

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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WHOLE NO. 870

STRENGTHENED WITH MIGHT IN THE INNER MAN

HOW many of the problems would be settled by a consciousness of inward power! With this consciousness the soul rises superior to insults and oppressions, and with its trials the sense of compassion for those who oppress or injure it. It is the conscious lack of power which gives rise to petty bickerings and quibblings over the trifling annoyances of life. It is in the sense of inward weakness that criticism and faultfinding arise, and these in turn issue in division and strife.

It is as if a man of great wealth should suddenly be confronted with unexpected financial demands, which however he could meet without great inconvenience to himself. The consciousness of his ability to meet these unexpected demands would free him from strain and set his mind at rest. To him it would be merely another problem of finance. But how great this problem might appear to one not so situated financially! There would be anxiety and strain, and following this, fretfulness, an attempt at self-justification, a spirit of retaliation, division and strife. A consciousness of financial strength would have relieved the strain and the evil results flowing from it.

This is equally true in the spiritual world. The petty things of life annoy us because they loom so large on the soul's horizon. With the consciousness of inward strength through the Spirit, the great part of our difficulties and trials would fade into nothingness. Oh, for a strengthening of the Spirit!—such a strengthening as will enable the soul to face its problems with a sense of inward might which will free it from any spirit of retaliation or twinge of impatience.

"What a change one short hour in Thy presence will prevail to make. What heavy burdens from our bosom take! What parched ground—refresh us with a shower. We kneel how weak, we rise how full of power! Why is it then we do ourselves this wrong—and others—that we are not always strong?"

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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SPIRITUAL OVERSIGHT OF THE CHURCH

PAUL in his charge to the Ephesian elders said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). Mr. Wesley recognized the need of spiritual oversight in the beginnings of the holiness movement, and wrote the following classic pastoral statement. It deserves careful study and diligent practice.

"Do we sufficiently watch over each other? We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement (for secret prayer)? Do you converse seriously, usefully and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? . . . How can we assist those under our care? By instructing them in their homes. What unspeakable need is there for this! Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea every traveling preacher must, instruct the people from house to house.

"Our religion is not sufficiently deep, uniform, but superficial, partial and uneven. It will be so until half as much time is spent in this visiting as we do now in talking uselessly. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful to the work. We have a base, man-pleasing temper, so that we let them perish rather than lose their love; we let them go quietly to hell, lest we should offend them. Some have a foolish bashfulness. We know not how to begin, and blush to contradict the devil. How few know how to deal with men so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a mixture of seriousness, terror, love and meekness.

"O brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop, and every

house busied in speaking of the Word and works of God, surely God would dwell in our habitations, and make us His delight."

FLETCHER'S RULES FOR SELF-EXAMINATION

The scriptural injunction to "examine yourselves" is perhaps not as much a factor in the religious life of the present as during certain periods in the past. Were this custom revived, it would result, doubtless, in a marked deepening of the spiritual life and in a more careful outward walk among holiness people. The following rules of the saintly Fletcher, if faithfully practiced, can but result in great spiritual blessing. Suppose we try examining ourselves by them for a time and see if they are not a valuable aid in enabling us to walk more worthy of our high calling in Christ.

1. Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning?
2. Have I this day, got nearer to God in prayer, or have I given way to a lazy, idle spirit?
3. Has my faith been weakened by unwatchfulness or quickened by diligence?
4. Have I walked by faith, and seen God in all things?
5. Have I made the most of my time as I have had light, strength and opportunity?
6. Have I kept the issues of my heart in the means of grace, so as to profit by them?
7. What have I done this day for the souls and bodies of God's dear saints?
8. Have I laid out anything to please myself, when I might have saved money for the cause of God?
9. Have I governed well my tongue this day, remembering that in a multitude of words there wanteth not sin?
10. In how many instances have I denied myself this day?
11. Do my life and conversation adorn the gospel of Jesus Christ?

NORTHWEST NAZARENE COLLEGE ENTIRELY FREE FROM DEBT

The last quadrennium which was given largely to freeing our schools and colleges from indebtedness, witnessed great advances made by our several educational institutions. Now comes the glad news that Northwest Nazarene College has just completed a successful campaign which frees the college from \$93,000 indebtedness. The following telegram, which came too late for last week's issue of the **HERALD OF HOLINESS**, should be the occasion of great rejoicing throughout the entire connection:

"**HERALD OF HOLINESS**

"Kansas City, Mo.

"The job is done. 'Let everything that hath breath praise the Lord.' More than \$93,000 debt is removed from Northwest Nazarene College and the college is entirely free from debt. Committee extends appreciation and thanks to General Superintendent Williams, Agent J. C. Henson, President R. V. DeLong and to all our people who so loyally supported the campaign and above all to God for victory. Full details later.

"A. E. SANNER, *Treasurer Finance Committee.*"

INSTALLATION SERVICES AT PASADENA COLLEGE

Rev. Orval J. Nease, formerly pastor at Columbus, Ohio, and brother of President Floyd W. Nease of Eastern Nazarene College, was installed as Vice President of Pasadena College on Thursday, November twenty-second, with appropriate ceremonies. A great company of students, members of the faculty, members of the board of trustees and friends gathered promptly at ten o'clock in the college chapel to greet Rev. and Mrs. Nease. Rev. H. B. Macrory, President of the Board of Trustees, presided with his usual grace and dispatch. Rev. Melza Brown led in prayer and Rev. Fred B. Smith read the scripture lesson from Isaiah. President Wiley introduced Rev. and Mrs. Nease, who were received with great enthusiasm and applause by the great congregation present.

The address of Vice President Nease was thoughtful, eloquent and unctuous. He discussed very ably the relation of the college to the church, and the place which the denominational college holds in the work of general education. His words rang true on the question of spirituality and evangelism in the college. He expressed a desire that the great revivals he had known in the past years of Pasadena College might serve as a pattern for the revivals of the future. Rev. and Mrs. Nease are both former students of Pasadena College, Rev. Nease graduating in the class of 1916. He carries his master's degree from Boston University and has largely completed the work for the degree of Doctor of Philosophy in Ohio State University. We confidently believe that Rev. Nease will make one of the great school men of the Church of the Nazarene, and that Pasadena College under his direction will make rapid advances along every line.

THE COLORADO CONVENTION

The Colorado Convention recently held at Denver First Church of the Nazarene was a time of inspiration and profit. The special workers were Doctor and Mrs. Ellyson and the Editor of the *HERALD OF HOLINESS*. It was a pleasure indeed to meet District Superintendent and Mrs. Davis and the good people of the Colorado District. It was a matter of regret that the pastor, Rev. D. I. Vanderpool, could not be present, having been called away on account of the illness of his wife. We are glad to report that Sister Vanderpool is rapidly recovering and will soon be in Denver again.

Much time was given during the convention to Sunday school work. The lectures and addresses of Doctor and Mrs. Ellyson were instructive and timely. We were pleased with the interest manifested in this important department of church work by the pastors and Sunday school workers.

The Editor had the privilege of speaking each day to the preachers of the district. At one of the services, the plans for increasing the subscription list of the *HERALD OF HOLINESS* were presented and were enthusiastically received.

Several of the churches at the present time are close to "normal" and the Superintendent and pastors expressed a desire to reach the 100 per cent standard as soon as possible.

Rev. D. Shelby Corlett visited the convention for one day and spoke in the afternoon concerning the plan which the young people have adopted for raising the Home Mission money subscribed at the last General Assembly.

MUCH TRUTH BUT LITTLE POETRY

The following lines were sent by Rev. C. E. Cornell to Rev. Miller and forwarded on to the editor. We read the simple doggerel and said, "That is a photograph of a number of people we have met." When we first began work with our schools we frequently heard this expression, "I will be in college next year if the Lord opens the way," and by that the young people meant that if someone would pay all their expenses they would take it that the Lord wanted them to be in college. I said, "If God wants them in college perhaps He wants them to make their own way." But there are those who give up at the first obstacle which crosses their pathway and begin to wonder "if it is God's will." This sort of teaching and living never makes soldiers. Here is the rhyme:

"There was once
A man waterin' his flowers
With a sprinklin' pot,
And two little bugs
Heard the drops fallin'
An' one said to the other,
'We're lost—there's a flood!'
Some folks is jest like
Them little bugs—
Ez soon ez they are hit
With a drop or two of misfortune
They set up a hollerin'
That they're done for.
What they should do
Is to hoist up
Their spiritual umbrels
And they wouldn't get wet
At all."

—HENRY HAMLYN.

The Holy Spirit stands by all the truth that he has inspired. If any vital truth is unaccepted and unpopular and has largely dropped out of your sermons, you may know that your preaching is not prompted by the Spirit of truth. You have no valid reason for thinking that your proclamation of such generally accepted truth as you do preach is a proof that you are thus far submissive to the dictation of the Spirit, for you may be actuated by motives impure and selfish. He is not a herald loyal to his king who proclaims only such commands as please him and neglects every disagreeable duty. This would be the ruling of every jurist.—DANIEL STEELE.

