED

By R. H. M. WATSON

As the altar service in the church has for a long time been condemned, not only by individuals, but by whole denominations, I began some time ago to investigate the objections. I was surprised to find that not a single person would say there was any harm in it; but multitudes said it was useless, it did no good. And some suggested that to continue a thing which does no good, and cannot do any good, shows a lack of good judgment and thereby weakens the influence of the minister and the church.

Now let us examine this objection by comparison: First, the bitter criticism and scorn at the altar service is not because it is an evil, or that there is any harm in it, but because it is a useless practice. Have you noticed that persons who are so bitter against the

altar service, and will criticize their own people for going to the altar for prayer, will not criticize them for going to the "movie"? Now I think it is generally admitted that the picture show, as it is conducted today, is one of the great evils of the day; yet a church member in good standing can go and lend his patronage and influence to a thing that is really doing great harm, without any criticism from his fellow members. But if he goes to the altar he is laughed at and criticized, not because there is any harm in it, but because it is useless.

Take again the tobacco habit: All admit that it is a bad habit. The very best physicians tell us it is one of the greatest health destroyers. All admit that it causes great physical injury, and that the worst form is the cigarette, but many people who are bitterly opposed to the altar service are habitual cigarette smokers, holding official positions in the church; and they are not criticized. But if the same person goes to the altar for prayer, he is criticized.

Now let us examine the purpose and practice of the altar service, and see whether it is useless or not. First, what is the purpose of having an altar service? I would suggest the following reasons: First, that those desiring to be saved from their sins should come forward and kneel, thus confessing publicly their need and their desire for a Savior. Such public manifestations are an insult to Satan, and a great uplift to the seeking soul. Secondly, when one comes and kneels at the altar, he manifests publicly a desire for all true Christians present to pray for him that he may be blessed at that very hour. Such a humble request must surely appeal to every child of God. Thirdly, it affords an opportunity for instruction. While thus kneeling the penitent can express to his instructor his difficulties, and get the advice that he needs. Then he can be taught how to repent, and how to consecrate, and how to believe. It is passing strange to me that anyone who believes in seeking God does not believe in an altar service, for the altar service is to invite and promote such seeking, and to aid the seeker to find the Lord. If I, therefore, say I do not believe in an altar service, I ought to say also that I do not believe in seeking God. Or else I should say I do not believe that it is possible for one person to aid another in his efforts to find salvation, which position would be, it seems to me, as ridiculous as it is false. Jesus said "Seek, and ye shall find;" to say therefore that we do not need to seek, is to say that Jesus was wrong in His instruction. Again He says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). In fact, the Bible abounds with exhortations and commands to seek the Lord. Now if it is right to seek the Lord, why is it not also right to employ every means to promote the seeking? Surely the man who objects to the altar service has done so without taking time to think.

The reasons given above for holding altar services

ought to be sufficient, yet there are still other reasons, one of which we must mention: Under the law our fathers were commanded to offer the body of slain animals for the remission of their sins, and once in the year the high priest went into the holy of holies and offered there on the altar the blood of a slain animal; and as the altar sanctified the gift, the high priest returned and sprinkled the waiting congregation of Israel. Now Paul says, "The law carried a shadow of good things to come" (Heb. 10:1), and that "By so much was Jesus made a surety of a better testament" (Heb. 7:22), hence he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Now under the law, which carried a shadow of the good things to come, they offered the bodies of those animals; now he says offer *your* body. Those bodies were slain before they were offered, but he says offer your body a *living* sacrifice. The bodies of those slain beasts were offered upon an altar. Where must our living bodies be offered? Brethren, to abandon the altar service is to abandon what God ordained.

MERIDIAN, MISS.

HAS THE CHURCH WHEEL SLIPPED A COG?

By ROBERT L. SELLE

In their efforts to lead people into the Christian life the dominant theme and keyword of the prophets of the Old Testament, the apostles of the New Testament, the reformers of the Dark Ages and the founders and fathers of the Protestant churches was REPENTANCE.

To them the word repentance meant a deep, godly sorrow for sins committed, forsaking and turning away from them, faith in God, and an inwrought work by the Holy Spirit transforming the life from that of a sinner to a saint. All classes understood clearly the messages of these men of God.

Was this cloud of witnesses, covering many centuries of time and all the nations of the earth, mistaken in their conception of the essentials of the plan of salvation? Did they misunderstand God's method of saving lost souls from perdition? Were they blind leaders groping in darkness waiting for modern leaders to show the world the true light?

If they were right, the trend of modern evangelism is wrong, for the basic theme of salvation is no longer what it used to be, repentance.

When have you heard a sermon on that theme by a pastor or evangelist such as used to be preached by the mighty men of God? When have you seen an article on that subject in a church paper or Sunday school periodical, such as the church leaders used to write? The church wheel has slipped a cog!

God's plan of salvation has not been revised. The awful grip of sin and the devil on man has not been changed. Hell is as real as heaven, and the devil is as real as Jesus Christ. Repentance and the new birth are as necessary now as in any age of the world's history. They form the only door into the kingdom. Soul tragedies are bound to follow the substitution of ethics for holiness, and church membership for Christian experience.

FIRST METHODIST CHURCH, ROGERS, ARK.

THINGS CONCERNING ZION

By General Superintendent H. F. Reynolds



Should one or even more of the children of Zion raise the question (that evidently had been put into circulation at some time in the great and successful ministry of the evangelistic prophet Isaiah), concerning the advancement of the work of evangelization in Florida, the writer, from information gathered from others, as well as from our Nazarenes, would state that "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

AVON PARK

The Thirteenth Annual Assembly of the Florida District, held at Avon Park, October 5-9, was by invitation of our church and her many friends in our district tent.

Avon Park, like some other towns or cities in Florida and elsewhere, that are reported as having "sprung up in a night," might be described as "beautiful for situation." It is located on what is described as the "ridge," being among the lakes, which as a rule are in the higher altitudes. It is the center of a great citrus fruit bearing section. Already there are a good number of large and substantial buildings for commercial purposes, a modern hotel, with several good church structures, a good water supply, railroad and bus service. It is about a hundred miles from Tampa and St. Petersburg, and close to Sebring. There are good hard-surface roads from Avon Park to Winter Haven, Lakeland, Miami and Jacksonville. The above indicates that those who assisted in making possible a Church of the Nazarene in this part of Florida acted wisely.

The first revival was put on in April, 1925, as a result of a burning desire for the salvation of the people on the part of Sister Sallie Meredith and others. In answer to prayer Dr. Shade and Evangelist Bussey held a meeting, which resulted in the organization of a Church of the Nazarene by District Superintendent Rev. F. C. Norcross, with five members. The blessing of the Lord continued with this "tender branch," and in March, 1926, our people began to worship in their new church building. In August of the same year our present pastor, Rev. W. E. Melton, occupied the new parsonage adjoining the church lot, located only three blocks from the center of the city. It is valued at \$6,000.

Our assembly was held in a waterproof tent on a lot adjoining our church property. Meals were furnished in the church building by Sister Melton and an able corps of Nazarene and other women friends.

The hotels and others furnished good rooms for resting.

The attendance might be considered very good, almost all driving through in automobiles.

The report of the District Superintendent, together with that of the churches, Sunday schools, N. Y. P. S., W. M. S. and pastors, indicated that although still in the wake of the great financial reverse and the destructive hurricane, which wrought such ruthless destruction to state, county and home, there had been an increase numerically, spiritually and otherwise.

Owing to the above mentioned destructive calamities, it became evident that the district could not contribute further to the support of a District Superintendent. Our dear Brother Norcross, who had wrought courageously, felt it to be for the best interests of the district financially to resign. Rev. Howard Eckel, pastor of First church, Miami, was appointed District Superintendent, his church paying such support as he was receiving. Brother Eckel carried on the well begun work of the district for the balance of the year, which shows four new wide-awake churches. The district by prevailing vote remains a missionary district and asks the General Home Missionary Board for aid, not for the District Superintendent, Rev. Eckel, who was elected to succeed himself but without remuneration from the district, but to put on home missionary campaigns in important centers, where they are asking our representative, Brother Eckel, to come and organize a work. Let the readers pray for Brother Eckel, who consents to do this work without extra remuneration, and for his church which supports him.

The entire assembly was a time of refreshing from the presence of the Lord. Among the good number of visitors present was the brother of the Chairman of the Assembly, Rev. Elmer Elsworth Reynolds, now serving his sixth year as pastor of the M. E. Church (North) in St. Petersburg, Florida, who on the opening forenoon of the assembly brought a long-to-be-remembered, unctuous, inspiring, soul-stirring sermon on "The Church and her Message." It was my privilege to make a short visit to my brother in St. Petersburg on Tuesday preceding the assembly and he kindly brought me in his car to Avon Park and consented to preach for us, which was greatly appreciated. His labors in St. Petersburg have been much blessed of God, resulting in three new churches.

All of the sermons were more than ordinary. They were unusual in scope of vision, unctuous, searching and powerful. Among others who preached were Rev. Driskell of the M. E. Church, South, Rev. A. B. Anderson of Georgia, Mrs. R. E. Crutcher and Rev. C.

E. Shaw. The writer accompanied our pastor, Mrs. Viva C. Crawford, and her husband, Mr. M. M. Crawford, to our baby church at Lakeland, now about four months old, where I preached in their new tabernacle to a good sized congregation. I completed my ministry in Florida for this time in calling on Rev. Lucius E. Taylor at Apopka, Florida, a minister in the M. E. Church and for many years one of the writer's associates and workers in the National Holiness Movement in the East, where Brother Taylor and family have many friends. Brother Taylor is recuperating from a series of serious sick spells and he and family will appreciate the prayers of the people of Zion.

Yours en route for Dallas Assembly.

TO EIGHT THOUSAND "OUTSIDE FRIENDS"

A PERSON, *who is not a Nazarene*, recently sent this writer the sum of \$500 for use in the missionary field. That person had become interested in the cause through the articles in the *HERALD OF HOLINESS*. The circulation manager of our Nazarene paper states that fully eight thousand people take the *HERALD OF HOLINESS who are not Nazarenes!* This article is written especially *for the eyes of those who are not members of our church, and yet who are interested in spreading scriptural holiness over these lands!* Will you not help us to do the work that your own good heart is interested in seeing done?

Of course, dear reader, you, who are not a member of the Church of the Nazarene, know that many of the missionary channels other than those of the holiness churches, do not allow the preaching of the second work of grace in the missions that are supported by them. But every one of our missionary fields is pushing that sacred cause of full salvation from all sin, to be obtained now, by faith in the atoning blood of Jesus. Every dollar that you send us will be hurried directly to the field, to begin at once its hallowed mission of bringing some hungry heathen to the Lamb of God that taketh away the sin of the world! The very thing your good heart desires to see done, we are doing. *Will you not give us some assistance in the matter?*

Do you know that in everyone of our mission fields, the returns in conversions and accessions to the church are so great as to give you probably as large results for your money invested with us as you could possibly find anywhere, whether in home or foreign fields. Inasmuch as everyone of God's dear children must some day give an account to His glorified Son as to how they invested the money that He permitted them to possess, will you not allow us to assist you in investing some of it for you, and then you can have a goodly number of heathen souls placed to your credit on the records of the judgment day?

There have been many unusual openings recently developed in several of the mission fields that are

under our care, where extraordinary returns can now be secured for the investment of comparatively small amounts of money. Some old stations have been visited with new awakening interest, some new stations have been recently opened, or can be opened with a small investment there, that would give to one placing his money there, unusual returns. If you, dear reader, though not a member of our great church, yet desire to spread scriptural holiness in the heathen world, we beg of you to write us and let us give you convincing data to the effect that you can secure better and greater results with your consecrated money, if placed in our hands, than you can, if placed hardly anywhere else in the world.

Does this not appeal to you? If you will forward any sum whatever that you may be able to spare, to us, we will set it at once to work winning heathen hearts to Jesus. Or if you desire further information concerning what our church is accomplishing in this respect, write this office, and we will soon convince you that your money will give you *extraordinary returns in actual souls won for God*, if invested with us.

Brother, sister, time flies! Soon your day will be over, and you will not have the disposition of the money that is now within your possession. Do you plan to leave it to relatives, many of whom very possibly are without God, and will spend it, after your departure, in sin? Oh, revise that plan! Set a few hundreds, or thousands, to work in our great mission fields, so that when you reach the habitations of God, you will meet there some of the souls your money has won.

Our missionary department could enlarge its borders this very day, and arrange for the expenditure of fifty thousand dollars more than we are now receiving, and secure for every dollar the most amazing returns in the salvation of the lost. You holiness man—you holiness woman—who has a little of God's sacred money in your possession, let us set it to work for you. Now, perchance it is doing nothing. You have feared to invest it lest it would not do the task that you so desired that it should do. Possibly you have honestly not known where to place it. Let us have it. We will send it on the wings of "air mail" to a half dozen of places, where our faithful missionaries see that a small expenditure further will give us a greatly added return in salvation values. Act quickly. Do not delay longer. *Thousands who can be reached today, are passing off the stage into a dark eternity, and can never be reached.*

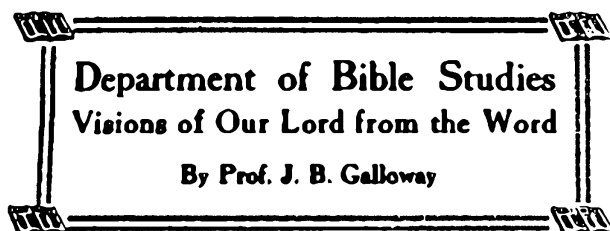
J. G. MORRISON, *Executive Field Secretary.*

A MISSIONARY CAR FOR AFRICA

So urgent and pressing is the need for motor cars for our missionaries, because of the time that it saves, and the regions that it makes accessible, the General Board at its recent session voted the sum of \$1,200 to purchase one for Brother C. S. Jenkins, serving at the Bethel station, in Portuguese East Africa. How-

ever, "all our readers know that an appropriation for 1928, cannot be made effective until that year reaches us, and so urgent is the need of a car, that we are publishing this call, to know whether anyone desires to contribute toward this very worthy need, in addition to the regular budgets of your local church, in order that we may send the car on its way, a bit sooner. If you do, please remit to M. Lunn, General Treasurer, 2923 Troost Ave., Kansas City, Mo., and state with the remittance, that it is a special offering for a car for Brother Jenkins.