EDITORIAL MISCELLANY

The Colleges and Evangelism

EVANGELISTIC fervor is not being developed in the larger state and endowed institutions of learning, and many of the smaller denominational colleges give but little attention to the preparation of students for the direct work of evangelism. Our fire-baptized evangelists and missionaries must come from our own schools and colleges. Pastors with spiritual vision will be educated in our own educational institutions. The following paragraph is taken from one of our exchanges, and is an extract from an educational address made in one of the great denominational conventions. The words are not indicative of the author's position relative to religious work among the colleges, but his summary of the condition existing in colleges generally is well stated. The thrust at "revivalism" would include the "evangelistic meetings" of the Church of the Nazarene. Such facts as these should be an incentive to our people to give greater attention to the educational work of the church as a means of evangelism. It should also be an incentive to young men and women desiring preparation for spiritual work, to attend one of the schools of our own church. Here is the paragraph:

"A college campus is the last place in the world where young people can be reached for Christ by the stock methods of revivalism. Sawdust trails are not inviting; emotional appeals incite laughter; dogmatic denunciations of popular sins make good stuff for mimicry; defense of the faith creates curiosity as to the motive of the defender; pious attitudes and 'lost soul' complexes on the part of overzealous students beget pity and cynicism. But a genuine spiritual atmosphere of deep sincerity, sympathetic understanding, intelligent seriousness and Christian character, will win the respect and attention of students who otherwise would make fun of artificial and superficial attempts to reach them with a religious appeal."

Evangelistic Ideals in Our Own Colleges

In our colleges there are hundreds of young men and women, who for intelligence and adaptability can stand shoulder to shoulder with the best in any of the larger state or endowed colleges. These young people likewise despise the artificial and superficial, they are deeply sincere and are appreciative of Christian character. But they likewise believe in the "old-fashioned mourner's bench," they are opposed to popular sins and every other form of sin, and regard sin as too serious a matter for mimicry; they have experienced the conviction of the Spirit which revealed their "lost soul" condition, and have likewise experienced the grace of God in salvation. They profess to be "pious" and they stand for a defense of the faith according to the scriptural injunction. There can be no substitute for "salvation by faith" and if by faith, "why not now?" This is our plea for the mourner's bench. The attack on the mourner's bench, and the

"revival methods" of the evangelical churches has underneath it the philosophy of naturalism. Many of the larger denominational colleges received their first inspiration from revivals and for many years were nourished by a revival church. It is no time to decry "revivals" even under the guise of "deep sincerity, sympathetic understanding and intelligent seriousness."

Food for Reflection

While reading in a city library some time ago we found the following pungent paragraph concerning Christian colleges in one of the denominational papers. The church with foresight and vision always gives great attention to its young people, carefully outlines their education, and provides every means for preserving them to the church. Here is the paragraph:

"We can give our material possessions and earnings to Christian education and see them transmuted into the highest spiritual graces and joys in the lives of our youth; we can withhold our contributions and behold the hearts of our children becoming hard as the stones on which their souls are fed, and our hoarded wealth slipping through their hands to destruction. Whether in one sort of school or the other, all of these thousands of students are at the parting of the ways, and they are going on, taking either the pagan way of life, or the Christian way; the world and class system, or the heart and soul system. There is no possible postponement of the decision until later years. And the issue is in the hands of the Church of Christ. Our children are asking for the bread of Life. If we fail to answer their cry they will accept the stone of naturalism."—*World Call*.

The Influence of the Small Religious College

A few years ago a study was made showing by statistics the relative benefits of the small religious college as compared with the larger endowed colleges and universities. Over ten thousand graduates from sixty institutions were considered and the results of this investigation brought to light the fact that the smaller colleges showed a larger percentage of successful men among their graduates than the more favored larger institutions. The investigation showed also, that not only the largest number of successful men come from the smaller colleges, but that the percentage of success was sometimes twice as great as that in the larger schools. A further and very significant result also was the fact that both as to the total number of successful men, and in the percentage of success, the pre-eminent place was held by the small church college.

"I must say that I never have had so close and satisfactory a view of the gospel salvation, as when I have been led to contemplate it in the light of a simple offer on the one side, and a simple acceptance on the other."—THOMAS CHALMERS.

SONGS IN THE NIGHT

By General Superintendent Chapman

Where is God my maker, who giveth songs in the night? (Job 35:10).

The Lord will command his loving kindness in the daytime, and in the night his song shall be with me (Psalm 42:8).

But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them (Acts 16:25, R. V.).

OUR God of all might could undoubtedly have made time all day, had He elected to do so; but His plan was to make half of it night. But He is just as much the Lord of the night as of the light, and the want of natural day inclines us to draw the closer to Him, because we instinctively feel the more need of Him.

But night with its darkness and chill and lurking danger is typical of the saint's trials and tests and temptations and afflictions. Our God could undoubtedly provide for us a life free from all these things, if this were His election; but rather He has chosen to permit to us the wonderful ministry of adverse environment in order to the more fully endear Himself unto us.

God could have kept Daniel out of the lions' den, but instead He kept him in the lions' den. God could have kept the Hebrew children out of the fiery furnace, but instead He permitted the flames to burn off their fetters and then He himself came down and walked with them in the fire. He could have kept Paul and Silas out of the Philippian jail, but He elected rather to bless them in the jail until the prison became an Ebenezer to their souls. God could translate all His saints, as He did Enoch and Elijah, so that they should not see death, but rather He has planned to walk with them through the valley of the shadow so that they will fear no evil, and to bring them from that deep depression on up to the mountains of everlasting bliss. If God tempers the wind to the shorn lamb, it is but a temporary expedient; for His permanent plan is to give the lamb power to grow a thick coat of wool which will defend him against the winter's blasts.

But night represents the worst in environment, and songs, which are the expression of sustained praise, stand for the best and fullest triumph. Then for God to give us songs in the night means that He fully counterbalances our weight of trial by the lifting power of His mercy and grace. This justifies God in all the apparent inequalities of life. Those who enjoy the broadest immunities require and receive but the minimum of divine peace and joy: those who must bear the heaviest cares and suffer the deepest sorrows are given the maximum of heavenly consolation and glory. Rather, then, our sympathies should go out to those

who bear little and receive little; while our compliments should pass to those whose earthly estate is so unbearable that Christ himself has become their portion and lot.

The roster of overcomers does not contain the names of many who wore soft raiment and dwelt in kings' houses. But it is replete with the names of those who had trial of cruel mockings and scourgings, of bonds and imprisonment, of stoning and being sawn asunder, of slaying by the sword and of wandering in mountains and caves while clothed in sheepskins and goatskins. And it was in their nights that God gave them songs. Paul wrote his "epistle of praise" (the book of Philipians) while in prison at Rome and John the beloved saw his vision of the everlasting kingdom while he himself was a prisoner on Patmos.

But there are two things which true followers of Jesus Christ should keep always in mind. First, they should remember that our heritage in Him does not include protection against all earthly calamity or freedom from satanic attack upon body, mind or spirit. They should be so forewarned that they shall not think it strange when fiery trials come upon them. And they should never take trials as an indication of want of divine favor. For indeed, "many are the afflictions of the righteous," and sorrow and test are evidences of the Father's confidence in the loyalty of His child. It was only upon Job, a man who was holy and clean and faithful to the core, that God suffered the utmost of Satan's rage to fall; for he alone was seen to be worthy and able to become the universal example of patience under trial.

The second thing which should always be kept in mind is that God, who remembers the little harebell on the dreary rock, will not forget His faithful child in the time of trial. And just as He visits and rewards the humble, lonely flower and gives it rare beauty, so He abides with His tortured child and gives him songs in the night.

There can be no victories until there are battles, and there can be no battles without grime and sacrifice and pain and distress. But just as God made the stones of Madam Guyon's dungeon to shine like rubies and gave her joy to sing like a bird protected by the cage which was intended to imprison it, so He will turn our deepest nightshades into glorious sunlight and bring us out of the severest tests "more than conquerors" through Him that loved us and gave Himself for us.

Every hour comes with some little fagot of God's will fastened upon its back.—F. W. FABER.

THINGS CONCERNING ZION

By General Superintendent Reynolds



It has been quite customary as we approach the close of the calendar year to take a retrospective view of the year's blessings, labors, defeats and victories.

The eleven months of 1928 have been some of the most active months of my ministry, if not of my life. In the early part of the year it was my privilege to again visit our work in

Mexico, at the time of the annual District Assembly, which I enjoyed exceedingly and trust was made something of a blessing to them and the work.

Returning from this somewhat strenuous trip I was obliged to take my bed, being threatened with bronchial pneumonia. However, through the patience of the Department of Foreign Missions, I was able to take part in a portion of the meetings, although confined to my bed, and later was permitted to be in the meeting of the several departments in connection with the General Board.

Soon after the close of this important gathering it was my privilege to again go to the British Isles and visit all of our churches and preside at their Easter Assembly, already reported by others.

On returning to the United States I had the honor of presiding at a Holiness Convention of the Carolinas at Greensboro, North Carolina, which resulted in the organization of the new district now known as the North Carolina and Virginia District. An account of the same is in print.

Then as everybody knows the General Assembly at Columbus, Ohio, was the center of attraction to all of the seventy-five thousand Nazarenes, and also to many of our friends. This took much of our time.

Besides these two district assemblies which required so many thousand miles of travel, the writer has been favored with the blessing of God in being permitted to preside at ten other district assemblies, one of which, namely the Central Northwest, which comprised the states of North and South Dakotas, Minnesota and Montana, which was divided, and is always, not only a time of special interest, but demands increased attention and responsibility.

Another of these districts of special interest is what was a part of Central Northwest and Colorado Districts, now known as the Rocky Mountain District, which is made up of Montana and Wyoming states, and perhaps may be better known as a missionary district, as this provision was made by the General Assembly Boundary Committee. This new district gave evidence of being born alive from the fact that they chose to call it the Rocky Mountain District,

indicating true to the facts of the case that it is a great and difficult undertaking to develop a successful district out of that mountainous region. In order that I might be more familiar with the territory I personally visited the different churches in Wyoming on my way to Billings, Montana.

However, I must not close my work for the year without at least brief mention of the Western and Eastern Oklahoma District Assemblies. It is remarkable indeed the marvelous success that both the Western and Eastern Oklahoma Districts have made with reference to spiritual development within the last quadrennium. The writer was especially attracted by the large number of pastors, presidents of Young People's Societies, and superintendents of Sunday schools, that reported revival interest in their respective departments, and the large number of their officers and teachers that were in the blessing of entire sanctification, and the W. F. M. S. had also made noticeable gains in both districts. But, perhaps one of the most outstanding evidences of development and spirituality may be seen in connection with the Bethany-Peniel College. However, space will only permit me to say that it is almost unbelievable to think that in such a few years such a large number of substantial and useful buildings have been erected. To appreciate the development one must visit Bethany, and if so, he will be led to say with the psalmist, "The Lord hath done great things for us, whereof we are glad."

The writer believes that he is very conservative in saying that when performing these several duties in the name of the Lord he has traveled thirty thousand miles or more, and during all these journeyings by land and by sea, the dear Lord's angels have protected and cared for him.

Doubtless the writer has not always used "horse sense" or the best of judgment in conserving his physical strength; in fact, we felt so well that we hardly thought about the necessity of giving attention to the conservation of our physical strength, therefore according to the diagnosis of some of the very best physicians and surgeons, if I wish to prolong my life and usefulness, it will be necessary for me to take heed to their advice and take an enforced rest of three or four months. However, in this we have reason to rejoice because they encourage the writer to believe that by taking this rest, it may be possible, barring accidents, for me to live a good number of years and those years be employed in service for the Master. And, why may we not believe this, for has God not said in His Word that, "With long life will I satisfy him, and shew him my salvation"? (Psalm 91:16).

In closing, allow me in behalf of Mrs. Reynolds as well as the writer to extend our sincere thanks to all the readers of the *HERALD OF HOLINESS* for their most sincere prayers which prevailed with reference to the healing of our precious daughter Frances, and also for their prayers now being offered for the restoration of

both Mrs. Reynolds as well as the writer, for she has similar ailment, with further request that you will continue to keep us on your prayer list.

Your brother, properly saved, for the very God of peace "sanctifies" me "wholly," and I am persuaded He will keep me in "perfect peace."

THE MINISTRY AND MISSION OF THE CHRIST

(Isaiah 61:1-4; Luke 4:18, 19)

By EVANGELIST J. A. KRING

IN OUR study of the previous pictures of the Christ as set forth in Isaiah 11:1-4; and 42:1-4, we found His intellectual enduements, executive energy, moral and spiritual power, His spirit of gentleness with that of power and that He should neither fail nor be discouraged in His God-given work and on His God-given mission. In this, the third, we find the ministry and mission of that Christ. This third picture is made up of Isa. 61:1-4 and Luke 4:18, 19. The last scripture is a statement that Christ made in the city of Nazareth, taken from that found in Isa. 61:1-4 and which He interpreted as applying to Himself. Taking the two together we glean the following important items:

I. His was a ministry of the gospel of salvation to the poor and to the meek. The poor in spirit and this world's good are to hear the "glad tidings" that Jesus in and through the atoning merits of His precious blood provided for their partial, perfect and final salvation, and the meek are to hear the "good news" that in the good time coming they are to "inherit the earth" and be associated with Him in His judicial administration, because of their faithfulness to God, His truth, cause and work and because they are qualified to have authority, one over ten cities and another over five, etc.

II. His was a ministry of healing, for both soul and body. He was to bind up and heal the broken-hearted and His faithful biographers, Matthew, Mark, Luke and John record the wonderful cases of the healing of the souls and bodies of men, women and children. He is the same today and through the merits of His shed blood and the intercession of His glorious Person the "broken-hearted" are invited to come boldly to the throne of grace and find healing in Jesus.

III. His mission and ministry reached to the captives in sin, for He proclaimed liberty and deliverance to those who had fallen into the snare of the devil and who had been taken captive by him at his will. It is still true that He breaks the power of sinful appetites, desires and affections and sets the captive free. The holiness movement of this present age furnishes living examples, not a few, who have been redeemed from vice and moral and spiritual pollution and made white in the blood of the Lamb. All glory to our Christ!

IV. His was the ministry of teaching and recovering of sight to the blind, He gave the blind man of

Bethsaida the second touch "and he was restored and saw every man clearly"; He said to blind Bartimæus, "Go thy way; thy faith hath made thee whole," and he received his sight; and when that poor man born blind met Him and consented to have his eyes anointed with clay and obeyed Christ's instructions to go and wash in the "pool of Siloam," he too was delivered, for the record affirms that "he washed and came seeing." What a boon to the blind! But this was not all, for spiritual blindness, as well as physical, fled at His approach and marvelous touch and the enlightened were made to exclaim, "Now we believe, and know that this is indeed the Christ, the Saviour of the world."

V. His message and coming had to do with proclaiming the acceptable year of the Lord (see Isa. 61:2; Luke 4:19). Luke tells us that when Jesus had finished reading this wonderful prophecy of Himself, on that Sabbath morning in the synagogue at Nazareth, where He had been brought up, that He handed the book to the minister and sat down and "began to say unto them, This day is this scripture fulfilled in your ears." Hence, I take it that His preaching the acceptable year of the Lord to the people, must have embraced in the message that the long looked for Messiah had appeared, and that the blessings that were to be poured out on those who accepted Him and the ushering in of His dispensation were now available. At any rate Mark affirms that when Jesus came "into Galilee, preaching the gospel of the kingdom of God," that He said, "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel" (Mark 1:14, 15).

VI. His preaching had in it a message of comfort and consolation to them that mourn in Zion (Isa. 61:3). Zion refers to the Church and embraces all those who have received internal regeneration and external adoption. The former gave them filial character, the latter filial privilege. To these He promises the following gifts: they are to be given beauty for ashes; that is the beauty of holiness for the ashes of carnality. Like the seven colors of the rainbow, the beauty of holiness embraces seven features, namely, the beauty of purity, the beauty of humility, the beauty of divine love, the beauty of seraphic devotion, the beauty of harmony, the beauty of perfection and the beauty of Christlikeness.

Again, they are to receive the oil of joy for mourn-

ing (Isa. 61:3). The joy spoken of here is not *unnatural* joy, such as comes from the use of intoxicating drinks, opium, tobacco, etc.; nor is it *natural* joy, such as flows from the healthy condition of the physical body and the proper functioning of all the organs; nor is it the joy of the sordid gain of the miser or of the man that reaps a bountiful harvest; nor yet is it the joy of the intellectual victory of the student or the triumph of the athlete; nor is it ethical joy, or the approval of a good conscience, nor even the gladness of beneficence, but it is the joy of the Holy Spirit, or supernatural joy flooding the purified heart, which is outside of the course of nature and independent of it, and produced "by an agent from without the man, exciting his sensibilities." Hence, the mourning over carnality and broken vows and disappointments is gone and they rejoice "with joy unspeakable and full of glory."

Again, they are to have the garment of praise for the spirit of heaviness. The garment of praise refers to the outgushing praise and gladness that springs up as a well of water in the purified heart and enables one to "rejoice evermore." The object of all this is that they might reach a place in their religious experience where it is proper to call them "trees of righteousness, the planting of the Lord, that he might be glorified." When Zion receives and experiences Christ's message of comfort and consolation as stated above, then it is that she in her inner and outer life will take on the moral and spiritual characteristics of the Christ, having her intellectual, emotional and volitional energies brought into captivity "to the obedience of Christ." I know of nothing higher than Christlikeness, or this heavenly life for earthly living and make bold to affirm that it is made possible for all through the atoning merits of His shed blood, even in this vale of tears.

A CONSPIRACY OF THE PROPHETS

By REV. J. GLENN GOULD

IN THESE crushing words does Ezekiel indict the hollow religious pretensions of his day. It was a time when true hearts shrank with fear at the prospect of inevitable judgment; and when the preachers in the churches of the land should have lifted up their voices like trumpets. But no! sin went on unreproved, and never a voice was lifted in warning, save that alone of Ezekiel. What else could it be, cried the man of God, than a deliberate conspiracy to betray Israel into hell?

The marks of conspiracy on every hand were clear to Ezekiel's mind. Men—priests of God—were in the service of the church for what they could get out of it. They enriched themselves without conscience, and did it at the price of immortal souls. They became loose in conduct and manners. They "put no difference between the holy and the profane," and countenanced and practiced Sabbath desecration. They had whitewashed sin, calling evil good (Cf. Ezek. 22:28, R. V., footnote). They were preaching lies to the people,

"saying, Thus saith the Lord God, when the Lord hath not spoken." A conspiracy indeed!

But I am led to reflect that something of a similar sort exists at the present time—a conspiracy to deceive the people, to cry "peace," when there is no peace. It is, for one thing, a *conspiracy of silence*. It is a rare thing in these piping times for a prophet's voice to be lifted up in warning. God's Word speaks of a gaping hell just ahead for every unrepentant sinner; and if it be true, every preacher in the land should wave the red lantern of warning. But concerning all this scarcely a word is uttered. One would think it a state secret, not to be divulged.

God has uttered a fearful woe on the watchman who fails to warn his fellow-men of danger. Hear this: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Oh, for men who will cry aloud and spare not!