J. G. MORRISON, Assistant Secretary,
Department of Foreign Missions



**PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE
FAMILY ALTAR**

(The fortieth week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, 3 John, Jude and Rev. 1—2.
2. For Personal Meditation, Ezek. 36—40.
3. For the Evening Devotion, 1 Chron. 10—18.

To rightly understand the Bible we must study the whole book. To put all our thought and attention upon one doctrine, however precious this truth may be, is a mistake. For even though we may become thoroughly familiar with this theme we are in great danger of developing a very distorted idea of its truth. Because of our neglect of other themes we are unable to rightly relate it to the great body of truth that God has given us. The one who studies the Bible only to find what it says on a subject that he is interested in, such as divine healing, the second coming of Christ, or some other very precious truth, will develop a line of thinking that will lead him away from the best truth on that particular subject, for he is unable to relate it to the whole truth. The Bible student who studies only one book of the Bible, will never know the Bible. The whole Bible is one marvelous structure, and the later part is built upon the foundation of the earlier part. How could we expect to properly understand the climax of Revelation without having previously studied the preceding books? In our Bible studies may we get away from the little brooks and ponds about home and see some of the glories of the gorgeous Grand canyons and the majesty of the Pacific oceans of truth.

**II. A Choice Verse to Hide in Your Heart for Each
Day**

The Conditions of Successful Soul-Winning

Sunday, The worker must be converted, Psalm 51:12.

Monday, For the same, Psalm 51:13.

Tuesday, He must have the Master's love for souls, Luke 19:10.

Wednesday, He must know the Word, the sword of the Spirit, Eph. 6:17.

Thursday, He must pray much, 1 Sam. 12:23.

Friday, He must follow the leading of the Spirit, Acts 8:29.

Saturday, He must be baptized with the Spirit, Acts 1:8.

PART TWO. THE WEEK'S VISION OF OUR LORD

Jesus, The Heavenly Bridegroom of the Soul

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice" (John 3:29).

God has seemingly exhausted all the symbols of everything dear to us in order that He might give us the vision of the glories of His own Son. In the Psalms we read of our relation to God in these words: "Like as a father pitieth his children," and again, "As one whom his mother comforteth." In the Epistle to the Hebrews it is said, "God chasteneth us as sons." All through the Bible God is represented as the husbandman of His people.

The Bridegroom in the Bible Shadows. We can only mention the types that are most pertinent. Four brides are mentioned in the book of Genesis. Each was obtained by great suffering of the bridegroom, and each is a picture of the Church, for which Christ gave Himself.

Adam and Eve. The Bible speaks specifically of Adam as the figure of Christ (Rom. 5:14). And it takes very little insight into spiritual things to see in Eve a type of the Church. As a "deep sleep" came over Adam, he became the first bridegroom by having his side opened and a rib taken to make his bride. He says, "This is now bone of my bone and flesh of my flesh." As our Lord went down into the sleep of death, with the Roman spear in His side, He became the bridegroom of the soul. Of His bride, the Church, we read, "We are members of his body, of his flesh, of his bones" (Eph. 5:30).

Jacob and Rachel. Jacob was given his bride but did not actually possess her until after seven years of service. So Christ gave himself for the Church but does not actually possess her until the day appointed for the marriage supper of the Lamb. "That He might sanctify and cleanse it with the washing of the water by the word, that He might present it to himself" (Eph. 5:25-27).

Joseph and Asenath. Joseph with his bride presents us another aspect of this beautiful picture. Joseph is one of the most perfect pictures of Christ to be found in the Bible. But he must be rejected by his brethren and turned over to the Gentiles to be sold into Egypt and there suffer between two male-

factors before he could receive his bride. In the third year he stands before the king and receives his bride. So Christ our Lord was rejected and turned over to the Romans to die on the cross between two thieves. And on the third day He arises and ascends on high where He is to receive His bride, the Church.

Isaac and Rebekah. In the twenty-fourth chapter of Genesis we may find analogies too numerous to mention. Let Abraham represent God, his servant the Holy Spirit seeking a bride for Christ, Isaac the Son of God, and Rebekah the Church. Read the story of this marriage and draw your own conclusions.

Jehovah the Husbandman of Israel. All through the history of Israel God represents Himself as related to His people as a husband. Such passages as these may be cited: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:4, 5). When Israel went away from the Lord into idolatry God used very strong language and accused them of going into adultery. Leaving God for others to worship is called spiritual adultery (See Jer. 3 and Hosea 2).

Christ the Bride of the Church. This is a topic rich with thought. We shall select only two passages and gather from them what is said on the subject: In Eph. 5 we find: 1. That Jesus as bridegroom is head of the Church as a husband is the head of the wife. 2. He gave Himself for the Church. 3. He loves the Church, so should husbands love their wives. 4. He sanctifies the Church. 5. He presents it to Himself faultless. 6. Christ and the Church are united together as one. 7. His Church should be separated unto Him and reverence Him as her husband.

From Rev. 19 and 21 we gather: That His bride is to be glad and rejoice. Ready and arrayed in fine linen, which is the righteousness of the saints. Blessed and married to the Lamb, her Lord. "And there came unto me one of the seven angels . . . saying, Come hither, and I will show thee the bride, the Lamb's wife, and He carried me away in the spirit to a high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."

THE LESSON ILLUSTRATION

The story is told of a poor and noble young man wooing and winning the heart of a young woman. They were engaged to be married. He went away into the far West to provide the means to prepare her a home and to receive her unto himself. Reverses and misfortunes came and he tarried long. Many gallant young men sought her, but she remained true to her love. She did not know when he would return but she was watching for his return. At last she was persuaded to go out to enjoy the company of a young

man at a dance. She was warned by her friends that she had better not, but went. Fortune had come to her lover and he was returning. While she was away he returned to her home for her and finding her away on such an occasion he thought her untrue and went away in sorrow. When Jesus returns for His bride will He find her ready?

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER

The most flaming imagination of novelists has never conceived a romance so marvelous as the story of how God preserved His Word through the centuries. The following out of thousands of others is unusual. In the year 1854 Murata, the lord of Wakasi, was stationed in the harbor of Nagasaki, Japan, commissioned to prevent foreigners from entering, and young men from going abroad for an education. One bright day he saw an object floating on the water. On examination it was found to be a book printed in an unknown tongue. After a while, through one of his interpreters, it was learned that it was a copy of the Bible. The Dutch of Nagasaki, to whom he sent secretly for further information, told him of a Chinese version. Accordingly this man sent to China for a copy. Then he and his sons began studying the New Testament. In time he became a Christian and forsook the ancient worship of his fatherland. The finding of this Bible was indirectly responsible for the better day in Japan, for in a short while the doors of the nation were opened to the outside world. It was in a monastery that one of the most important biblical finds of the century was made, in 1844. St. Catherine's convent at the foot of Mount Sinai, Arabia, was built by the order of Emperor Justinian on the supposed spot of the burning bush, from which God spoke to Moses, when he commanded him to lead the Israelites out of Egypt. One of the treasures of the convent was a valuable library, largely made up of manuscripts. In 1844 Constantine Tischendorf, a German scholar, determined to find his way into the convent and if possible discover some of the manuscripts said to be there. It was comparatively easy to reach the walls, but it was only after much argument that he was able to persuade the residents to let him in. Finally they raised him to the entrance high up on the wall, by means of a rude elevator fastened to a rope, which wound around a drum turned by four monks. Searching diligently through the library he found nothing of the kind he had in mind. When about to leave he saw a basket full of parchments, intended for kindling. Eagerly turning them over he found several leaves of the Old Testament in Greek, parts of a manuscript copy of the Bible older than any of which he knew. In vain he pleaded, after finding several books thus written of the Old Testament, for other sheets; but the monks remained firm in their refusal. Some fifteen years later, after having been refused again ten years earlier, he was about to leave the convent when a steward asked him to go back to a cell and see a manuscript of the Septuagint—the Old Testament in Greek—that he had been reading. To the amazement of Tischendorf this was found to be the long-desired parts of the entire Bible. Once in his own cell by himself his eagerness kept him all night copying parts of the manuscript, which then gave to the world a version of an epistle unknown to scholars in the original Greek. He was finally given permission to carry the manuscript to St. Petersburg, where it is today. It is from this manuscript that Dr. Godby translated his New Testament.

In the year 372, a young man in distress of mind entered his garden near Milan. The sins of his youth weighed heavily on his soul. Lying under a fig tree and pouring out abundant tears, he heard, from a neighboring yard, a voice repeating

"Take and read; take and read." Receiving this as a divine admonition he procured a roll of Paul's epistles, and in silence he read the first passage that his eyes fell upon. It was Romans 13:13, 14: "Let us walk honestly, as in the day; not in strife and envying. But put ye on the Lord Jesus Christ." When he came to those words in the Greek, "*Alla endusasthe ton Kurion Iesoun Christon*," he said, "I did not read more, nor was there any need; every doubt was vanished." This young man was St. Augustine, one of the greatest early fathers of the Church.

John Wanamaker went to the city as a country boy to make his way in the business world. One night a salesman asked him if he wouldn't go with him to his prayermeeting. He went. During the meeting an old man got up and said that he was just waiting for God to take him, and that religion was a good thing to die by. Wanamaker said to himself, "Old man you can't touch me." Then a young fellow got up and said: "You have heard an old man tell you that religion is good to die by; I want to tell you that it is good to live by. I am a great deal happier since I became a Christian, and a better business man." Wanamaker said to himself, "You want to be a business man, and he tells you how you can be a better one. Do you intend to become a Christian?" The answer was "Yes." Then he said, "Well, why don't you be it right away?" In simple faith he answered, "I will," and the work was done.

A business man in a southern city had misappropriated funds. He sent his wife to another nearby city and took the train for Niagara Falls to commit suicide. Passing through Buffalo on his way to the Falls he saw many bills reading, "Hear Torrey." He decided that before he went on to complete the act, he would hear the evangelist. He attended several of the meetings, accepted Christ, and went back home to make confession to those whom he had defrauded. Just handbills were all, but they saved a life as well as a soul.

One Sunday afternoon in 1885 a band of workers from the Pacific Garden Mission were holding an open-air meeting on State street between Van Buren and Harrison streets in Chicago. In the midst of the service four young men came along, three of them standing in front of the gospel wagon, while the fourth sat down on the curb. The message of salvation in song and testimony from the different men, who had been saved from sin, touched the heart of the one on the curb. Memories of home and a dear old mother's prayers caused him to weep, and when the invitation was given for anyone who wanted prayer to lift the hand, this man, jumping to his feet, said, "Pray for me." When the prayer was concluded he said, "God helping me, from today I will give my heart to Jesus Christ and live for Him." This man was the famous evangelist, Billy Sunday.

Dr. Gordon in "The Healing Ministry" refers often to the early Scotch worthies, among whom he mentions Welch, a mighty man of prayer. During the days of John Knox and the Covenanters Welch lived and labored. It is a fact of history that this man prayed eight hours each day. Once a young nobleman, a friend of Welch's died. As soon as the "man of prayer" heard of the death of the nobleman, he went to the home and asked to see him. Welch went into the room alone and started to pray. Twelve hours he prayed alone; finally some friends persuaded him that it was of no use to pray longer, for the man was dead. He continued to pray until he had pleaded with God for the restoration of the life of the friend for forty-eight hours. Then two doctors came in and pinched an arm and a limb of the man and tied a rag around his forehead, trying to prove to the preacher that there was no use to pray longer. For eight hours more he called on God, when the doctors returned and almost forced him out of the room. He said, "Give me just one hour more."

He prayed for one more hour, and finally the dead man, dead for about three days, came to life again. Gordon makes this statement, "It would not do in this day to tell of this incident from the average pulpit, for our unbelief would close our eyes to the mighty power of faith and prayer." Who knows but if God could find a man of prayer today as in days of old He would raise the dead in answer to his prayer? The dead have been raised by the apostles, and He promised them as well as us, "Greater things than these shall ye do." The question is, Do we believe God.

Many interesting stories have been told of the peculiarities of Peter Cartwright, the early Methodist pioneer preacher, who could fight as well as pray and preach. It is said that in the country where Cartwright was once preaching a ferryman said that as soon as he saw Cartwright he was going to whip him. This was told the rugged minister. One day Cartwright had to be ferried across the river, but the ferryman did not know that it was the preacher that he had promised to whip on sight. About half way over the stream Cartwright said, "My friend I hear that you have promised to whip me on sight. I am the preacher. If you are going to whip me, we had as well have it over now." Then the preacher threw the ferryman over board and jumped out in the water after him, struck him several times, ducked him under and held him under the water twice; when he came up Cartwright said "There are three things I want you to promise to do—confess your sins, join the Methodist church, and ferry all Methodist preachers across the river free of charge." The man refused to do this. But Cartwright plunged him under again and held him there until the promise was made. This ferryman stuck to his promise, joined the church, became a fiery lay preacher, and would go fifteen and twenty miles to hear Cartwright preach.

PITTSBURGH, PA.

WORLD NEWS OF GENUINE INTEREST TERSELY TOLD

By REV. C. E. CORNELL

Realism on the wireless led to a curious incident the other day. Included on the program was representation of the chirping of a bird. The sound attracted the attention of the family cat, which was sitting on the lap of one of the listeners-in. The animal raised its head, listened, and finally jumped into the loud speaker head first.