It is, furthermore, a *conspiracy to distort truth*, to say "Thus saith the Lord," when the Lord hath not spoken. In this category belongs every attempt to assert that the men of our day are revealing God for the twentieth century just as Paul revealed Him for the first; every attempt to assert a changed attitude on the part of God toward sin. I sat in a recent conference of ministers conducted by Dr. E. Stanley Jones, in which he asked this question: What are we attempting to do when we are evangelistic? Nineteen answers were submitted, some of them calculated to make angels weep. One little preacher stated as the aim of evangelism, "To convince men that they are the children of God." To him sin was no more a thing to be repented of than a wart on the nose. If he was right, Jesus Christ was wrong; for Jesus labored rather to convince men that they were by nature the children of the devil. This age is crying out for a race of prophets who will dare to call sin by the hard names it deserves. Neither men nor devils have any respect for a preacher whose only tool is a whitewash brush. Men may wince, they may even hate us for daring to speak the truth; but they will respect us at the same time. Not all of them are so vindictive as was the king of Israel who, when Jehoshaphat inquired for a prophet of the Lord, replied, "There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." A little hatred of that sort would be a tonic for the soul of any true prophet.

What would be the result if every minister in this country should throw away his whitewash brush and get him a torch? God is raising up such a company over the land—men who will not be a party to any conspiracy to silence or distort the voice of God; who will wield the axe and hew to the line, let the chips fall where they may. By God's grace I propose to be one of that company.

SOUTH PORTLAND, ME.

FROM DAMASCUS TO ATHENS

By Evangelist G. F. Owen



A KURDISH "BEE-HIVE" VILLAGE IN NORTHERN SYRIA

DAMASCUS, "The Gem of the Desert," presents so much unspoiled orientalism that one readily accepts the opinion that their customs have undergone only slight changes during the last two or three thousand years. It is a city where the arts and crafts are cultivated, the bazars abound, and the people are busy enjoying the world which God has given man to live in. It is a city which one loves to linger in; however, when it came time for our departure we arranged for the trip, and accompanied by Rev. and Mrs. Thahabayah, left by the road leading westward.

Our road ran along the banks of the beautiful Abana, and many were the times that we glanced at the sparkling water as it so quietly hurried on its mission, furnishing water for Damascus, the praise of the Near East. Willows and walnuts, sycamores and poplars went to make up the narrow forest of tall trees which lined the stream on either side. Occasionally we passed squads of French soldiers, and by and by came to a regular military outpost where, after a few minutes delay, we passed on our way and soon came into the "Zebedany Plain," which is seven miles long by two or three miles wide. This valley is well watered by the Abana, and is known for its vegetables, grain and luscious fruits. We were informed that its apples, pears, plums, quinces, apricots and grapes were in great demand in the larger cities. Near the upper end of the plain we came to Zebedany, and after purchasing postage stamps and being looked over by the soldiers we took a road up the side of the Anti-Lebanon mountains. After going some three miles we arrived at Bludan where our mission is located. Almost one-half the population of the village came out to welcome the Protestant pastor and the Americans. Both young and old vied with one another in their efforts to serve us. Brother and Sister Thahabayah took us into their home and treated us just as if we had been their own brothers. The people took their turn in coming to visit us

in our room and each of them insisted that we repay the visit by coming to their homes. This we did as far as possible, and it was one of the most unusual pleasures of our lives to be entertained in Syrian style, which meant that we reclined on mats and were served the best the city could offer, and when I say that we were treated just as if we had been princes from the most favored country in the world I am not exaggerating. I am now in my sixteenth year in the ministry and in my travels in twenty-one countries have never seen such genuine hospitality as was shown by the people of Bludan. Our evangelistic meetings continued eight days, and there were some definite victories. Brother Mann and I alternated in preaching services.

Brother Thahabayah is a graduate of Olivet College and Sister Thahabayah is one of the choicest of God's handmaidens. They are much loved of the people in that section of Syria, but are greatly handicapped for the lack of a suitable building in which to conduct services. They now own a splendid location and are eager to erect a building on it. They told me that \$500 would purchase sufficient building stone for the building they needed for church and school purposes, and that they could raise that amount in Bludan if they could just be assisted with \$1,000 or \$1,500 with which to complete the building.

On leaving Bludan many of the people gathered on the streets, bade us "goodby" and desired to be remembered to the Christians in America and the British Isles. At Zebedany we took the train for Baalbek, which is situated in a beautiful valley between the Lebanon and the Anti-Lebanon mountains. Here we stood in the midst of columns and temples builded to Bacchus, Jupiter and other gods. We admired, wondered and were all but overawed by the beauty, dignity and immensity of these wonderful monuments of such unusual architectural designs—we stood in the midst of what is said to be "the greatest single group

of ruins known to man." But I shall not attempt to tell you of Baalbek in this brief article.

On leaving Baalbek we went northward across the beautiful plains of Syria. Grain fields abounded on every hand and soon the huge mounds, or ramparts of beaten earth, began to show up in various sections. These mounds are probably one hundred feet high and cover a large area—the one of Hazor covers one hundred acres, but the one at Tadmora (near Palmyra) is even larger. These mounds are to be found at various places between the Euphrates valley and Egypt. They are thought to have been erected by the Hyksos, or "shepherd kings," who ruled Egypt during Joseph's prosperous era. In ancient times the cities were built on these mounds, but at present few are crowned with a city. In most cases the modern cities or villages are built near them and they are used as the "citadel"—especially is this the case at Aleppo. Never before had we seen a real Kurdish city or village, but we were to see many of them on this trip. Each home looked much like the old-fashioned "bee-hives." The villagers usually came out to see us pass by, and we think they were far more curious to us than we could have been to them. The Kurds make little progress towards modern civilization.

At five o'clock on a Friday afternoon we arrived at Aleppo, the commercial center of northern Syria. This great center has become a "city of refuge" for multiplied thousands of Armenians who have been driven from their homes in Armenia and Turkey.

On Saturday we were entertained in the home of Rev. Witherspoon, who is the principal of the Syrian school which is sponsored by the Presbyterian church. Early Sunday morning Professor Julius called for us and we visited the Sunday school at the large \$25,000, self-supporting Armenian church. Later in the morning I was privileged to speak at the Presbyterian church, and in the afternoon Rev. Partridge conducted us to the large "refugee camp," where many thousands of Armenians live in hastily improvised cottages. In the midst of this great "camp" is the Protestant church where in simplicity they gather to worship Christ. The Bible, church history and tradition give us some vivid and touching pictures of how early Christians met to worship in homes, chapels, churches and catacombs, but here we were, on this Sunday afternoon of the twentieth century, seeing the Christians meet much as they must have met in the first and second centuries.

These precious Armenian people have been deprived of their loved ones and driven from their homes, and having fled to Syria, Palestine and Greece as refugees, they carry many unpleasant memories as well as broken hearts. They are endeavoring to begin business, practice their professions, or to find honorable employment; yet in the midst of all this they themselves feel that nothing can hush their sobs, dry their tears, and drive sorrow from them so well as will the life-giving love of Jesus Christ. The Armenians are of that devotional type of mind, and are endeavoring to start

churches and community centers, but with little capital to begin with they labor under a great handicap. If our church could give the Armenian people a Bible school, a few good church buildings and two or three good spiritual and aggressive leaders to encourage them on, then thousands of them would be won for righteousness and holiness. If we could build churches for them then they would support the workers and push ahead with little or no financial aid from America.

By invitation we spent two very pleasant and profitable hours in the home of Dr. Merrill, a well-known American school man who formerly worked in Turkey and now in Syria. He insisted that we speak at the chapel service and deliver the monthly lecture at his school. Brother Mann spoke at the morning chapel service and the writer delivered a lecture on Palestinian archaeology at the set time on Monday afternoon. The professors and students of the schools and the ministers of the city treated us very kindly, and naturally we left with a very warm place in our hearts for the good people of Aleppo, Syria.

Our next country to be in was Turkey. Most people are fearful of going there, but we traveled the entire length of their country, stayed in Constantinople two days, and got out with our scalps in place; in fact, we did not so much as leave our photographs in the country, and we had been informed that we would be obliged to give six each to the officers. Well, it was inspiring as well as instructive to know that we were in or near Antioch (where they were first called Christians), Tarsus (the home of St. Paul), Derbe, Lystra, Iconium and other cities of New Testament fame, and to pass directly through the countries of Cilicia, Capadocia, Galatia, Phrygia and Bithynia; and to be in the city named after the great Christian emperor, Constantine the Great, and to look upon the sarcophagus of Alexander the Great, and many other unusual inscriptions and antiquities of the museums.

Taking a steamship at Constantinople, we passed up the Bosphorus to the Black Sea, then back to the Sea of Marmosa and soon passed through the world-famed Dardanelles.

Leaving Troas over on the coast to our left and Philippi and Thessalonica farther over to our right, we proceeded southward to the Aegean sea until we came over west of the "Isle of Patmos," with the seven churches (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea) lying to its north-east.

We then turned westward and put into port at Piereas, Greece, disembarked, passed customs, and were soon in Athens, and at the American School of Archaeology (a sister school to the one at Jerusalem), where we were received very cordially and entertained very comfortably during our stay in Athens. The Bible and church history were becoming more real every day.

COLORADO SPRINGS, COLORADO

Department of Bible Studies

Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

Lesson Forty-five

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Readings for the Week.*

First day, 1 Tim. 4-6. Second day, 2 Tim. 1, 2.

Third day, 2 Tim. 3, 4. Fourth day, Titus 1-3.

Fifth day, Philemon 1. Sixth day, Heb. 1-3.

Seventh day, Heb. 4-7.

2. *A Choice Portion from the Week's Bread-Basket.*

"No man stood with me. . . . Notwithstanding the Lord stood with me" (2 Tim. 4:16-17).

The fact that we are standing alone and all men have forsaken us is not in itself a guaranty that we are in the right or that the Lord is with us. For we may drive others away from us because of our foolishness or unkind acts. But if we are standing alone because those who should be standing with us will not stand with the Lord then we will not be alone for the Lord will stand with us. One who has lost his friends because he stands with the Lord will be very tender toward them and have a spirit of forgiveness for them. When all had forsaken Paul he said, "I pray God that it may not be laid to their charge." How comforting to Paul to know that while all were forsaking him the Lord was at his side. Like his Master when all men forsook him and fled (Mark 14:50) he was alone, not even his friends remained. Demas has forsaken him and gone back to the world (2 Tim. 4:10). "All they that are in Asia be turned away from me" (2 Tim. 1:15). Now the brave old warrior awaits the Roman trial and martyrdom. Alone? Nay, the Lord was with him. With what triumph he writes with a chained hand from a chilly old prison dungeon on the eve of his departure, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

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

Study Twenty-one, Acts 27.

1. *Build Your Own Commentary.*

Contrast Paul's knowledge (I perceive, 27:10) with the worldly sailors' supposing (27:13). What was the source of Paul's information?

Connect, "All hope that we should be saved was then taken away" (27:20) with, "I exhort you to be of good cheer: for there shall be no loss of any man's life" (27:22).

Connect, "Fear not" (27:24) with "I believe"

(27:25). Connect "Be of good cheer" with "I believe," in verse 25.

Notice Paul's concern for those who did not care for him. "Except these abide in the ship, ye cannot be saved." Emphasize the word "ye." God would care for His own, and if the others would abide with them they would share the blessing.

Notice that Paul's victory over a trying experience dispelled the dark clouds from all the company (27:36).

Connect "no loss of any man's life" (27:22) with, "they escaped all safe to land" (27:44).

2. *Human Supposing and Holy Ghost Certainty.*

There is a great difference in the results following human suppositions and the direct leadership of the Spirit. Human reasoning is apt to be very uncertain while the voice of God is sure. We may find many examples of sad consequences following human suppositions without certain knowledge. We have a case of those who supposed that Jesus was with them when He was not (Luke 2:44), and another occasion when He was present and they did not think so (Luke 24:37). On the day of Pentecost the people supposed the disciples were drunk when they were in reality filled with the Spirit. On one occasion Paul was supposed to be dead when he was not (Acts 14:19). On another occasion he was supposed to have broken the law by bringing in a Gentile into the temple when he had not (Acts 21:29). We may misjudge others by our human suppositions. We may think things to be entirely different from what they really are. We may suppose that which is good to be bad. And the bad may look good. It is not wise to discard the use of our best judgment, but yet we should recognize that our suppositions should be supported by definite knowledge and that our best opinions may be wrong. Therefore we should seek to find the leadership of the Holy Ghost. In the lesson for our study today (Acts 27) we have this thought strikingly illustrated.

Man's Voice when the South Wind Blows Softly.

When the time appointed for Paul to leave for Rome arrived he was taken by Julius, the centurion, and they sailed as far as Myra. Here they took an Alexandrian ship for Italy, but they sailed slowly because of the unfavorable winds. They stopped at a port called Fair Havens and here the man of God advised that they remain through the winter. "Sirs, I perceive that this voyage will be with much damage." But they did not listen to the voice of the man of God, for soon the south wind blew softly and they supposed that their plan could be worked out. How many have been deceived by the pleasant breezes from the earth and have turned aside from the voice of God for their lives. They suppose that they will gain their purpose, they loose, they sail (Acts 27:13) and soon are wrecked in the storms of life. The rebuke from the man of God is just, "Sirs, ye should have hearkened" (27:21).

God's Voice When the Storm Rages Fiercely. The ship was driven away by a tempestuous wind. They were tossed exceedingly by the Euroclydon tempest. For days no light appeared in the storm. At last all hope that they should be saved was taken away. Despair and midnight darkness were about to swallow them up. An angel appeared to Paul and said, "Fear not, Paul" (27:24). He shares his God-given message with all in trouble with him. They were not close enough to God to get the vision. "Sirs, be of good cheer, I believe God" (27:25). God had spoken. He believed and was perfectly certain that no harm would befall them. He gave thanks to God in presence of them all (27:35). The chapter closes by saying, "They escaped all safe to land."

When we look back we may see the storms of stress and strain through which we have come. His kind hand has led us safely along the perilous pathway. As long as we keep in the way of His appointment we need not fear. Some may be still buffeted by the storm. His word is sure.

"No water can swallow the ship where lies
The Master of ocean, earth and skies."

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

Entire Sanctification

Every work of divine grace is a sanctifying process. All the works of salvation are to make us holy. Hence we should distinguish between sanctification and entire sanctification. "Sanctify wholly" is a Bible term (1 Thess. 5:23). It is an attainable experience (1 Cor. 6:11). It comes after justification. We may progress toward it gradually, but we attain it instantaneously. We may grow in it after we have received it, yet we cannot grow into it. It is a cleansing process which frees us from the carnal mind. It is a perfecting experience whereby our love is made perfect. Yet it does not lift us above mistakes or human limitations. The processes by which we attain this experience are twofold. From the human side it takes first consecration. This implies both separation and dedication. Separated from sin and dedicated to God. Again, faith is necessary to attain it. Faith can only be exercised after a complete obedience. From the divine side the entire Godhead is concerned with this glorious work. "The very God of peace sanctify you wholly" (1 Thess. 5:23). "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it" (Eph. 5:25, 26). "God hath from the beginning chosen you to salvation through sanctification of the Spirit" (2 Thess. 2:13). With the experience of entire sanctification come the baptism with and the filling of the Spirit.

Do you have this experience? if not now is the time for you to meet the conditions and be the happy possessor of it.

THOUGHTS FOR THE DEVOTIONAL LIFE

"Come Ye Apart"

By BASIL W. MILLER

As the flaming eye of the cunning lapidary detects in the rugged, uneven pebble, just brought fresh from the dumps of the mine, the polished diamond that shall gleam and sparkle in the glowing diadem of a king; or as the trained sculptor in the rough block of uncouth marble, newly hewn from the quarry, beholds the statue of perfect grace and beauty that is hidden there, which shall attract the admiration of the masses during the centuries, and waiting for but the touch of his hand—so Christ who sees all, the beginning and the end, down through the rough exterior of hearts, sees oftentimes greater wonders than these. He sees the saint in the sinner; the wheat in the tare; the Paul in the Saul, Matthew in the publican and Peter in the fisherman Simon.

An eminent surgeon one day was sent for by the Cardinal Du Bois, prime minister of France, to perform a very serious operation upon him. The cardinal on seeing him enter the room said, "You must not expect to treat me in the same rough manner that you treat the more miserable wretches at your hospital." "My lord," replied the surgeon with great dignity, "every one of those miserable wretches, as your eminence is pleased to call them, is a prime minister in my eyes, for each is one of God's poor." This was also the attitude of Jesus. He saw not the appearance of man, but He measured his intrinsic worth. To Him the pauper and the beggar stood on the same plane with the mighty and the wealthy. For Him every one is a prince, and all the lost are uncrowned kings of a realm greater than that over which a Cæsar swayed the scepter, the realm of the soul. Every pleading voice to the Lord of all is the voice of an eminent entreaty, or a call of a potentate.

Some time ago while reading German with one of the great German teachers of our country, we came across the section where Christ is speaking, "I say unto you, He that shall save his life, is losing it." This is the German translation of this sentence. The learned doctor could hardly contain himself when he struck that passage. "Ah, that is a different thought to me, from the old language of Luther. If one saves his life in this world, he not only shall lose it, but he is already losing it." How true this is to life. If we save our strength from serving others, we are now missing the grandest pleasure that life can afford—that of serving mankind. If we treasure up our money, where thieves may break through and steal, we are losing life now, and with it the grandest glory that time affords—that of making that we might give. If we hoard our learning, it shrivels and dies, but if we give it out, more shall be given in return for it. If we scatter abroad the harvest of love and friendship shall be a hundredfold. If we herein save our life, as Luther translated the original language of Jesus, we are now losing that life.

"I heard that one of the diamond fields of South Africa was discovered in this wise: A traveler one day entered the valley and drew near to a settler's door, at which a boy was amusing himself by throwing stones. One of these fell at the stranger's feet, who picked it up and was in the act of laughingly returning it when something flashed from it which stopped his hand and made his heart beat faster. It was a diamond. The child was playing with it as a common stone; the peasant's foot had spurned it; the cart wheel had crushed it; until the man who knew saw it and recognized its value. Was it not the same careless treatment the soul was receiving when Jesus arrived in the world and discovered it?"