Take the juice of six lemons, grate the rind of three in it, let it stand over night, then take three pounds of white sugar, and make a thick syrup. When it is quite cool, strain the juice into it, and squeeze as much oil from the grated rind as will suit the taste. A tablespoonful in a glass of water will make a delicious drink.

Strive to carry thyself with a total resignation to the divine will, that God may do with thee and all thine according to His heavenly pleasure, relying on Him as on a kind and loving Father. Never recall that intention, and though thou be taken up about the affairs of the condition wherein God hath placed thee, yet thou wilt still be in prayer, in the presence of God, and in perpetual acts of resignation. "A just man leaves not off to pray unless he leaves off to be just." He always prays who always does well. The good desire is prayer, and if the desire be continued, so also is the prayer—M. MOLINOS.

Americans gave \$3,378,000 to Near East relief during the past year. Assistance was given 35,000 children. This was a praiseworthy service, saving many young lives and preventing much suffering among the helpless youths of the Levant. America never defaults when there is generous work to be done to relieve distress in any part of the world.

Abide in me; o'ershadow, by the love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as Thine, calm and divine.

—HARRIET BEECHER STOWE.

An English meteorologist who has compiled world-wide statistics has figured that the earth has about 44,000 thunder storms a day, averaging 1,000 lightning flashes a second.

The five largest states in the United States are Texas, California, Montana, New Mexico, and Arizona.

A healthy apple tree is said to have an average of 30 to 50 leaves to each apple.

Although 450,000,000 horsepower from water is now available in the world, only about 30,000,000 horsepower is being utilized.

Strawberries can be grown with success in every one of the forty-eight states.

There are today approximately five million radio receiving sets in use in the United States, which means about twenty million potential listeners in each night.

When you behold an aspect for whose constant gloom and frown you cannot account, whose unvarying cloud exasperates you by its apparent causelessness, be sure that there is a canker somewhere, and a canker not the less deeply corroding because concealed.—CHARLOTTE BRONTE.

The postage stamp had its origin in Great Britain on May 6, 1840, the United States entering the field in 1847 with stamps of 5 and 10 cent denominations, engraved with portraits of Franklin and Washington respectively.

The most common family name in the United States is Smith, with a following of 1,304,200 persons. Johnson is next with 1,024,200; Brown, 730,500; Williams, 684,700; Jones, 658,300; Miller, 625,800; Davis, 537,000; Anderson, 477,300; Wilson, 422,300; Moore, 363,400.

Alaska, bought by the United States from Russia in 1867, has in the last 60 years yielded 183 times the amount paid for the territory. Salmon, gold, copper, furs, halibut, herring and cod are the principal products in the order of their importance.

President William Sprole of the Southern Pacific railroad recently gave to the public the annual report showing a decrease in passenger revenues and an increase in freight revenues for 1926. The report showed an increase of \$5,753,342, or 11.5 per cent in net railway operating income for the year. Total operating revenues for 1926 amounted to \$290,800,998, the largest in the company's history. The net operating income was \$55,796,717. Passenger revenues decreased \$1,029,916, due principally to use of automobiles both commercial and private, and the decrease in summer excursion travel and in travel to and from conventions on the Pacific coast.

Here is a news item that is a little unusual relative to a couple of prominent women: Although there was no legal or moral obligation, Mrs. Hugh Dillman (the former Mrs. Horace Dodge), and Mrs. E. T. Stotesbury, have paid back to buyers 98 per cent of their investment in Floranada Club, a Florida development that went into bankruptcy. The two women, whose names were used in promoting the property, contributed approximately \$500,000 to make the refund because they felt that many persons had been influenced to buy lots because of their connection with the corporation.

During the last few years a society has been organized in Russia for helping Jews to settle on the land, where they are taught farming and manual labor. This had not been possible before the war because in Russia, as well as in many countries of central Europe, Jews were forbidden to settle on the land. The sufferings caused by the Russian revolution and the frequent pogroms, all favored this movement. Some 100,000 Jews have now left the towns, and in the course of the last two and one-half years, 170 new Jewish settlements have arisen in South Ukraine and North Crimea. At the end of 1924 the government set up a special commission for helping these agricultural workers and gave them land on the South Russian steppes. To facilitate colonization, Jews were treated exactly the same as other people.

Not many can name President Coolidge's cabinet—here they are: Frank B. Kellogg, secretary of state; Andrew W. Mellon, secretary of the treasury; Dwight F. Davis, secretary of war; John G. Sargent, attorney-general; Harry S. New, postmaster-general; Curtis D. Wilbur, secretary of the navy; William M. Jardine, secretary of agriculture; Herbert C. Hoover, secretary of commerce; and James John Davis, secretary of labor.

With a collection of 2,500,000 specimens representing 113,000 species, the Smithsonian Institution in Washington qualifies as the world's largest bughouse.

American exports to Latin-American countries last year totaled \$282,000,000, almost as much as in 1925. Imports were valued at over \$1,000,000,000 or three per cent greater than the year previous.

Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—GEORGE S. MERRIAM.

Statistics show that during 1925 there were 1,219,091 deaths in the registration area of the United States. This represented a death rate of 11.8 per 1,000 population, which was the same the previous year. Deaths from measles decreased during that year from nine to two per 100,000 population, while deaths from pneumonia dropped from 98 to 94, and from tuberculosis from 90 to 87. The rate for influenza increased from 20 to 30 per 100,000. Deaths from diseases of the heart increased in rate from 178 to 186 per 100,000 population. Inflammation of the kidneys was also an increasing cause of death, raising the rate from 90 to 96 per 100,000.

All persons obtaining 1927 auto licenses in Massachusetts must also take out insurance to furnish protection to persons killed or injured on the highways. Massachusetts is the first state to adopt compulsory auto insurance. The statute was enacted at the last session of the state legislature. The extra cost to the state's 800,000 car owners is estimated at \$18,000,000. The autoist has his choice of a \$5,000 liability policy or a surety bond in the same amount, or he can deposit \$5,000 in cash or securities with the highway division. In any event, one of these three forms of protection must be taken out before the motorist will be given his license.

Auto bus lines are now in the million dollar class. The Motor Transit Corp., formed at Chicago, is capitalized at \$10,000,000. It intends to operate lines in Minnesota, Michigan, Kentucky, Ohio, Illinois, Wisconsin and Texas.

Crime and scandal are the exception, not the normal rule in daily life in any community. Why pick out these exceptional and abnormal things and broadcast them as news, typical of community life? Why not minimize these exceptional things and put emphasis upon the daily life in this community and every other community in the land?



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



GENERAL N. Y. P. S. PRAYER-MEETING

Theme for Week of October 30
A Revival is God's Will. 2 Peter 3:9; John 3:14-17

If it was not God's will that the whole world hear the gospel of Christ and we be saved, it is surely strange that in the few verses (John 3:14-17), the word "world" is used four times and the word, "whosoever" is used twice. The word "world" cannot be used of a chosen few of any generation regardless of color or language, or of any one generation alone, it takes in all the peoples of all generations.

A revival is not a special moving upon the part of God; but rather a greater effort in prayer, faith, and service on the part of the Church which God honors and is pleased to bless in an unusual manner.

God's attitude toward sinners is always the same: He waits to save them, He seeks to lead them to repentance, He withholds punishment that more may come to repentance; but our attitude seems to vary. Were we as constant in our service and praying for the sinner as God is in His attitude much more would be accomplished.

God's purpose is not speedily punishing sinners, or causing them to perish for their sins, is that they may come to repentance. If God is that much interested surely He will give a revival when His people meet the conditions.

The love of God for the world, the gift of His only begotten Son that we might be saved, his longsuffering in not immediately punishing sinners—all are evidences that He wills a revival.

COVERT, KANSAS

The Covert N. Y. P. S. is still on the map and God is with us. Every member of our society is ready for service—not a shirker in the bunch. We just closed a three weeks' revival with Arthur Morgan and R. E. Bridgewater as evangelists. God met with us in every service. These boys surely know how to sing and preach. Every message came straight from the skies. The last Sunday morning we had a special service for the children. Brother Bridgewater had charge of the service and at the close twenty-eight children prayed through to definite victory. Sunday evening we took two new members into our society. God is blessing us wonderfully. We have some singers and preachers in our society, and everyone of us expect to make a mark in this race that will stand until Jesus comes. Pray for us.—Ola Mae Sandy, Corresponding Secretary.

OREGON DISTRICT CONVENTION

The sixth annual convention of the N. Y. P. S. of the Idaho-Oregon District convened at Ontario, Oregon, October 6 and 7. Thursday morning after the in-

spirational devotional service conducted by Rev. E. E. Mieras, pastor at Nampa, Idaho, the pastor of the church at Ontario, Oregon, gave the welcome address, by which all delegates and visitors were made to feel at home. Then, following a short business session, the address, "Carve, Don't Whittle," by Dr. E. P. Ellyson was enjoyed by all present.

Thus began one of the best conventions of the N. Y. P. S. of this district. However, it was only the beginning. During the afternoon session reports were given by the various societies; two excellent papers on "Soul Winning" were read, after which Mr. Harold Miller of Nampa, gave an impressive talk on confidence. Mrs. Ellyson then delivered an excellent message on "See, saith He, that thou make all things according to the pattern shewed to thee in the mount." The evening address was delivered by Dr. Ellyson. His subject was, "Are our Young People's Societies Making Good?"

Friday morning, after the business session, Dr. Ellyson gave a splendid talk on "The Social Nature of Man." The afternoon was largely devoted to Mrs. Ellyson's address on the "Parable of the talents," and to the question box. Dr. Ellyson answered many questions and gave very helpful suggestions for the problems of our societies. Friday evening the message closing the convention, "If you get chilly, hug the logs together," was delivered by Dr. Ellyson. A truck and several cars filled with young people from Nampa arrived in time for the evening service.

The convention closed with salvation and great victory. We feel that we shall be able to accomplish great things for God through our young people's societies after hearing these helpful, inspirational messages of Dr. and Mrs. Ellyson.—V. M. G., Reporter.

FLORIDA DISTRICT ASSEMBLY

The thirteenth annual Assembly of the Florida District, held in Avon Park, opened with showers of blessing from above. The presence of God was felt throughout the entire session. This was the sixth assembly I have attended, and was the most free and open one I have ever been in. The Florida District is on the map to stay. It has struggled along for years, but is just now coming to its own. Praise God. We are looking for greater things in the future.

The assembly opened at nine o'clock, October 5, with about an hour of devotional service, as General Superintendent H. F. Reynolds did not arrive until about ten o'clock, having driven from St. Petersburg with his brother, who is pastor of the First Methodist Church in that place. With Brother Reynolds there, who said, "I never try to hold an assembly," the note of victory with which the session opened continued to sound and the business of the assembly was transacted efficiently.

The reports from the district show a marked increase in the development of the work. Rev. Howard Eckel was elected District Superintendent after having filled the unexpired term of Rev. F. C. Nurcross, of four months. During this time Brother Eckel has organized three new churches, making a total of twelve churches on the district. These were all well represented but two. On account of the condition of money matters in Florida finances are not the best. But the work is increasing. There is an increase of eighty-two in membership for the district for the year. With Brother Eckel as District Superintendent and our lineup of efficient pastors and evangelists we expect to go forward with a conqueror's tread. The District W. M. S. which was just organized in March of this year was well represented. There are only four N. Y. P. S. on the district, but we are sure the young people received such a vision in this assembly which will cause the organization of a number of new societies by next year.

The W. M. S. gave an interesting missionary program Thursday afternoon. The evangelistic services were encouraging because of the messages and the good altar services, there being seekers at the altar in almost every service. Rev. C. R. Chilton brought the opening message Tuesday night. Mrs. Estell Crutcher preached an interesting message on "Follow Thou Me," Wednesday night. Rev. A. B. Anderson, former superintendent of the Georgia District, preached Thursday night on the subject, "There is Another Country," which was received with much enthusiasm. Brother Anderson, Miss Opal Rife and Miss Aurelia Moore, all of Georgia, sang a number of special songs which were a blessing to the people. Friday night Dr. Reynolds preached from the text, "All Power is Given Unto Me," and took us in an airplane ride to the different mission stations of the world and gave us a glimpse of conditions in each, and brought us back in time for business Saturday morning. In his message he did help us to realize that we do have an all powerful God. Praise God forever. Saturday night Rev. C. E. Shaw's message on "Lift up a Standard for the People," gave all a greater vision of our responsibility. On Sunday morning we had a good old-fashioned love feast, after which Dr. Reynolds brought a stirring message from the text, "When He is Come," helping us to see our need of God. After a good dinner a number of the folks came over to Lakeland where Dr. Reynolds brought a helpful message in the new Nazarene tabernacle. At Avon Park the assembly closed with messages Sunday afternoon by Rev. Driscoll of the Methodist Church in Bowling-green, and Sunday night by Mrs. Estell Crutcher. Sister Crutcher will continue a meeting under the tent at Avon Park for a week.—J. W. Crossman, Assembly Reporter.

NEWS AND NOTES FROM WEST INDIES DISTRICT

WOMAN'S MISSIONARY SOCIETIES

By MRS. GEO. W. SURBROOK

We are rejoicing this morning in the fact that we now have four organized Woman's Missionary Societies on Barbados, B. W. I. We organized the first society at Bank Hall on Wednesday, the 24th of August, with twenty members, and have held one service since with a splendid attendance. On Tuesday, the 6th of September, we organized at Jackson. Although it had rained all the morning and the roads were terrible we had a full hall with several men in attendance. God gave us ten members from that little church and before the service closed one soul found God.

Our next organization was at South District with nine members, and our last seven miles out from the town at Mount Hill, where ten precious women joined our society. We find that this work among the women is absolutely new in Barbados, but our women are taking hold splendidly and are delighted with the prospects. As nearly all the women in the country work in the cane fields every day it means a real sacrifice to them to give us one afternoon a month, but they are gladly doing it. How I wish our readers might see their bright, happy faces as they gather from the fields for the service. We love them with our whole heart and long to bring sunshine into their lives of toil.