The heart cry of the child of God today is that of the early disciples, "Lord, teach us to pray." We stand amid the

scenes of a lost world, incapable of reaching those doomed to destruction, and cry out, "Lord, teach us to pray." We watch men as heedlessly they go away from the admonitions of right and follow the glitter of life, and our soul groans within, "Lord, teach us to pray." We cry and many times the response fails to come. We agonize and ask amiss, and receive not. "Lord, teach us to pray." Luther on bended knees cries out, "Lord, teach us to pray." And God in silent guiding leads him and the shackles of Romanism are severed. Wesley pleads, and God teaches and the movement for the sanctification of the believer is released upon the Church. George Mueller speaks and God answers thirty thousand definite prayers in a lifetime. A sainted Edwards bows before going into the pulpit and says, "Lord, teach us how to pray," not how to preach. And the sermon moves men to cry out that they are lost. A Livingstone is found dead on his knees seeking to know how to pray. Many times this is our last request from God. We call for riches, for a straight path, for favor with men and blessings from God. We beseech that the erring be brought in, and that missions have a wide success. But our last cry is "Lord, teach us to pray." Could the Christian world learn that then we would shake all hell, and move all earth, and rejoice all heaven. Lord, teach us how to agonize over the lost, and to share our glory with the weary—teach us the secret of nights of prayer—teach us the glory of praying before battle—teach us how to grip the promises with faith in prayers—teach us the hidden truth of the achievements of prayer—and the glorifying grace that comes when we wrestle with Thee—how to reach the climax of faith and say, "It shall be done!"

Gustavus Adolphus, king of Sweden, being killed in the battle of Lutzen, left only a daughter, Christina, six years of age. A general assembly, consisting of deputations of nobles and clergy and peasants, was summoned to meet at Stockholm. Silence being proclaimed, the chancellor rose. "We desire to know," he said, "whether or not the people of Sweden will take the daughter of our dead king Gustavus Adolphus to be their queen." "Who is this daughter of Gustavus?" asked an old peasant. "We do not know her. Let her be shown to us." Then Christina was brought into the hall and placed before the old peasant. He took her up in his arms and gazed earnestly into her beautiful face. He had known the great king before, and his heart was touched when he saw the likeness which the girl bore to the heroic monarch. "Yes," he cried in delight, with tears gushing down his furrowed cheeks, "this is truly the daughter of our Gustavus! Here is her father's brow. Here is his piercing eye! She is his very picture! This child shall be our queen!" Words from Sacred Writ sound in our ears—"We shall be like him, for we shall see him as he is." The angels of heaven, and the God of love, as well as the Father of light, shall recognize the kinship.

PITTSBURGH, PA.

WORLD NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

Well preserved remains of a Roman forum, dating back to the second century B. C., have recently been revealed during the work of demolition of some blocks of old houses near the Argentine theater in Rome. The excavations, ordered as a result of the finding of Roman ruins in the course of the house-breaking operations, have brought to light three temples of the old republican times. Evidently the temples, one of which is believed to have been dedicated to Hercules, were restored in imperial times. One of the newly excavated temples is rectangular in form, and is thought to have been consecrated to the goddess Bellona. This temple, according to the city archaeologists, is the oldest of the three. The third temple is also constructed with rectangular cells, but the authorities are not agreed as to what deity it was dedicated. Over it was built in

the middle ages the Christian church of St. Nicholas dei Cesarini. In addition to the three temples, the new forum contains numerous marble columns and some mosaic pavements.

A German expert has built an airplane using storage batteries to supply power.

Gilsonite, used in making telephone mouthpieces, electrical insulation, etc., is mined only in Utah.

Agricultural experiment stations similar to those in the United States will be established in Palestine.

Stock exchange memberships went to a further high record today with a sale being arranged at \$415,000, an increase of \$5,000 over the previous high made earlier this week.

There were 95,500 deaths by accident in this country in 1927, the National Safety Council estimates. This is an increase of four per cent over 1926. Of this number one-fourth occurred in industry; one-fifth were the result of automobile accidents. Auto deaths in 1927 showed an increase of 10 per cent over 1926. While the death rate for all accidents has decreased since 1911 by over seven per cent all the decrease occurred prior to 1921; since then the death rate from accidents has increased steadily. According to the Council the railroads made a fine record last year. Only 91 passengers were killed, or one for each 9,100,000 carried. This proportion is one-sixth as large as that of twenty years ago. Grade and railway crossing accidents, however, are increasing. In 1927 there were 2,371 fatalities at crossings, compared with 1,969 a decade ago.

Though I sympathize, I do not share in the least the feeling of being disheartened and cast down. It is not things of this sort that depress me, or ever will. The contrary things, praise, openings, the feeling of the greatness of my work, and my inability in relation to it, these things oppress and cast me down; but little hindrances, and closing up of accustomed or expected avenues, and the presence of difficulties to be overcome—I'm not going to be cast down by trifles such as these. —JAMES HINTON.

Illustrated posters showing pedestrians where they may cross streets are now being displayed in Paris, France, in an effort to reduce accidents.

The province of New Brunswick has adopted a highway numbering system, which is to be installed on 1,400 miles of main highway.

New York State's alcohol death rate was 6 and 6-tenths in 100,000 in 1910; 8 and 2-tenths in 1916; and one and 2-tenths in 1920, the first year of prohibition. Then came the repeal of the State Enforcement Law. In 1926 the alcoholism death rate jumped to seven. The average death rate in the states where prohibition is enforced is 2 and 5-tenths for 1926. Maryland has the highest alcoholism death rate with 7 and 6-tenths.

In 1609 a small ship of the Dutch East India Company entered what is now New York Bay. It was commanded by an Englishman, Henry Hudson. In 1614 a trading post was established on Manhattan Island. About 1624 a colony was started on Manhattan Island and three days later one at Albany. These early settlers brought with them the Bible and a love for the church. On April 7, 1628, three hundred years ago, Rev. Jonas Michaelis became the first minister of this colony. He preached in Dutch, and sought to give the gospel to the Indians in their native tongue. Peter Minuit, who purchased Manhattan Island from the Indians for \$24, was the first elder in this congregation.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

MOTHER, who do you think has rendered the greater service to the Church and to the country through the ages, the men or the women?"

"Why, what a question," replied Paul Gray, looking at his sister Dorothy in surprise. "There is only one answer to that."

"Well, Paul," said his mother, "I am not at all sure that there is only one answer to that."

"Why, Mother! Think of all the great men who have lived and sacrificed and died for their country; think of the great generals who have died in battle; of the great men of the Bible—Elijah, Isaiah, Daniel, Paul, John the Baptist, and Stephen who was stoned to death for the sake of 'Christianity'; of Martin Luther who started the Reformation, and others like Savonarola, Spurgeon, and the Wesleys. What has any woman done equal in importance to the services of these men?"

"Well, Paul, this is an interesting subject, and one worth our discussion. To begin at the beginning of things in our Bible history, and tracing the path of scripture, we find that the women of Israel were often chosen as instruments of God to teach and exhort the people. Even in those days the women began to show their ability for public service."

"We recall Deborah, the prophetess, who had to go along with the army of Israel to battle to furnish moral support for poor, cowardly king Barak who refused to go without her, even though the Lord had promised to deliver the enemy into his hands. Deborah told him the journey would not be for his honor because the Lord would deliver the enemy into the hands of a woman. And so it has been through the ages that often the unseen hand of a woman has directed the affairs of the Church or the state to victory. Deborah demonstrated even then that a woman may have great executive ability."

"Abigail, the wife of foolish Nabal, by her wise and tactful conversation with David not only saved her own family from death, but kept David from the sin and disgrace of shedding blood needlessly and impulsively. He afterward recognized the service she had rendered him and commended her for it."

"In the story of queen Esther we have a most beautiful example of the spirit of sacrifice for which women have been noted for all time. This woman risked the sentence of death by going into the presence of the king unbidden to save her people, the Jews, from the cruel sentence placed upon them through the scheming of wicked Haman."

"Even in the New Testament, we find women were still chosen instruments of instruction. When Jesus would bring us a lesson in giving, He gave us the story of the widow and her mites; when

He would teach us of worship, he gave us the story of Mary, 'who hath chosen the better part'; when He would teach us of salvation, He gave us the story of the woman at the well who was exhorted to ask for 'Living Water,' that she might never thirst again; when He would teach us of faith, He gave the story of the woman who had been sick so long, spending all of her money with doctors and only growing worse. You remember she was healed by only touching the hem of His garment."

"Our charitable organizations of today had their beginning in the work of Dorcas of New Testament days whose work among the poor and needy has immortalized her name."

"To come to the service for our country, we find that nearly every great reform that has been for the betterment of humanity has had its beginning in the mind and heart of a woman."

"Before the fifteenth century, a woman preacher or teacher was unheard of. Anne Hutchinson braved all the prejudice and began to both teach and preach. For this she was tried for heresy, condemned, and sentenced to banishment where she was finally murdered by Indians. So you see, Paul, we are beginning to find martyrs among the women too."

"Women may vote today because Lucretia Mott and Elisabeth Cady Stanton 'made a little ball of the question of Woman Suffrage and set it to rolling.' Lucretia Mott died before realizing the ambition of her heart, but Elisabeth Stanton lived to see votes for women extended to New Zealand and the commonwealth of Australia."

"Elisabeth Fry, an Englishwoman, led a prison reform movement which has spread over the whole civilized world. Back in the days when prisoners were committed to dungeons, the suffering and horror of which were unspeakable this young woman had a vision. She was an heiress, worldly and pleasure loving, but was converted in a Quaker meeting and devoted her life from that time to her death to the betterment of her unfortunate fellow-men. Only eternity will reveal what the humble beginning of this woman has saved the world in tears, heartaches, pain, and crime. Perhaps there is only one other woman who has done more, and that was Florence Nightingale. This woman was an heiress also, but she grew tired of the empty life of pleasure and worldliness, and wanted to do something worth-while. In those days, only women of low type both mentally and morally ever took up the work of nursing and it was likewise considered very degrading. When this girl announced her intention to do this a storm of protest arose from her family, but braving this, she took her training, and later started a relief work among soldiers, out of which has come the Red Cross service of today. We enjoy prohibition today

because of the untiring efforts of Frances E. Willard and the Woman's Christian Temperance Union. Another prominent woman who was almost a martyr for prohibition because she believed she had been specifically called of God to do what she did to arouse public sentiment and so advance the cause, was Mrs. Carrie A. Nation. She was greatly misunderstood, and generally considered to be a half-crazy woman with no regard for law or the property rights of other people. It was difficult for her to find a place to speak and properly represent herself, because the press had been so unfavorable toward her. She came to Nashville, Tenn., and even the W. C. T. U. was afraid to take her in. Finally Rev. J. O. McClurkan felt the Lord would have him offer his pulpit, and so gave her the opportunity to tell her own story. Representative people from all the churches, from business, and from the W. C. T. U. came to hear her, and hearing her became her friends. Strange to say, this woman who was nationally known gave a simple story of how she had followed the Lord into a second definite experience of grace, and how in her earnest entreaty to be given some work to do for Him, something that no one else would do, she was sure He had led her to do the things she had done. One thing in which she was greatly misrepresented was that she was pictured as having no respect for law. This was untrue. She made it very clear that she took no drastic action until she had exhausted every means of getting the law to take charge, going from the petty officers to the Governor, and this only in the states where saloons were running in open defiance of the law. How much of our recent victory in behalf of prohibition that we owe to the daring and bravery of this woman no one can tell."

"We have radium for the treatment of heretofore incurable diseases because a Frenchwoman, Madame Curie, worked untiringly, giving so unselfishly to the needs of humanity that she had nothing with which to conduct her own experiments until the women of America made a gift to her."

"Harriet Beecher Stowe, in the writing of such books as 'Uncle Tom's Cabin,' did much to influence political changes and military events which preceded the abolition of slavery in this country."

"Women have not been altogether lacking in military genius either, for history has given Joan of Arc, and our own Captain Molly Pitcher, of Revolutionary fame. What shall we say also of our poets and song writers as Frances Ridley Havergal, of Julia Ward Howe who gave us the 'Battle Hymn of the Republic,' and of Fannie J. Crosby whose songs will live forever?"

"This is also saying nothing of the brave women who have gone as mis-

(Continued on page sixteen)

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

A DREAM COMES TRUE

By MISS FAIRY CHISM

Sept. 12, 1928.

Dear Friends in the Homeland:

Greetings to you from Africa! At last the dream of years is a glorious reality and I am here. On June 27 our ship, the *Berengaria*, sailed from New York having on board three new Nazarene missionaries for Africa. That hour of sailing! How I had looked forward to it! I had heard missionaries tell how a great, surging, blessed tide of holy emotion flooded their being when the gangplank in America was lifted and when they waved the last good-by to the homeland. I expected something similar, and was a little disappointed when I felt nothing of the kind. I walked up the gangplank, went into the ship to find my cabin and leave some more baggage, then came out on deck as calm as if I were going somewhere for overnight. When day after day we plowed through the calm, beautiful sea and I could not find myself thrilled, excited, or especially blessed, I wondered why. When I began to inquire within my heart for the reason, these words came to my mind, "At home with the Lord." I immediately recalled the fact that for five years, in a special way, I had made my home in the very center of God's will and there (in the pastorate) I had been supremely happy and marvelously blessed—so very conscious of my Lord's presence. Now I was leaving one country for another—my surroundings were changing, but not my home. Oh, the sweetness of the realization that my dwelling place was in Him and His will! Could I ever know a foreign field or feeling! It seemed not—as long as I remained at home in the Lord. Why should I expect some extraordinary experience when I was merely going to preach holiness in Africa instead of America? Then I understood, and thanked God for His precious, ever abiding presence.

The trip across was quite uneventful—save from a personal standpoint (those who sail will understand). The ship officials on both boats remarked about the weather being exceptionally beautiful. In fact, it could scarcely have been more ideal. After a two days' stop-over in England we again embarked and came directly to Cape Town, thence to Johannesburg where we were met by Miss Robinson and the Ferrees. Since the assembly here had arranged for us to attend the campmeeting at Sabie, the Esselstyns, the other new missionaries (and who are, by the way, wonderful people with whom to travel) the Ferrees, Miss Robinson, and I went directly to Sabie, and spent all of the week with Brother and Sister Penn, who are surely soldiers of the cross. Brother Jenkins, District Superintendent in the absence of

SPECIAL PRAYER FOR MISSIONS

Let every earnest sanctified soul pray especially and definitely for the session of the Foreign Missionary Department January 14 and 15. Also for the General Board session which immediately follows that date.

Brother Schmelzenbach, arrived on Tuesday to help in the campmeeting.

On our homeward way we stopped at Bremersdorp, saw the beautiful hospital and briefly visited with Dr. and Mrs. Hynd, Misses Martin and Munro. At noon the next day Miss Robinson, Paul Schmelzenbach, Willie Young (a young native teacher and preacher) and I left in Brother Schmelzenbach's car. Pendukani, the name of Brother Schmelzenbach's car (it means "Repent ye") ran well until we undertook to cross a river with a very rocky bed. When we were almost across a very large stone had some kind of a stopping effect upon the car. Without much trouble, however, Willie and Paul pushed Pendukani forward after removing the stone, and it pulled us out and up the steep hill on the other side. But we soon struck sand which became worse and worse. The car stopped. The four of us could not persuade it to go on. Finally, after about two hours of work (Willie is very handy with a car) we started again toward Peniel Station. By this time it was dusk. Another river must be crossed and the worst mountains were ahead of us. The overcast sky looked like it was going to send downpours of rain any time; several times we had already felt sprinkles of rain. We must cross the mountains before the rain came or we could not do so. By the time we reached the river, I knew what a black, starless, moonless night in Africa was. We asked two of our Christian boys who live near the river to help us across the pont (an African ferry). The river was low. The pont stuck in the sand often so that Willie and the two boys had to shovel away the sand every few feet, then pull the pont along a little at a time. Paul said that many crocodiles lived in that stream, so he stayed on the pont and helped Miss Robinson and me pull on the cables. After a long time we reached the other side and sped on

our way up the mountains. But our speed was of short duration. A flat tire was the next thing to claim our attention. A fire of damp brush was built near the wheel to afford light while the not too reliable "spare" was put on. It was with genuine gratefulness that this station was at last reached without further trouble on a dark, cold night near the midnight hour.

I may say, parenthetically, that my freight arrived after I had been here six weeks in about as interesting a fashion as I did. It came to the Peak—about fifteen miles from here—and there seemed to be absolutely no way to get it farther. I went over and packed the things (after first unpacking them) in pillow slips or otherwise wrapping them, twenty-two girls from here went over one night, and early, early the next morning they put the packages into gunny sacks, piled them on their heads and brought them safely home. I looked out about 8 o'clock the next morning—there, single file, came the "Freight Brigade." The girls ate breakfast and went to school as usual.

This station is a very pretty place. In fact, I think that most of South Africa is beautiful. Much of it reminds me of our western states. Cape Town and southern California are quite similar in appearance.

We are in the small province of Swaziland which has a population of only 99,950; of these 2,000 are white people. The great majority of the remaining 97,950 have never heard our message. You see our field is just this small section of South Africa.

I had my first trip last Saturday into raw heathenism. A little boy who was hit in the head with a hoe came to us with the wound badly infected. The hoe had pierced the skull. Since the African Assembly assigned to me the medical work at this station, I dressed the wound every day, and twice a day when he came that often. After coming regularly for ten days, he failed to come for two days, and his head was still very bad. On Saturday three of the native girls and I went over the mountains, about two miles, to see him. We found his father, mother, the other wives, and all the African family connection having a beer drink in their kraal. They were intoxicated just enough to be lively; and so they seemed especially delighted that I had come. One woman shook hands with me above my head—a sign of the greatest pleasure one can manifest at meeting another. It was absurdly amusing to see the way they tried to talk to me by acting out what they said, since I could not understand their speech. The girls with me translated when they thought it necessary or when I wished to speak to them.

THOUGHTS ON THE GENERAL BUDGET

Fill the pen that you should use—and use it;
Count the cash that you should send—and send it.

SHALL THE BOOKS CLOSE WITH A DEFICIT?

YOUR attention for a moment! Do you remember that on December 31, at midnight, the General Treasurer closes his books? That soon thereafter the General Board meets to make appropriations for the New Year? That if there is a deficit in the General Budget it will affect materially the amount designated for another twelve months?

We realize that the General Budget may seem cold, impersonal and uninviting. But will you not reveal to our good Nazarenes what it contains on the inside? Its interior is throbbing with the pulse beat of all our general interests. It contains:

1. The support of our busy General Superintendents.
2. The General Home Mission cause, and all it means to far-flung, unreached districts, hungry for holiness.
3. The Church Extension cause is there. Every General Budget deficit, lessens by so much, the possibility of building a much needed church or parsonage.
4. The retired veteran preacher's support. Little enough the church does for him, anyhow, but whatever it does is contained in the General Budget, except the annual dollar tax of each minister.
5. **And Foreign Missions!** The pitiful needs of every missionary, the support of native workers, the erection of cabin homes, all, all is in the General Budget.