We have five more churches on this little island and at our next report expect to have a missionary society in each one. Please pray for your new sisters across the sea. Our faith is strong and we are planning for great things for God and the Church of the Nazarene in Barbados, B. W. I.

PORT OF SPAIN CHURCH, TRINIDAD, B. W. I.

Just returned from church. It was a young people's meeting, and there were about seventy-five present. The Spirit of the Lord came in a wonderful way upon the service. It would have blessed your heart to hear their testimonies and scriptural quotations, and to see their faces shine with joy and gladness. As I sat and looked on and heard them speak for Jesus, speak of His power to save and sanctify, and keep from all sin, I found myself wishing with all my heart that our dear young people at home could see them. The president took that song that was sung by the Akron Zone and published in the *HERALD OF HOLINESS* and began to sing it, and oh, the way they all sang it and clapped their hands! That song has been a great inspiration to our young people here, for these people are ready to learn any new thing, and are natural singers. We have a very fine chorus choir that renders special music

for the church each Sunday morning and evening, we really wish that our dear ones at home could hear them sing for they are indeed getting to be choice singers. And the beauty of this choir is that each one of them is a Christian, and all bow on their knees for each prayer. God bless them, they are wonderful people.

The choir is putting on a special service of song on Tuesday night, October 4. At that service an offering will be taken for the new organ that we have purchased for them, and which they are trying to pay for. Many choruses and duets and quartets and solos will be rendered, songs, Nos. 2, 11, 73, 103, 104, 111, and several others that are written in the "New Songs of the Old Faith, No. 1" will be sung by the choir that night. It is really wonderful what our God has wrought for these people here in the Port of Spain church in the last five months. And the best of all is He is giving us a continual stream of salvation. Pray for us and for the work in the West Indies.

J. I. HILL, *Superintendent.*

TUNAPUNA CHURCH, TRINIDAD

While I have not been reporting to the paper before I think it my duty to let you dear ones know something about our work on this part of the globe. This little town in which I am stationed is spoken of as the hardest in the Island of Trinidad. We are opposed on every hand by various false religions, but the God of battles is with us and is leading us on to victory. Souls are being rescued from a dead state to a lively hope in Christ Jesus. They are not coming as fast as we anticipated, but we praise God for those who have come. Our little church would be crowded out if we would let our bars down, but we are standing firmly on both feet for the "old book and the old faith." Several have visited us once and will not return, testifying to the fact that they are afraid of being caught. Pray mightily for us that such may be arrested by the Holy Spirit. We are also greatly encouraged to go forward under such an aggressive and humble leader as our Superintendent, Rev. J. I. Hill. We thank God for him and we love him dearly and mean to stand by him in this holy fight. God bless the one who composed that convention song that was sung in the Akron Zone convention, it was sung in our testimony meeting and struck fire in our midst. The power of God was manifested in a brother of seventy-three summers who danced for joy while the tears streamed down our cheeks as we watched him praising God. Pray for us as we push the battle for God and souls.

CARLOTTA GRAHAM.

MISSIONARY EVANGELIST GEO. W. SURBROOK

We have been privileged to be on Barbados for the short space of seven weeks, but during that time God has marvelously worked. For the first ten days Dr. H. F. Reynolds and Rev. J. I. Hill were with us, and God gave us some blessed times together. After the departure of Dr. Reynolds and Brother Hill it was arranged for us to visit each of the ten churches of the island with a holiness convention lasting from Wednesday night of each week over Sunday. God has graciously blessed these conventions and we are now in the fifth one. At each church we have been organizing the work, and instructing them in the doctrines and practices of the Church of the Nazarene, appointing officers, organizing Young People's Societies, Woman's Missionary Societies, and Sunday schools. We now have four splendid N. Y. P. S., four W. M. S., and four Sunday schools, and the work is moving on nicely.

During these conventions we have seen seventy-six people bow at the altar and many more are under conviction. Barbados is a thickly settled island with an estimated population of 160,000 inhabitants of whom more than 100,000 are still outside of the evangelical churches. We are having many calls from different districts where we have no churches, and where there is no distinct holiness work, to come and help them; and we are anxious to answer these calls. How we wish we might have more strength to labor for Him in this great harvest field. Our courage is good and we feel like attempting great things for God and expecting greater things of God.

Sunday School Lesson

November 6, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Amos Pleads for Justice.

LESSON TEXT: Amos 5:1, 2, 10-15, 21-24.

GOLDEN TEXT: *But let judgment run down as waters, and righteousness as a mighty stream* (Amos 5:24).

THE people who had in Moses' time known the stinging lash of Egyptian taskmasters had become an exclusive and wealthy people and with the increase of riches had grown proud, selfish and tyrannical. Oppression had done away with the middle class, there were but two classes: the rich who became richer and the poorer who became poorer. The poor were forced to mortgage their land, and when they could not pay they were sold into slavery. Amos said they sold "the righteous for silver and

the poor for a pair of shoes." Social conditions were unbearable and to make matters worse a debasing idolatry held the people in its grip. The far sighted prophet, under divine inspiration, saw the situation, and with a fearlessness characteristic of the Tekoa shepherd he met the people at Bethel, which was a place of worship, and denounced the evils which he knew would cost the people their national life. The progress that was being made by the Assyrian kingdom would soon take in Damascus, and the next to fall a prey would be Samaria. The end of Jeroboam and the kingdom of Israel was at hand and the great soul of the prophet deeply lamented their fate and sought to call them to reform.

Our present lesson is included in his third address in which he seeks to show them how hopeless is their trust in material prosperity, for ere long their proud cities will be laid low, and they themselves borne hence as captives by stranger enemies. The hour is late, their condition desperate, but even yet if they will but turn to the Lord the terror may be averted. Amos' lament bears a resemblance to the appeal made to the Laodicean church, which portrays the last period of church history, the period in which we are now living. Even now the Lord is standing at the door knocking. His locks wet with the dews of approaching night, and He is saying, "Though the hour is late if thou wilt but open the door, I will come in and sup with thee and thou with me." It is possible to have much church activity going on but little of the spirit of the Master in those activities, and church works can never take the place of righteousness; they never have. As with Israel so with us unless there is a turning to the Lord and we meet the conditions of divine approval, our candlestick will be removed out of its place—and how great will be the darkness!

God could not accept their offerings nor listen to their songs and the melody of their viols, when they were afflicting the just and taking away the rights of the poor and accepting bribes. Such insincerity could only meet with God's disapproval. Israel was no favorite with God unless her moral life measured up to Jehovah's standards. Religious racket and church activities, fine music and solemn assemblies have no more value in the sight of God today than they had in the days when Amos uttered his plea for righteousness and justice, unless they are accompanied by filial communion with God and moral obedience. Our sanctuaries will fall, our churches will be empty and our services despised just as did the ancient places of Israelitish worship.

One of the worst features of such a state of society as Amos saw is that men are afraid to speak in condemnation of it and the bad weeds grow on for want of a scythe. The man who is over careful of his reputation will hold his tongue. But the man who takes his ideals from Christ and judges society by its conformity with His standards will not keep silence. He will speak and deliver his soul whatever may come of his protest.

We are impressed with the fact in this lesson that man cannot escape punish-

ment for wrongdoing. It may be delayed, but it comes in one form or another. Lamartine said that "man never fastened one end of a chain around the neck of his brother that God did not fasten the other around the neck of the oppressor." In this business of sowing and reaping we are dealing with the infinite God, and not with mere human justice which is far from being perfect and from which men too often escape. Punishment may not come as a penalty but as a natural result of certain kinds of sin. Often men face their sins and weaknesses in their children, but in some form we meet the result of wrongdoing.

The very essence of religion is expressed in the immortal words of our golden text, the simple demands of God upon men, a tender regard for the poor, hatred of the evil conditions that have devastated their lives, the spirit that works to remove such conditions as make life hard for others. It is, in a word, a yearning for fair play between man and man. Let justice run unimpeded by avarice or selfishness, let it roll on like a mighty stream. "Do justly, love mercy, and walk humbly with thy God." That is true service to God and man.

WESTERN OKLAHOMA DISTRICT ASSEMBLY

The Fifteenth Annual Assembly of the Western Oklahoma District, October 5-9, was the greatest of all in attendance, unanimity of spirit, reported progress, and constructive plans for the future. Our own beloved Dr. R. T. Williams, presiding General Superintendent, with his wise direction of the affairs of the assembly, his tender counsel and admonition, strengthened, if possible, the hold he has upon the hearts of the people.

The outstanding event of the assembly was the easy raising, by those present, of \$55,000 additional to the Permanent Endowment of Bethany-Peniel College. This brings up the fund to over \$200,000. Two of the factors which have entered into the success of the college, are the financial genius of Rev. A. L. Parrott, and the education ability of President A. K. Bracken, who has gathered about him a faculty of marked personalities, men having not only the best of scholastic qualifications, but of the true Nazarene stamp—deeply spiritual, aggressively Christian.

Dr. J. G. Morrison, Executive Field Secretary, preached twice, to the delight and edification of the assembly. Rev. D. Shelby Corlett, General Secretary of the N. Y. P. S., brought inspiration and blessing to our young people.

The report of the Treasurer showed a progress in all departments of the district work. Every obligation and apportionment had been met, and a larger budget was undertaken for next year. The delegates and visitors were earnest in their praise of Mr. Bailey Hall's management of the dining hall.

The present District Superintendent, Rev. J. Walter Hall, was re-elected as were the Secretary, Prof. M. A. Wilson, and the Treasurer, C. A. McConnell. Bethany was chosen for the place of the 1928 assembly.

An annual Bethany-Peniel College campmeeting, for the Southern Educational Zone, was organized, with Dr. R. T. Williams as the preacher for the summer of 1927.

Delegates to the General Assembly at Columbus are the following: S. S. White, A. K. Bracken, J. Walter Hall, L. A. Bolerjack, Allie Irick, Mrs. Bessie Wood, Mrs. R. T. Williams, Mrs. C. A. McConnell, Mrs. A. L. Parrott, Miss Dott Morrill, M. A. Wilson, G. B. Collins and C. A. McConnell.

REPORTER.

NEWS IN BRIEF

Sisters Dailey and Cleaves are away up in Maine trying to bear the gospel message to the people of a community where the spiritual life is exceedingly low, and they ask for special prayer.

Mrs. Sherman Clark of Healy, Kansas, says that Evangelist E. C. Allen of Hutchinson, recently held a good meeting in her community. There were sixteen seekers and Brother Allen's work was very satisfactory. Sister Allen, the evangelist's wife is now in the hospital at Hutchinson, Kansas, sick, and prayer is requested for her. Brother Allen is a devoted and successful evangelist.

Evangelist H. D. Nothstine, R. 2, Forest, Ohio, has some open dates for evangelistic services.

Ural T. Hollenback says, "My home address is now Cedar Rapids, Iowa. 'Meet me in Columbus,' Ohio, June 13, 1928."

Prayer is requested for Mrs. Ethel Spiller of Cartersville, Ill., who is very ill; for a wife in Nebraska, that she may be brought to repentance and to God and that her home may not be broken up; for an aged backslider, two aged brothers who are unsaved and for a worldly school teacher in Colorado; for an unsaved father in Ohio, who has practically driven his children from home by his wickedness; and for an unsaved husband in Indiana, whose wife is greatly burdened for his soul.

Evangelist J. Warren Lowman and wife will be at El Monte, California, R. F. D. 2, Box 1553, until January first, and they will be engaged in meetings in Southern California until about that time. Brother Lowman is recovering from a serious physical breakdown which occurred last spring.

Brother Steve Langford was a flood sufferer when his place was overflowed by the Arkansas river near Paw, Paw, Oklahoma. But he has secured work in a cotton gin and is trying to bear the gospel message by distributing tracts and mottoes and by "living the life." This is the true apostolic method—read about it in Acts 8:4.

NEWS AND NOTES FROM NEW ENGLAND DISTRICT

JACKMAN, MAINE

It has been some time since we reported our work on the New England page in the *HERALD OF HOLINESS*, but we have not been idle although it has been summertime and the vacation season. In July we attended our state campmeeting at Old Orchard by the sea and assisted the brethren with the singing, etc. Rev. Christopher Columbus Rinebarger had charge of the chorus work, rendered solos, and preached twice very acceptably, in the first half of the camp. Theodore Elsner and wife from Brooklyn, N. Y., were the engaged evangelists and they did some great preaching and singing; the Bible readings of Brother Elsner were both unique and helpful. There were a number of seekers and finders, and the saints were fed and blessed. A splendid sum was subscribed toward next year's meeting. On July 31, as we came into the church in Jackman, we were happily surprised to see Brother Elmer Kauffman and family in the audience. They spent a part of their vacation in our community, camping out, and we all were blessed by their presence and fellowship. Brother Kauffman gave us a helpful address at the midweek service which we shall not soon forget. His home is in Hartford, Conn., where he is associated with the Fuller Brush Company. His father, who lives with them now, was the first secretary of our Mutual Benefit Society. His brother Alvin and family are returning this fall to their work in Jerusalem among our missionaries. Miss Lottie Furbush of Nahant, Miss., who was formerly associated with Sister Mabel Manning in the Jackman work, spent six weeks among her friends here in the summer. She was a blessing to the children in their meetings as well as to the older people of the church. The Lord favored us with a beautiful day for the Sunday school picnic and all of us enjoyed the outing in the woods. During the last half of August it was our good fortune to be at the holiness campmeeting in Salem, Maine, not far from the Rangeley lakes. This was the 24th year of the association and we found a blessed spirit of unity and fellowship among the people. Rev. Thomas Laite of Boston, was the chief speaker. The singing was good and the orchestra played well; there were earnest seekers after God who testified to His saving grace. Amen. Our missionary from Africa, Minerva Marshall, and her aged father from Franklin, Mass., spent several days at the camp; many years ago their home was in that vicinity. Since I returned home we have had the joy of moving to another house and are now comfortably settled for the long winter season. Two of our young people have gone to Eastern Nazarene College at Wollaston, Mass., and two others to Nasson Seminary at Springvale, Maine. We miss them all but are glad they can pursue their studies and gain a better education. Recently two fam-

ilies have moved to New Hampshire and one to southern Maine, which affects our work numerically as well as otherwise, but we are looking heavenward for a gracious outpouring of divine power upon our church and community. Pray for us and this frontier field—Pastors Arthur and Lura Ingler.

PEOPLE'S CHURCH, PROVIDENCE, R. I.

During the summer months our people have been scattered as is usual, at the several campmeetings which are convenient to this city. Some of us have come back with an increased vision of what God can do for us if we let Him have His way. Others need our prayers and the spirit of prayer is on us. We are believing for a real revival. Our people have been blessed by the preaching of Rev. E. E. Angell, F. A. Hillery and Prof. Cantrell while our pastor was on his vacation. Brother Joseph Richardson of Oxford, N. S., also preached to us one Sunday evening. Sept. 22 our hearts were again saddened by the death of one of the last of our charter members, Miss Emma Vale, after about four months of illness. Her faithful life has been and will continue to be an inspiration to many for we feel that "she being dead, yet speaketh." Her funeral, which was very impressive, was held in the church September 29 and was conducted by our pastor, the Rev. G. D. Riley, assisted by our first pastor, Rev. F. A. Hillery. Rev. C. C. Rinebarger, the new pastor at our sister church, the Wesleyan Church of the Nazarene, sang "The Pearly White City" and Mrs. King and Clarence Vale sang "Sometime We'll Understand" and "Face to Face." We shall miss the gentle, kindly presence of our dear friend and sister and look forward to the time when we shall meet again, before the great white throne. The burden is on our hearts that others may be brought to the feet of Jesus to carry on the work laid down by those who are passing on, and we are expecting a real outpouring of God's Spirit in the near future. We are praising Him now for His presence in our meetings.—Rose E. Angilly, Reporter.

NEW BEDFORD, MASS.

Just closed a good revival meeting. Our evangelist, C. B. Fugett is a great revivalist, red-hot in the pulpit and a much beloved Christian gentleman. Our people are very anxious to have him back for another meeting next year. There were seekers at the altar every night, and some very hard cases prayed through. Our Sunday school, Young People's Society and Woman's Missionary Society are all in a healthy state. The greatest need for our Sunday school is a larger building. Since our assembly we have taken into the church several substantial members, among them two men who were 32nd degree Masons, but gladly gave it up and all other societies that they might

unite with our church. In our regular Sunday night services we have a crowded house, and from all we hear there are thousands of people listening in over the air. They get a straight Nazarene service as follows: congregational singing, testimonies, special singing, prayer, offering, preaching and about a twenty-minute altar call. Tune in WNBH wave length 261, at 7:30 to nine Sunday nights.—R. J. Kirkland, Pastor.

CLIFTONDALE, MASS.

Since our last report we have made progress along all lines. Our finances have been placed on a firmer basis by means of the weekly budget which we have recently adopted. The ladies have organized a weekly afternoon prayer service, and already we can see a marked improvement in the spiritual condition of the church. One of the great features of our work here is unity between pastor and people. We are looking forward to a revival campaign soon and we are praying that it will be a gracious outpouring.—L. J. Alley, Pastor.

LAWRENCE, MASS.

A long time has indeed elapsed since we reported last, but thank God, we are still on the victory side, fighting the good fight of faith for God and holiness, and against sin and the devil. Although the devil comes in as an angel of light and tries to undermine and overthrow us, we still have constant victory and as long as we look to Jesus, the Author and Finisher of our faith, we are sure to win. Hallelujah. We are so pleased to report that we started a women's prayermeeting a few weeks ago, which is held every Thursday from five to seven-thirty p. m., preceding our regular prayermeeting. The women have decided to go without one meal and pray and give the money toward the missions. An average attendance of seven have attended thus far, but we expect more women as we continue to have our meetings. Over one hundred requests have come in already for prayer, and we believe God is going to save everyone of them. Amen. He is able for every individual, although some cases look impossible to the human eye. Thank God, there is nothing impossible with Almighty Omnipotence. Hallelujah forever. Already we are seeing great results as some have found Jesus and others have been reclaimed. Truly it is remarkable what God is doing, and we are having great times of refreshing when laborers are being gathered in at every meeting. We believe a mighty revival is soon to break out in Lawrence and sweep into the New England District. He cannot fail us, as long as we are faithful in prayer. Brother Miller, our District Superintendent, was with us on Thursday evening, September 22, and brought us a most impressive and helpful message on Romans 8:28. We were all strengthened and uplifted and

encouraged to press on. One soul was gloriously sanctified. Thank the Lord. We have also organized our Young People's Society with twenty-five members, and surely God is graciously blessing and helping our young people, for many of them are going ahead for a deeper experience to know more about God and holiness. He is sending in more young people and we believe God is going to give us a great society that will go out and win others to Him. Our open air services are attracting great crowds both on Saturday and Sunday evenings. People seem to be hungry for God's truth and listen very attentively. There are a number who wouldn't attend any church but are always present at the open air services. Sometimes the crowds gather and wait on the corner until we go out. Some come to our church after the open air service and seem to be greatly interested. A goodly number of our members have been enlightened to God's truth and been converted through the open air services. We thank God for the privilege of holding services on the street, for we believe it is a great way to tell the world about our wonderful Savior who has power to save and keep from sin. Our Sunday school is coming along fine under the leadership of our superintendent, Sister Butterworth, and God is giving us victory all along the way. The children have taken great interest in learning the books of the Bible and received a beautiful Bible as a reward on Rally Day. Six children were presented with Bibles and appreciated them very much. Last Sunday we held our Rally Missionary service in the afternoon and a fine program was given by the Sunday school. One hundred dollars was raised very easily for our missionary budget. We must thank God for our financial standing, for all our finances come in just splendidly without any pulling or dragging. We had Brother Gilbert Laithe of the Evangelical movement with us for one Sunday and indeed our people fell in love with him and were mightily helped and benefited by his heaven sent, radical, second blessing messages. In the evening service great conviction was on, and eleven souls were seeking God at the altar. Blessed be His matchless name forever. Our pastor, Brother Marshall, is a precious man of God and preaches and exhorts nothing but the old-fashioned gospel in all its fullness and the people, with the pastor, are on fire for God, standing shoulder to shoulder, fighting, praying, and believing God for a mighty revival to break out any time. —Church Reporter.

WORCESTER, MASS.

Another month has brought its victories as well as its battles. The past two Sundays have been banner days in the Sunday school. Eighty-seven were out the 25th of September and seventy-one the following Sunday. The past week has been a time of victory. Our Tuesday night prayermeeting was in the home of a new young couple and after the meeting the young man was under such conviction that after we had all left he prayed through in the night. Two of our people, one young woman and a mother, have had to leave their homes

TERRIBLE EARTHQUAKE IN JERUSALEM

THE accompanying picture shows the devastation wrought by the recent earthquake in the historic city of Jerusalem. A succession of more intense shocks greatly increased the property damage and loss of life over the first estimate. The latest report on the property damage is \$20,000,000, which is an overwhelming loss for a small country like Palestine. Government engineers have inspected practically all the houses in old Jerusalem, and state that twenty-five per cent of them are seriously damaged.

One can easily understand the awful confusion and suffering entailed in such a catastrophe. The earth is rocking, buildings swaying, roofs and walls falling, people screaming and shouting for help, while others frantically search for their children. The intensity of anxiety and fear is beyond description. And this is what happened to our own people in Jerusalem.

Brother Krikorian writes: "The second and third shocks we experienced happened on Sunday morning at 10:05 and 10:15, when we were in the midst of our morning service. The stone arch over the pulpit cracked right before the eyes of the congregation. We praise God for His protecting and keeping power. No stones fell and no one was harmed." This deliverance was the more wonderful when we read further: "The building next to our chapel fell down altogether. The two-story building across the street from us is cracked from the ground to the roof. The street between us is about eight feet wide, so in case that building falls it will land on the roof of our chapel."

Up to the present we have had only a rented building in which to hold our services. The earthquake cracked its walls in a number of places. Some of the stones are quite loose from the repeated



shocks. Many of the people who saw the arch open right over Brother Krikorian were so terrified that they have been afraid to come into the building again. "On account of this, we have been holding our services out under the olive trees, outside the city." But what shall we do when winter comes? We cannot continue very long out of doors, and it is unsafe to return to the old building.

Under these distressing circumstances it is absolutely necessary for us to quickly secure a site and erect our own church building. Hundreds of friends in America have made pledges toward the building of a new church in Jerusalem to be paid by December 31st, 1927. We urge you to see that your pledges are paid by that date so that this money will be available the first of the year. Surely other friends will come to our help in this emergency. How much would you pledge to be paid in 1928? How many pastors would try to raise \$100 or \$50 and have a share in building the church in the Holy City? Young People's Societies or Sunday schools might undertake to give \$25. Won't you pray about it?

An illustrated booklet on Jerusalem and our work there is offered free to those who subscribe to the Jerusalem church fund. Write at once to Rev. A. H. Kauffman, P. O. B. 176, Jerusalem, Palestine, stating the amount you or your group will pledge. All money should be sent to Mr. M. Lunn, General Treasurer, 2923 Troost Ave., Kansas City, Mo.

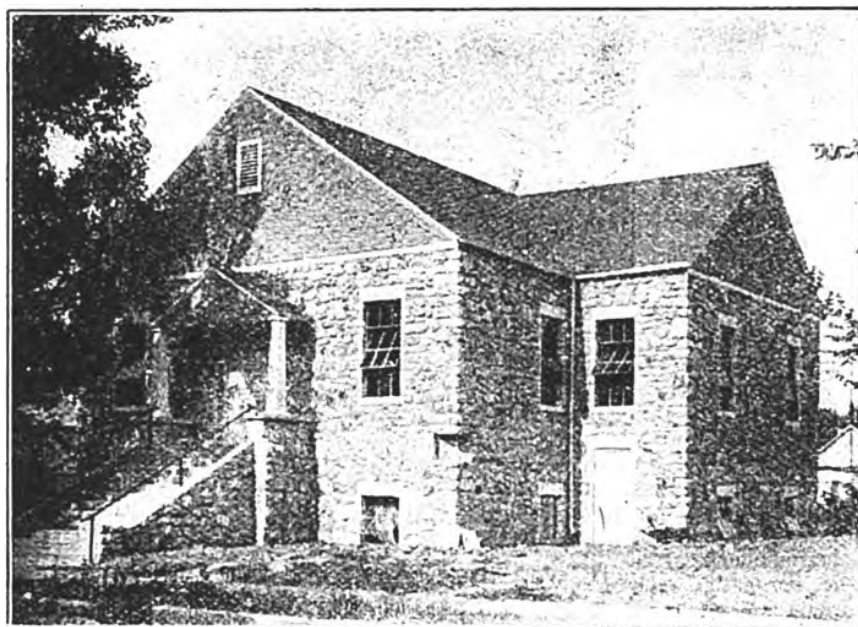
to worship God according to the dictates of their conscience. The days of persecution are not all over. It is indeed a blessed thing to know His power to give victory.—Arletta Martin.

MISSISSIPPI DISTRICT

We are closing our very best year in the Mississippi District, and the prospects were never so bright for the future of our church as at present. In Gulf Port we are now fully established. We have a band there of wonderful, consecrated, alive people. They will soon have a good tabernacle there, which would have been completed already if they could have secured a lot, but many of the property

owners live in other parts of the country, and it takes time to deal with them. But the church has money in the bank to pay on the lot, and most of the material pledged to build the tabernacle. Virgil F. Paul is pastor, and he is a wonderful young man, prayerful, industrious and a really good preacher. His wife is a real help to him in his ministry, and a fine musician. They have a Sunday school of between seventy and eighty enrolled. Hattiesburg, with about fifty members and a nice church building, is climbing right on up. They are now paying their pastor \$30 a week, and will build a parsonage next. R. R. Thornton is pastor, and he has already made a record as a church builder. Our progress in Laurel

WEBB CITY, MISSOURI BUILDS NEW CHURCH



THE Church of the Nazarene in Webb City was organized about seven years ago through the efforts of Rev. W. I. Deboard and his brother, Rev. C. I. Deboard, with Rev. C. C. Childers as song evangelist. God blessed their efforts and many were brought to the Lord. Some time elapsed before the organization was effected, during which time the converts scattered to other churches. When they organized it was with ten members. God was with these dear people and they started in to hold up the banner of holiness in this city. Rev. William A. Menneke, now pastor of our church at Carthage, Mo., was called as pastor. Rev. A. O'Bannon, now of Florida, followed him. They had been renting an old church building but they had a vision of greater things, so under the leadership of Rev. O'Bannon they moved to a better community and erected a nice church building. Rev. William Seals served for a few months until the District Assembly held in September, 1923. At that time the present pastor was sent by the assembly to take charge. The membership then numbered twenty-eight with a Sunday school of fifty or sixty. In two years' time the membership had grown to about ninety with a Sunday school averaging over 150. The necessity of a larger building was seen, and after much prayer and waiting on the Lord the congregation unanimously voted to erect a new building on a fine lot one hundred feet square just a block and a half from the former location. Through battles and struggles that brought the pastor and people closer to God and each other, they were able to

erect a nice commodious building 54 x 60 feet with full basement and steam heating plant. It is the wonder of the city. Behold what God hath wrought. The church membership has grown until it now numbers 110 with a Sunday school close to the two hundred mark. Last year these people were able to raise for all purposes over eight thousand dollars. This is in spite of the fact that the mines in this district have been closed and industrial conditions are generally bad. The church is carrying a debt of \$6,500 in a long time loan. Their plans are to reduce this as quickly as possible. To show the confidence that the city has in the church, when the financial drive was put on an organization of eighty business men was perfected and not one a member of the church. The church showed their confidence in the pastor by extending to him an invitation to remain with them for ten years. Plans are on foot to build this church into a strong holiness center for this section of the country. Two young men have gone from this church to preach the gospel. One, Rev. Howard Purkhiser, is now serving as pastor of our church in Hailtown, Missouri. The other is at Bethany-Peniel College studying for the ministry to return to us as assistant pastor. The motto of the church is "The iron did swim." They entertained the Kansas City District Assembly last August to the approval of all who attended. There is still much land ahead to be possessed, but by the grace of God we are going to possess as much as possible before Jesus comes.—J. Scott Blystone, Pastor.

has been wonderful. We are more than three times as strong as we were when Sister Florence Thornton took charge after the assembly, with a nice little church completed and out of debt. At McComb the church debt has been wiped out and a nice parsonage secured and occupied by the pastor. I think the

membership there has been doubled this year and the church otherwise strengthened. H. F. Tate is pastor, the man that would not know it if he were defeated. I have known few men in my life of such faithfulness. At Columbus, our progress has been less. Brother M. L. Howard, a noble man of God, supplied that church

a good part of the year, but he lived some forty miles away, and visited the church once a month, and of course no city church can live and make any progress with preaching only once a month. Brother Rahenkamp, a young man from Louisiana, who came to us from the Friends Church, took charge as pastor about the first of September, but I am not informed as to the progress since he took charge. In Meridian we have bought two lots for church and parsonage, and have part of the money in the bank to build a tabernacle. That church is now without a pastor.

I was appointed District Superintendent of this district three years ago last January. At that time we had in Mississippi two small country churches and one in the city of McComb. That building was a tabernacle with an indebtedness of \$800. We now have that church building out of debt and they are paying for a parsonage; a good church property in Hattiesburg with only \$750 indebtedness; a good organization in Gulf Port, with a building in sight; a good church building in Laurel out of debt; a good church building in Columbus with only \$450 indebtedness, and built a new church at Davis Chapel, near Cleveland, which is a credit to that community, and we have completed arrangements with a sanctified real estate man in Jackson to build a church there; and in a few months we shall have a church in the capital city of Mississippi. God has blessed us here in Mississippi, and the work will be easier in the future. I expect to enter the evangelistic field after our assembly, which will meet in McComb, Mississippi, Nov. 2-6, and will answer calls anywhere for revival work.

R. H. M. WATSON, *District Superintendent*
College Heights, Meridian, Miss.

UNDER WAY AGAIN AT EASTERN NAZARENE COLLEGE

We are under way again at Eastern Nazarene College. Our opening convention with Rev. Basil W. Miller, A. M., S. T. M., of Pittsburgh, Pennsylvania, was a time of very blessed victory. Brother Miller endeared himself to all of us and his messages of gripping truth stirred every heart. A considerable number of seekers were at the altar and gave evidence of having found victory.

Brother Miller showed the result of his experience in school work in the readiness with which he adapted himself to the program of our opening days. Especially were the inspirational messages at the chapel hour helpful to students who are endeavoring to get a proper perspective for life. We are greatly pleased that Brother Miller is now a member of our zone, and near enough so that he can come and see us again.

Brother Miller repeatedly expressed his approval of the standard of work we are doing and of the excellent equipment we have gathered here at E. N. C. Repeatedly he asserted that in his judgment the faculty maintained here over a period of years was among the very leaders of educational work in our movement. We are especially pleased in having such words of commendation from men who

are themselves conversant with the work of our schools and have had experience in the field of higher education.

Our registration this year is running almost exactly the same as last year. Our gain last year over the preceding year was thirty-five per cent, and this year we are holding our gain. School has been opened now for nearly four weeks and we have had opportunity to form a well-based judgment as to the quality of our students. We feel certain that we have never had a more desirable group of young people than now. Our students are young people of ability and of purpose. We start with nearly eighty-five per cent professing Christians. Both our young men's prayermeetings and our young women's prayermeetings report the largest attendance in our history, and the spiritual tides in these gatherings, as well as in our public services, are beautiful indeed.

The friends of our institution will be interested to know that the registration in our College Department is the largest we have ever had, with ten per cent advance over last year, which was in itself a record for us. For the first year in our history, the number of young men exceeds that of the young women. We have again added to our equipment in a very substantial manner during the summer. One new classroom has been added, a new studio for the Expression Department, which will be very desirable, is now nearly completed, rooms in the College Boys' Dormitory for twenty-five additional men were completed for the opening of school, and the splendid "Gymnasium" has already been inaugurated. This building, which is really a combination of gymnasium and auditorium,

has ample floor space for all indoor athletic activities and is provided with a spacious platform to be used at times of special conventions.

The auditorium, when seated, will easily accommodate eight hundred people, and more, doubtless, should they be crowded. It is substantially built and a structure which is a distinctive addition to our college group of buildings. From one end to the other of its entire length of ninety-five feet there is no obstruction and the ceiling clearance runs to twenty or more feet. Nothing short of an earthquake or a cyclone will ever budge it, for it rests on a heavy concrete foundation and is buttressed beneath by substantial pillars of the same material. This structure is a gift from the students to their Alma Mater. They have already raised nearly two-thirds of the amount required, and will doubtless succeed in completing the task of removing every encumbrance before this year is completed.

The Lord is with us and we covet the prayers of the many friends of this institution that this year may be completed with high spiritual achievements, distinctive scholastic advancement, and the splendid type of co-operation and unity which has characterized the entire history of our institution.

FLOYD W. NEASE, *President*.

CHURCH NEWS

PASTOR CHARLES F. BINGLER, Bellmore, L. I., New York—"This is the first report from the Bellmore church. We were organized a little more than two years ago with fifteen members. God has wonderfully blessed us since then. Our membership now numbers thirty-four and we expect to have another fine class coming in shortly. Recently we purchased a lot for two thousand dollars in a fine residential location. We have a small balance on our mortgage to clear and hope to do so by spring, at which time we expect to break ground for our own building. It is a pleasure indeed to serve these Spirit-filled people. God is giving us the hearts of the people, congregations are fine, full house almost every service. A revival is now on with Rev. S. R. Waldron of Vestal, New York, as evangelist. He is doing some great preaching. Seven souls were at the altar in the opening service. Recently the leader of the Ku Klux Klan and his entire family were saved and sanctified and have joined the church. Glory be to Jesus. You will hear from us later."

PASTOR E. T. COX, West Nashville, Tennessee—"The fourth Sunday in September we began our work, as pastor of the West Nashville church. We find them to be a fine bunch of Nazarenes. A great crowd gathered October 8 at eight o'clock and gave us a fine pounding, consisting of almost everything good to eat. The first Sunday in October we had the communion service and received six into the church. On October 16 we are to begin a revival in the church. The writer is to do the preaching. D. L. Shelton will have charge of the music.

We are praying for a great victory. After a four weeks' campaign in South Nashville, God helping us to preach the old time gospel, we organized a fine Church of the Nazarene there with twenty-three charter members, and several more to come. The campaign began two weeks before the District Assembly, closing for the assembly, but after that running two more weeks. We are looking for great victory this year."

PASTOR MADISON F. GROSE, Decatur, Illinois—"We closed one of the best meetings in the history of the church October 6 with Rev. J. W. Montgomery, evangelist, in a two weeks' meeting. Altar services varied up to two dozen at a time. We took in thirty-one new members, mostly adults, and received over eighty pledges to storehouse tithing. Finances came easy with a good love offering for the pastor. The singing was cared for by our local talent with Mrs. Freida Gentry in charge. We believe we have one of the best orchestras in the movement, under the leadership of Orville Hays, these boys are surely great. Decatur First church has a fine class of people, the church is strengthening itself on all lines and bids fare to rank among our leading churches in the near future. Our people have good sense, good religion and good holy fire. We have no hobbies nor church bosses and

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have only gone to seed on one thing, and that is to love God and each other with all our hearts. We have a raft of young people. How we love these boys and girls. We have a great crowd of children and a cradle roll of nearly six hundred. Come with us and we will surely do thee good. Oh, yes, we have the best District Superintendent in the movement and would only give him up for one thing and that would be to make him a General."

BUCKLIN, Mo.—"Our revival meeting was held this year under a tabernacle from September 6 to 25. The Lord gave us a very good meeting this year, for which we have much to be thankful. Rev. N. J. Hepburn was again with us as evangelist. Surely God wonderfully blessed and used Brother Hepburn in preaching, with power and unction, the glorious gospel of Christ. There was not a dry service during this revival meeting. To God be all the glory. Three souls were saved and sanctified, and another was at the altar several times for holiness. A number of hands were raised for prayer. God was there in convicting power, and though the meetings have closed, we feel the revival spirit is still resting upon this place. We covet the prayers of all God's people for this place, as the uppermost desire in our heart is to see sinners saved, believers sanctified, and God exalted and glorified."—Mrs. Hannah Johnson.

JOPLIN, Mo.—"We just closed a good year in which God gave us a nice new church and a number of souls saved or sanctified, and some good loyal Nazarenes came into the church to help us make it go. We want to report victory for the first month of our new assembly year, both General and District Budgets are paid in full and some over. Our slogan for the General and District Budgets is "Over the top at the close of each month." The revival spirit is on. Some are praying through at our regular services. We are planning a revival in November. We are planning big for Uncle Buddie and Professor L. C. Messer the twenty-second of this month. Pray for our revival."—F. C. Savage, Pastor.

PASTOR W. R. DONALDSON, Cullman, Alabama—"Last spring, while we managed to fill our regular appointments, we began a tent campaign here with District Superintendent Hooker and wife. We held for twenty-three days, with fifty professions. The entire city was affected directly or indirectly. Dr. and Mrs. A. O. Henricks of Trevecca College, Nashville, Tenn., were with us for one service and we raised nearly \$120 for the school. We also had Miss Ruth and Miss Irene Lanier of Dallas, Texas, to sing for us the last week of the meeting. The people in Cullman seem to think the Lanier sisters are unexcelled. We went from here to Paden Mill and the Lord blessed us, and gave us a good meeting. We drove through to Honeville, Ala., and began a meeting with our Mt. Zion church near this place. We had eighteen professions, seven new members were received into the church and a good

prayermeeting was organized. The church is greatly built up. We closed here and went to Shiloh, our church near Cullman where we had Brother James M. Kemp and Charles Deter as pianist. Brother Kemp is a sound, sane, and scriptural man of God. He surely is one of our promising men of this district. Brother Deter rendered service at the piano, which was enjoyed by all. The results at this place were twenty-one professions, five new members, Sunday school revived, and a N. Y. P. S. organized with a class of as fine young people as we have on the district. They have a most interesting society, and it is growing in interest. We went from here to Trode, Alabama. The Lord blessed us with a remarkable meeting, a number were blessed. One man here offered to deed three acres of ground for a Church of the Nazarene and give the timber to build it with. We went from here to our White City church where we had seventeen or eighteen professions and eight new members with others to follow. We organized our Sunday school and organized a prayermeeting and raised money to buy a new instrument for the church. I never saw a people more interested than the people of this little town in the work that is now going. We went from here to Iuka, Miss., for a meeting. A number got saved. This was a new field, but God gave us a number of the business people down town to be saved at our altar. We only received one member

here as we didn't have any church. This one was an influential lady, a school teacher, also a sister to our Brother Zebedee Whitehurst, who was one of our great men of God, but now in glory. Others are to come into the church as soon as a church can be established there. From here we went to Steppeville, Ala. We made arrangements to stretch our tent but the Christian people let us use their church as it was too cool to hold the meeting under a tent. We are now in the midst of this meeting. Interest is growing. I believe God is going to give us a real revival. We go from here to our assembly with banners waving high. I wish to say as a personal testimony that God still saves, sanctifies and keeps. Anyone desiring our service in a revival any time may write us at Paden, Miss., after November 1. Brethren, pray for us."

EVANGELIST JOHN T. HATFIELD AND FLORENCE WYSE—"We are coming with another report which will be two in one. Our first was a campmeeting in Cleveland, Indiana. Rev. G. Arnold Hodgins of Pasadena, California, was our co-laborer. It is an old camp organized in 1900. The results were good, the best for a number of years and we ought to know, for we have been there every time but one. Our next meeting was in a mission at Oskaloosa, Iowa, with Bill Killmer as superintendent. The mission was at low tide both spiritually and financially. The board was not in favor of holding the meeting for the reason that they felt they were not able to finance it; but we told them that we felt that the Lord wanted us there and we would take chances on the finance, and with that understanding the meeting was announced. The first night the fire fell and for seventeen days it ran at high tide. The meeting was well attended. The influence was felt all over town, and for miles in the surrounding country. Several times the house would not accommodate the people and as many would be on the outside. At one time the meeting reached such a high tension that the police were called out, but they were nice fellows. They saw that we were harmless and they left us without a word. We had over three hundred at the altar, out of that number we had some real cases of saving, sanctifying, and healing, and the saints were greatly helped with new and fresh anointings. The offerings were good and came easy; an old debt of over five hundred was paid off. The evangelist was well cared for, and also an offering was given to Sister Killmer, the leader of the mission. We do thank the Lord for this good meeting."

PASTOR W. B. WALKER, Texarkana, Texas—"The blessings of the Lord are upon us. The last year has been a good year in the service of the Lord. During the year scores of people have sought God at our altar. Some substantial members have been received into the church. We had two revivals. The Lord enabled us to erect a spacious brick veneer church building during the year. We have harmony and unity in our ranks. The church extended to us a unanimous recall for another year, and we have ac-

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as set forth in the Scriptures and as expounded by John Wesley, Dr. Steele, Dr. Breese and others, also by hundreds of God-called preachers of the present day, needs to be emphasized not only from the pulpit but through the printed page.

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cepted the same. Our District Assembly was a great blessing and uplift to our church and community. We look forward to a good year in the Lord's work."

OIL CITY, PENNSYLVANIA—"Last May Rev. Warren A. Henry came to be our pastor and we have had many victories for which we give God all the praise. We closed a wonderful revival on October 2 with C. C. Mourer as evangelist. He certainly does preach the Bible and a salvation that saves from all sin. The attendance was good especially on Sunday evenings, when the seats were all occupied. Finances came easily. There was nearly two hundred dollars raised. Many souls bowed at the altar and testified to either pardon or sanctification. This city is awakening to the fact that the Church of the Nazarene preaches a salvation from all sin and also has members who live such lives in this sin cursed world."—Mrs. A. M. Delo, Church Secretary.

PASTOR L. W. DODSON, Oskaloosa, Iowa—"We are praising God for a summer of victory. Our summer attendance in both Sunday school and church have showed a gain even during the hot weather. We just closed a very successful revival with Rev. Will H. Nerry and wife, evangelists. This was truly a great meeting. There was only one night during the entire meeting but what souls prayed through at the altar, and that night one party went home and prayed through at home. There were nearly seventy prayed through, counting them as they came. Many that were saved, came again and were sanctified. The cottage prayermeetings each morning were also scenes of victory and salvation. Mrs. Nerry held two special services for the children and the last one especially was a most wonderful service. Large attendance and about sixteen of our Sunday school boys and girls were saved. Brother and Sister Nerry are two of the best workers we have ever had. They are untiring in their labors for the salvation of souls. Their work is constructive, and we feel that every part of the church was touched and greatly helped by their ministry. They also made a very deep impression on the people outside the church, which I am sure will bear fruit in the days to come. We took a nice class of new members into the church last Sunday and expect to have another class to receive soon. We are pressing the work of full salvation with all our might and see nothing ahead but victory."

SONG EVANGELIST E. D. AND WINNIE SIMPSON—"On Sunday night, July 30, we closed a meeting at Bivins, Texas, and we had a meeting at Wellington to begin on Tuesday night. The trip is six hundred miles and we had to keep on the move to make it, drove all night on Sunday night. We reached Wellington in time to be in service Tuesday evening. We found a fine people at Wellington. R. E. Gilmore is the pastor there. Rev. Lee L. Hamric did the preaching and it was well done. God gave us some wonderful services, seekers almost every service, many happy finders and a class into the church. Workers were well taken care of and God wonderfully blessed our

efforts there. This meeting closed the fourteenth and we left for Altus, Oklahoma, starting the meeting there on the fifteenth. Rev. E. Gilmore did the preaching. We have been in a number of meetings with this young evangelist, and we enjoy very much working with him. R. B. Gilmore and wife are the good pastors there, no better to work with. The meeting was a decided success, many souls found the Lord. There are some fine people at Altus. From Altus we went to Bethany to visit mother for three nights, met some of our old friends. From here we drove by for two services at old Maple Shade camp and we were blessed under the preaching of Rev. P. C. Watson who was doing the preaching for the camp. From here we went to Hindsville, Arkansas, to assist Lee Hill in a meeting there. The meeting was already going and the few nights we were there folks found the Lord; not many, but some. When it was necessary for us to leave the meeting was going good and the prospects fine for a real meeting. Brother Hill did the preaching. This is Brother Hill's home and the people there come to hear him preach the great gospel of salvation and appreciate him. We are now in a meeting at Alix, Arkansas, with Lee Hill as evangelist and Brother P. C. Watson, pastor. We enjoy very much working with these good men. May God graciously bless them for the salvation of many souls, is our prayer. This meeting closes the best year of our life for which we give Him all the glory. Pray for us that God will make us useful in His service and keep us on fire for Him. Anyone desiring our services may write us at 501 North Mitchell street, Conway, Arkansas."

YORKTOWN, INDIANA—"We just closed a three weeks' tent meeting here with a blaze of glory. Our church is only four months old, but the wind of heaven is passing this way and sons and daughters are being born into the kingdom of God and fire is falling in the hearts of men and they are being sanctified wholly. Rev. Gale Shaffer was the evangelist and he poured his very life into his messages. God honored His Word and twenty-five bowed at the altar and all but three prayed through to glorious victory. Three failed to pay the price and we are still praying for them. Twenty-two were either saved or sanctified wholly. About five hundred dollars was raised for the new church and we are going to start building next week. Anyone desiring to get new members into church that are

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clean and a blessing to the church, living holy lives, making saints out of sinners, stirring the community should call Rev. Shaffer for a meeting. He can pray the fire down from heaven and like Elijah of old 'Let Him that answers by fire let Him be God.' The Lord is doing wonderful things for us these days. Praise His precious name. Pray for this baby church."—Norma Umberger, Reporter.

PLUM VALLEY, COLORADO—"Our pastors, J. W. Wells and his dear good wife, surely have done some good work in the church. They have labored so faithfully to see souls brought to Christ. We have been greatly blessed by the good sermons of our pastor's father, Brother J. M. Wells, a wonderful man of God, who made his son a short visit and preached for us while here. Help us to hold on to God in prayer for the revival meeting that will begin November 13 and extend over the twenty-seventh, conducted by Rev. Florence Davis, District Evangelist. Sister Davis as we all know is a power for God, and we are expecting a great outpouring of the Holy Spirit. Everybody is being blessed at the prayer-meetings as well as Sunday services where our pastor always has good food for our souls. Pray for us that we, through the power of our blessed Christ, may be able to defeat the devil on every hand."—Malissie E. LaRue, Reporter.

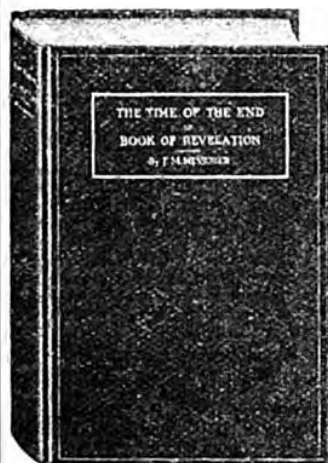
EVANGELIST BONA FLEMING—"My first meeting for this report starts with Rev. Benedum at East Liverpool, Ohio. I consider this church second to none in

this nation. They have a great building, a great choir and orchestra of seventy-five pieces, all well saved, a great pastor and a great people. Such praying in the basement before service I have never heard and it is no wonder that the long altar and front seats are filled with seekers and that seventy-five joined the church the last Sunday. This church never has to have a drive for money. Rev. Benedum leads his own choir and he is a good leader. They have life and fire in the singing. He has been here six years. They have over three hundred young people who work as if they really had old time religion and desired to see others get it. But leaving a great meeting and church like this we went over into Iowa to a little country church ten miles from the railroad, where it rained every day until the last Sunday and up to the last Sunday we did not have more than forty out at any time. The people were good but the roads were so muddy they could not get to church. We had a few seekers, but not many. We tried not to kill the good folks who did come. We will not try to go into detail as to the late spring and summer camps, but the Lord has given us some of the greatest meetings of our life and has proven to us that old time revivals are not a thing of the past, but we have also had proof that hard meetings are not a thing of the past as we have had some real pulls, but we try during these hard tests not to kill or unchristianize the good people in order to get seekers. Victories and seeming defeats have always gone hand in hand. I have never worked with better

pastors and have had absolute confidence in all with whom I have labored and if there was a cross in any way with any pastor I did not know or feel it. We have just returned from Shreveport, La., where the Lord gave us a gracious revival and we took some of the finest people in the city into the church and when we left there must have been fifty people at the altar screaming and praying as if the world were on fire. We are now on our way to First church, Chicago. May God bless the pastors and evangelists scattered abroad. I read your reports with interest and crave an interest in your prayers."

EVANGELIST W. E. LYTLE—"Our last meeting was held in a tent at Lansing, Michigan, with Brother R. V. Starr, pastor of the Church of the Nazarene. The meeting lasted ten days and commenced with a fair attendance. This soon increased until many were compelled to stand without the tent. The spiritual atmosphere was a trifle cool in the beginning, but a real break occurred on Thursday night and continued through until Sunday night, the close of the meeting. Sixty-three different persons came to the altar on the last Sunday. More than a hundred persons were at the altar during the meetings for either pardon or sanctification. Mrs. Lytle and two children accompanied us to Lansing, and we were all royally entertained in the home of Brother and Sister Hurry. We had a delightful time. We are now engaged in a meeting with Brother and Sister Ralph Rice at Richland Center, Wisconsin. We are having a great battle. A more loyal praying band we have never seen. We are confident of victory. We are open for calls."

EVANGELIST H. O. JACOBSON—"Upon an urgent request I left my home September 16 and began a two weeks' revival campaign Sunday, September 18, in Cle Elum, Washington, en route east. This was a hard field in many ways, as it was almost impossible to get any outsiders out to services. God has some real salt in this town, however. What a blessed time we had in our little Church of the Nazarene with the faithful families. God met with us in every service, no dry sledding in a single service. Sister Lelah Palmer is pastor here, she had only been here a few months but had a real burden for seeing something done. God gave us a few souls in the meetings. A fine young sister converted during the meetings joined the church the last Sunday. I left Monday for Montevideo, Minnesota. Here we had a three-day convention on the camp ground. Twelve years ago the Lord enabled us to begin this camp and now it had grown out of its old tent, a most beautiful tabernacle had been erected and I was invited to come and dedicate it. What a day we had Sunday, October 6. Services all day long and holiness people gathered from far and near, friends whom I had been associated with in bygone days. I am sure we had over fifty automobiles on the ground and God was in the camp and souls sought the Lord at the altar. This camp down through these years has been a great means of spiritual blessing to the



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ST. MATTHEW. Parable of the talents. [64]
thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping that which thou hast sown, and I was afraid, and I hid thy talent in the earth, lo, there it is, the which I have kept hid in the earth.
30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
31 ¶ When the Son of man shall come in his glory, and all the holy angels with him,

people of Minnesota. God has sent in the means to pay the tabernacle without begging for one penny. It's just like Jesus to do this if we will trust Him. At this writing I am in a meeting in Clackfield, Minnesota, in a hall above a creamery. God is putting His seal on the meeting and a real revival is on. People are coming from twenty to forty-five miles to attend. We have had only three services so far, but God gave us a break the second night and souls are coming to the altar nightly. Brother Frank Shea is pastor here of a prospective work, and we hope to organize before we are through. Glory be to God. This gospel of full salvation works wherever it is preached in the power of the Holy Spirit. I am having more calls than I can fill."

PASTOR H. W. CORNELIUS, Auburn, Ind.—"Since the assembly Rev. Fred Bouse of Alexandria, Ind., conducted a revival in which a number prayed through and were blessed. Brother Bouse did some great preaching and the church generally was helped. Then we were favored by having with us for a four-days' missionary convention, Rev. and Mrs. William Heslop, our returned missionaries from Korea. Their inspired messages and Bible expositions were a great benediction and uplift and were the means of enlarging the vision and deepening the spirituality of our people. Our next revival begins November 18, with the Ludwigs of St. Louis, as evangelists. We solicit your prayers."

PASTOR E. E. MIERAS, Nampa, Idaho "We are glad to report victory in our new field, and progress in every department of the work. We have a fine Sunday school with from 300 to 350 in regular attendance. We have as live a bunch of teachers and officers as I have seen anywhere. Our superintendent is hard to beat. He is always on time and always on the job. Our N. Y. P. S. is one of the best in the land. I never have seen a finer lot of young people than we have here. They have live meetings and are very active in all of the church services. The W. M. S. has not been very aggressive, but they are taking on new life and will soon do greater things than ever before. Since coming here over two hundred have been at the altar as definite seekers in the regular services. God is blessing and answering prayer and we are expecting great things this year. It is indeed a pleasure to be associated with such godly men as Professor DeLong and Doctor Mangum. There is a beautiful spirit of unity between church, school and hospital. All are working together for the advancement of the kingdom."

BARTON HEIGHTS CHURCH, Richmond, Virginia—"Our revival meeting which closed on the ninth was graciously owned and blessed of God. The writer did the preaching each night except one Monday night when the District Superintendent, J. T. Maybury (my venerable "dad"), delivered a soul-stirring message for us. The attendance was the best yet for this new work, due, not to the drawing power of this pastor-evangelist, but to the untiring and spirited singing of Paul and

Dora Geil, who hail from Frankfort, Indiana, and Brother Geil's performance on the xylophone and orchestra bells was simply extraordinary and especially attractive. If our plans mature we will have these good people with us again next year. Richmond has taken them to heart. Anyone who wants song evangelists with rare drawing power will make no mistake in securing the Geils. The radio program we arranged from station WRVA with the Geils in instrumental and vocal numbers was so great a success that by urgent request a second program was rendered during their stay here. The results of this meeting are many. We had seekers, we got blessed, we got before more people the whole truth and nothing but the truth of God. We shall have taken in ere this is seen by the type setter, a nice class of new members. And so, taken all together, we believe

we can report substantial growth in our work since we last reported through this page."—Byron Maybury, Pastor.

PASTOR T. H. KAMPMAN, Paden City, West Va.—"This little church, only three years of age, in a town of two thousand, born and brought up in the hottest fight I have ever witnessed, without a pastor until about four months ago, has just come out of a two weeks' special meeting greatly encouraged. The record of it doesn't look large—not over three or four accessions, three saved and three sanctified all told—but that does not begin to measure the results. Only those who have known the situation here at first hand can appreciate what has been done. Prejudice has been broken down in a wonderful way. We had good attendance, increasing interest, and heavy conviction. The bitterness of recent op-

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position, and the novelty of the Church of the Nazarene made yielding unusually difficult; so we are not discouraged, although disappointed of course, that there was no 'break.' People are just beginning to realize that we are not 'Holy Rollers,' and as we keep on believing and obeying the Lord we ought to start our next meeting on the shoulders of the last one. We do praise the Lord for definitely answering prayer in many particulars. Our workers deserve the highest praise we can give them. Lawrence Reed, of Damascus, Ohio, did some of the greatest Bible preaching I have ever heard. He is rugged and uncompromising, yet tender and unctuous. He stands by the pastor, encourages the saints, and makes sinners tremble under heaven anointed messages. He did not 'jerk' at a very hard situation, but left the church in better shape than he found it. Miss Alma L. Budman, of Muncy, Pa., was a great blessing to us. She prayed, conducted children's meetings, did most effective personal work, and gave her life story one night with great blessing, besides her primary work of singing the gospel. Her singing brought much favorable comment. She adapted herself to an unaccustomed situation with perfect cheerfulness, and won the hearts of our people. Thank God for such workers! They ought to be kept busy. Then, too, I have such a faithful, united, burdened

church that a faithful God was and is sure to answer their prayers. It is certainly a blessing to a young pastor to serve such a flock as this."

SONG EVANGELIST E. C. MILBY—"This has been a good year for me. I have seen many souls saved, sanctified or reclaimed. I have been in four meetings since my last report. I was called to Marrowbone, Kentucky, for a meeting. There we had a good time. From there I was called to Greensburg, Kentucky, in the First Methodist church. We had large crowds, and a good time. The evangelist was Dr. Bennett, President of Linzey Wilson college. Then I was called to Middletown, Ohio, for a three weeks' meeting at the Church of the Nazarene, they have a very nice work there. We had several at the altar, I believe fifty-nine. The evangelist was my cousin, Rev. L. G. Milby. He did some great preaching. The devil was greatly disturbed. Then I was called to Franklin, Ohio (my last meeting), by the good pastors, Rev. D. L. Brandenburg and wife. There are fine people at Franklin. I never met any better people than Brother and Sister Brandenburg. They have a good work there and they know how to handle it. The evangelist was Rev. J. V. Cook. He preached with God's blessing on him. You will not make any mistake in calling him. Anyone wanting my help

may address me at Gabe, Kentucky."

PASTOR E. R. BORTON, Council Bluffs, Iowa—"God is surely blessing His people here. A spirit of prayer is coming on the people and faith mounts higher each passing week, all glory to Jesus. Some definite omens of new victory are visible. God is helping us to steer clear of the ruts and to get out of any that we have traveled in too long. A spirit of liberty and power is coming on our congregations until we don't know what is going to happen next. Sunday, October 2nd, was set as Rally Day in our Sunday school and two hundred and fifty were in attendance. Our goal in offering was set at twenty-five dollars, and we received over thirty-three. This grand victory was the result of some thorough work in personal contact and earnest prayer. Beloved, the field is ours, and in the name of our God, let us cultivate the field that is ripe, as the Master stated when He instructed us to pray that more laborers go forth into the harvest. The rally was principally devoted to the children, a splendid object lesson being brought the children by Miss Alice McClellan, who is laboring efficiently as church worker here this year. Sister McClellan is also carrying on a constructive program of religious education, conducting four classes a week among our precious children and young people. This new departure is going to be blessed of the Lord, we are confident, as already thirty-six of the boys and girls have enrolled and over twenty have enrolled in the Bible study class. All we know to do is to keep praying, keep blessed, and let God lead us on, and souls will be won for Jesus as surely as there is a God in heaven. These are great days to our soul, and we purpose to march on, looking for pentecostal showers to break out at any time, flooding our souls with the glory that comes to those who inhabit the Canaan land. Pray for us that this may be one of the best soul-winning, soul-saving years that we have ever experienced. Evangelist Bona Fleming is scheduled to come to us January 1-15, 1928, and we are doing our best to get ready. Thank the Lord for the honor of being a member of the Church of the Nazarene. We love this church and her holy doctrines."

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NORWOOD (CINCINNATI), OHIO

Rev. and Mrs. J. B. McBride and Prof. and Mrs. B. D. Sutton closed a three Sunday meeting Oct. 16th with the church packed and altar lined with the blessings of God upon us in an unusual way. People said, "They had not seen anything like it since the closing of Old George street mission." Souls under conviction, people falling prostrate on the floor with shouts of victory. Pastor has to move from parsonage to give room for growing Sunday school. Great offerings.

Fifteen new members with twenty-five others ready for the next services. Mc-Brides and Suttons the greatest of altar workers with the unction of God upon them, staying until the last soul has made a decision. They are coming back, D. V. —Selden D. Kelley, Pastor.

ASHLAND, KENTUCKY

Dr. C. H. Babcock and B. D. Sutton and wife special workers for our revival at Ashland, Kentucky, October 26 to November 6. Let HERALD family remember us in prayer.—R. J. Kiefer, Pastor.

MUNCIE, INDIANA

Missionary tour with Dr. and Mrs. Heslop going fine. One-third of churches of the Northern Indiana have already pledged ten thousand dollars for General Budget. Expecting twenty thousand pledged by November 20. Our people are one hundred per cent for more missionaries on the field.—J. W. Montgomery.

YUMA, ARIZONA

Great victory in Yuma campaign with C. E. Toney, District Superintendent, and Jones and Scroggins of California. New church organized, twenty-seven charter members. Three lots given, good location to build church and parsonage, \$745 raised toward church. Will begin church building next week. Surely we can say that the meeting closed in blaze of glory.—Rev. O. L. Wright, Pastor.

BROOKLYN, NEW YORK

Greatest interest and attendance in ten years at old John Wesley church. Meeting closed at high tide. Miller wonderfully used of God. Heaven kept the record of seekers and finders. Mailing over one hundred new subscriptions, mostly annuals.—A. G. Crockett, Pastor.

DEATHS

MARTIN—Brother J. B. Martin was born Sept. 27, 1867, was married Oct. 3, 1892, to Linnie Puryear. To this union were born nine children, four of whom still survive, Carrie Tucker, Guy Martin, Mary Wyatt, and Sam Martin. He departed this life Sept. 30, 1927, age 59 years 3 days. He professed faith in Christ at an early age at Enon church, was sanctified thirty-five years later and lived this experience faithfully until death. Brother Martin was devoted in his life work to the church of Christ and very faithful to this community and to his local church. He was a charter member of the Liberty church, and was buried Sunday, Oct. 2. Funeral services were held by the Rev. S. W. McGowan and W. F. Collier. He was laid to rest in the cemetery near Mayfield, Ky., to await the resurrection of the saints.—S. W. McGowan, his Pastor.

THOMPSON—Nellie B. Shields was born in Iowa July 16, 1865, and departed this life October 7, 1927, at her home in Long Beach, California. She moved to Kansas in early youth, was converted and became a preacher, serving her Master faithfully all her life. She was married to Egbert Seely in 1900 who lived but a few years after their union. In 1912 she became the wife of Henry C. Thompson. Sister Thompson was the last survivor of her family. She had no children of her own but raised two nieces, one of whom has already gone to the glory world. She was sanctified and lived a very devoted and consecrated life. She was a charter member of the North Long Beach

Church of the Nazarene. She leaves a husband, a stepson, George Seely, and a niece, Mrs. Blanche Seely and a host of friends to mourn their loss.—E. D. Cornish, Pastor.

WATTS—Rev. Marlon J. Watts was born in Izzard County, Arkansas, 1844. He married Lucinda Jane Roberson in 1866 and to them were born ten children. Five of them have passed on to their reward. Brother Watts was converted in 1890. Some years later he was sanctified and has been a licensed minister in the Church of the Nazarene for years. The Lord has blessed his ministry and many will rise up in that day and call him blessed. The writer has known him for some eighteen years and we feel like we can truthfully say he

was a saint of God. We have had the happy privilege of being his pastor the two last years of his life. While going into his home many times to talk to him and pray with him, his shining face and encouraging words always made us feel like pressing on and making the last mile of the way. While visiting with his son Archie at Merkel, Texas, in August, he took sick and was never able to recover. October 1, 1927, the death angel came for him and he went out to be with Jesus. Sunday morning, October 2, services were held at his son's home in honor of his children, conducted by the Methodist and Baptist pastors of Merkel. In the afternoon his body was brought to the cemetery at Roscoe, Texas, for burial and there services were held in honor of him, con-

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ducted by the writer, his pastor, assisted by Rev. A. F. Daniel who was to be his pastor next year. Good talks were made by two of his old friends, Rev. C. M. Tow, a Nazarene minister, and Rev. G. W. Butler, a Baptist minister. His body was laid to rest by the side of his wife who went to be with Jesus in 1915. Left to mourn his departure are three sons, L. A., J. M., and W. T. Watts, two daughters, Mrs. W. N. Hicks and Mrs. H. B. Allin. The five children living and grandchildren were all present. His children, his friends, and his church and pastor will miss him, but our loss is heaven's gain. —Mrs. Lizzie Williams, Pastor.

CROCKETT—Everett Goodman Crockett, the sweet little baby boy of our dear Brother and Sister R. E. Crockett of Eula, Texas, but formerly of McKinney, Texas, passed away on the evening of September 21, 1927, after a short illness. Little Everett was born January 4, 1926, and lived with his parents only one year, eight months, and seventeen days. The good Lord saw fit to remove him from this world of sorrow and suffering to that home where sorrow and suffering are unknown. May

WANTS

WANTED—Good, honest, reliable Christian man to go into partnership in making and selling dairy products. Must have good recommendations and some capital. This is splendid opportunity for right man. Write or wire at once. S. K. Moxley, 1021 Myra St., Moberly, Mo.

A doctor in a busy clinic will require at once the services of a competent registered nurse who has had experience in giving anesthetics, and who is a member of the Church of the Nazarene. Please write, giving age and experience. A good position is open for right party. Write Miss Haskin, Business Manager, 212 Hart-Albin Bldg., Billings, Montana.

TWO ALASKA MISSIONARIES want to sell their Pasadena home and an acreage lot in the Newport Huntington Beach oil district; also one hundred and sixty acres in Colorado, giving most of the proceeds to our mission work, church, Pasadena and Trerece Colleges. Good investment. Write Pasadena College, Pasadena, Calif.

the God of all grace comfort and bless the young father and mother, and all the other loved ones who are left behind. The funeral was conducted at the Church of the Nazarene in McKinney, Texas, by the pastor, who was assisted by the former pastor, Rev. V. B. Atteberry of Abilene, Texas.—Jas. N. Cooper, Pastor.

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 Northwest Nazarene College, Russel DeLong, Acting President, Nampa, Idaho.
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 Pasadena College, H. Orton Wiley, President, Pasadena, Calif.
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GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928—E. J. Fleming, General Secretary.

ANNOUNCEMENTS

NOTICE—Following a meeting with our church in Cedar Rapids, Iowa, which closes December 4, I have a date which I would like to give to some church in that section or between there and my home, but will go anywhere. Interested persons may communicate with me as per my state or at my home address, Olivet, Illinois.—P. P. Belew.

RECOMMENDATION—My old friend and brother, Rev. H. W. Welsh, is now in the evangelistic field. After serving for a good number of years as a pastor on the Pittsburgh and Ohio districts and two years as district evangelist on the Ohio district, Brother Welsh has moved his family to Olivet, Ill., to have the benefit of our school. His long faithful service recommends him to the Church of the Nazarene as a loyal, successful evangelist. I am sure he will give our churches good service. This word of recommendation is entirely without solicitation. He has been kept busy so far and we trust our pastors will continue to use him.—W. R. Gilley.

NOTICE—After being out of the evangelistic field for a year's pastorate; and also nineteen weeks taking care of a relative, who has since died; I am now free to accept calls, especially for Young People's and Children's meetings, singing or preaching.—Rev. Isabel Myler,

The Beauty of Holiness

By B. F. Haynes, D. D.
 (Former Editor of the Herald of Holiness)



A SECOND edition of this booklet formerly published under the title "Beauty For Ashes." It occurred to us that inasmuch as the first edition has been out of print for about ten years and in view of the fact that we have had no writing of Dr. Haynes' in our list of publications, this booklet should again be put into circulation.

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NOTICE—I am a commissioned evangelist of the Indianapolis District of the Church of the Nazarene, am a converted Hebrew and am open for calls to serve our churches anywhere. Reference, Rev. C. J. Quinn, District Superintendent.—Samuel Thomas, 117 Eagle Drive, Indianapolis, Indiana.

SPECIAL NOTICE—Wife and I are planning a trip through the south and semi-south for the winter. If any of you people should wish our services for ten days or two weeks please have your call in as soon as you can. Our slate is full until December 1, 1927, at which time we hope to turn our faces for the

South. We are on the good old blood and fire line, which brings victory every time. Glory, glory. Amen.—J. H. Webb and wife, Sherwood Ave., North Tonawanda, N. Y.

NOTICE—Rev. and Mrs. Jack Linn, evangelists and singers, have two open dates. One is in November and one in December. Address them at Oregon, Wisconsin.

NOTICE—We have a few dates open for revival meetings this winter. If anyone wants our services we will be glad to come and help you have an old time revival of full salvation. I preach and play the cornet. Wife and daughter play and sing. We are willing to go

anywhere there is an open door, for our entertainment and free will offerings. We all enjoy the blessing of full salvation. For reference would be glad to have you write our District Superintendent, Rev. Charles A. Gibson, Columbus, Ohio.—Rev. Earl Burger, New Weston, Ohio.

NOTICE—After nearly twenty years of experience as pastor and evangelist, I am devoting full time this year to the evangelistic field. Shall be glad to give our best to any church desiring our services. We have a tent we shall be glad to use in the southern states. Song leader and soloist accompanying if desired.—C. D. Finch, Box 154, Britton, Michigan.



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