We beg of you, dear pastor, to tell all this to your people, and earnestly incite them to bring up their church's share before the year closes.

The deficit that has faced us in September and November, has tied our hands in our efforts to reinforce the foreign field. Several missionaries have been returned, but most of them through private and special subscriptions. But this is a lame and inadequate way of caring for the holy cause of world-wide missions. To do that, properly we need the General Budget!

Present this sacred obligation to your people. Induce them, we beg of you, to see that their General Budget is all in by December 31.

If your church has paid its share, please accept our heartiest thanks for their good efforts in regard to this. If it is not paid in full, for the sake of heathen souls, who can be secured in many places now, for a few dollars apiece, entreat your people to bring in their offerings.

J. G. MORRISON, *General Missionary Secretary.*

I have been praying that God would let this child's head heal and then give us some souls from that kraal. Imagine my delight when one woman pointed to her small child and told me that when he grew up he was going to be a Christian; it seemed that God was speaking to them. Two of the grown girls walked about a half-mile homeward with us. They told our girls that they wanted to

become Christians but they were afraid to stand up in meeting and say, "I choose Christ," or "I love Christ." That is what all the heathen do and then they go to the altar to pray through to a knowledge of sins forgiven. A nice practice, don't you think? The little boy has come every day since then and his head seems to be healing nicely. Will

you not join me in prayer for this heathen family?

Last Sunday four of the girls and I went to one of our outstations, ten miles from here. They walked and I rode horseback. Natives did the preaching, but I said all that I could in Zulu, only five or six sentences. I very much enjoyed the day. Judging from the way they say it, there are some great preachers out here in Africa. I have already many times wished that our people at home could see these Nazarenes whose faces are black but whose hearts are as white as the blood of Jesus can make any heart.

I am deeply thankful that God has brought me to this land and to this people who are a part of His "other sheep." As I sat in church at Sabie the first Sunday morning in Africa, and watched the house fill with black people, and a few minutes later listened to them lustily sing, "All the Way Along," God opened the windows of heaven and poured out a great blessing on my soul. I saw the revealed plan of God in my life as I never had before. Everything since childhood had been heading toward Africa. "All the Way Along" Jesus had faithfully and certainly led step by step until He brought me safely here. No words of mine can tell you how happy I am and how grateful I am to the dear ones at home who have made it possible for me to be here. My happiness, however, is so secondary; the all important thing is souls for the Master. I covet your prayers that together we may work with singleness of purpose.

FOR ALL THE FAMILY

(Continued from page fourteen)

sionaries to foreign fields, or those who have labored at home as deaconesses or pastors' assistants, and not even mentioning the heroic wives and mothers without whose co-operation and sacrifice few great men would have achieved their greatness.

"Last, but not least, we must remember that a woman was chosen as the sacred vessel to give to the world a Savior who is Christ the Lord."

"Well, Mother, what have the men been doing all this time. There doesn't seem to be much left."

"This great program of the world and its work was planned by a great and all wise Creator, Paul. It was not intended that man should carry it on alone, but that with the woman should share equally the burdens and together reap equally the rewards. Some time soon we shall try to tell you something about the part the men have taken, and what they have contributed to the world's program thus far."

"When My Saviour Smiles"
— and —

"If Jesus Will Recognize Me"

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Rev. Jarrette E. Aycock
Bethany, Oklahoma

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

N. Y. P. S. AND FOREIGN MISSIONS

Some anxiety has been expressed by a few leaders concerning the Home Mission Project of the N. Y. P. S. They are fearful that our young people will entirely lose sight of their obligations to the foreign mission work. But this anxiety is needless, for the Church of the Nazarene is so pronounced in its foreign mission program that it cannot be overshadowed by this movement among the young people.

The General N. Y. P. S. Executive Board has no disposition to have this Home Mission Project overshadow or take the place of the foreign mission work in the N. Y. P. S. They are supplying twelve exceptionally fine foreign mission topic lessons for the coming year which will be studied throughout the church in their monthly missionary devotional meetings. The local societies that are now supporting special foreign missionary projects are encouraged to continue this support. Other societies not now supporting any special foreign missionary project are encouraged to do so. This Home Mission program should in no manner interfere with the small foreign mission projects now being supported by our local societies. Our General Home Mission Program simply pledges the N. Y. P. S. to support this great and somewhat neglected cause to the amount of at least one hundred thousand dollars during this quadrennium, and in no way implies that foreign missions should be neglected. This is our special task for this period between the two General Assemblies. However this note of warning may be sounded; that no local or district young people's organization should undertake such a heavy foreign mission program that they cannot loyally support our special Home Mission program.

On the other hand, it is the opinion of some of our leaders that this special emphasis being placed on this phase of missionary work will increase the missionary enthusiasm of our young people for both home and foreign work, rather than producing a lack of interest in either. As the great opportunities for missionary work among English speaking people are presented it will be easier for our young people to see the opportunities in other lands. As their interest and enthusiasm are aroused by the spiritual needs of those close to their homes, it will also arouse a greater interest in people of heathen countries. As they become burdened for the people of their own race and language it will be easier to have them burdened for the lost of foreign lands. As the fires of Home Missionary activities burn brightly, their light will shine brighter and farther into other lands.

No; we are not forgetting foreign missions. We are not contending against this great work. We are to give the N.

Y. P. S. a well balanced vision of the great task of the church at home and abroad.—D. S. C.

CHICAGO CENTRAL DISTRICT YOUNG PEOPLE'S WORK

Our district is taking on a new impetus along the line of enlisting our young people in the activities of Christian work and in the activities of our denomination. Quite recently we have had a general stirring up and plans are being made to formally organize our young people's work in all of our churches. In a close checkup recently I found that we had some forty-five or fifty churches without Young People's Societies. It is the intention of our district to push this matter until we have a Young People's Society really functioning in every local church where there are sufficient young people to organize.

Then we made plans at our last District Assembly whereby the district organization would have some money to take care of this very important work. An assessment of so much a member in the membership of the N. Y. P. S. will be given to the district organization.

On Chicago Central District we have, I think, upward of fifteen hundred members in our societies. We see no reason why we should not have twice that number, if we would get sufficiently organized. And what could not twenty-five hundred young people really do in Illinois, Wisconsin and Chicago in stirring up enthusiasm for the kingdom of the Lord Jesus Christ?

In our recent group conventions we had representatives from practically all of our churches at the N. Y. P. S. Conventions, and we found that there was an untold number of young people who were only too glad to enlist under the banner of the N. Y. P. S. We are of the opinion that we as a district have neglected to push this matter as it should be pushed. But by the help of God we are going in to help our young people in the next few years.

E. O. CHALFANT,
District Superintendent.

CHICAGO CENTRAL DISTRICT N. Y. P. S. AND S. S. GROUP CONVENTIONS

The Sixth Annual Group Conventions of the Chicago Central District have come and gone, but their memory lingers still.

The following places were the seats of the conventions with the pastors as chairmen:

Carlinville, Ill.—Condon Arms, Chairman

West Side Decatur—H. B. Jensen, Chairman

Peoria, Ill.—Edna Wells Hoke, Chairman

Olivet, Ill.—W. S. Purinton, Chairman
First Church, Racine, Wis.—R. L. Wisler, Chairman

Austin Church, Chicago, Ill.—G. B. Williamson, Chairman

These conventions were two nights and one day affairs. They were made inspirational, educational and evangelistic, and can rightfully be called a glorious success. Our beloved General Superintendent, Dr. J. B. Chapman, was secured as the principal speaker for these conventions, but due to the sickness of his mother he could only be with us during the first three. Thus, we missed the fellowship and wonderful messages of Dr. Chapman in the other conventions. Dr. Chapman is truly a great speaker and I'm sure we have an enlarged vision of the Church of the Nazarene, and are more encouraged to go forth to push the great cause for which our church stands in our N. Y. P. Societies and Sunday schools on this great district than ever before.

The messages and inspiration furnished by our District Superintendent, Rev. E. O. Chalfant, and Rev. T. W. Willingham, President of Olivet College, were wonderful assets to these conventions. Willingham and Chalfant are a great team and are a whole convention within themselves. It was our privilege to be in five of these conventions and we enjoyed every one of them.

Rev. W. G. Schurman of Chicago First church, and Rev. H. L. Howe of Harvey came up to the Racine convention and gave us a wonderful lift. Each group arranged its own program and the papers read in these conventions for the most part were well written and the attendance was excellent. The things most stressed were:

The deepening of our devotional life.
Standardizing the Sunday schools.

More leadership training classes

The raising of the \$25,000 for general Home Missions by the N. Y. P. S. and last—

Greater loyalty and co-operation of everyone in every local, district and general interest of the church.

We're convinced that such conventions are indispensable to progressive Sunday school and N. Y. P. Societies.

G. EDWARD GALLUP,
District N. Y. P. S. President.

When, in your hard fight, in your tire-some drudgery, or in your terrible temptation, you catch the purpose of your being, and give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall. Wherever souls are being tried and ripened, in whatever commonplace and homely way; there God is hewing out the pillars of His temple—PHILLIPS BROOKS.

Sunday School Lesson

For December 23, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: The Birth of Jesus.

LESSON TEXT: Luke 2:8-20.

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

HOW beautifully the resplendent glory of God shines forth over the world in the light of the event that constitutes our lesson. The Christian faith was small in its beginnings but God delights in bringing out of the lowly places and things of no pretentious consideration the priceless products of His own plan, thus manifesting to the world His greatness and power. Thus the greatest event of all history was environed physically in the lowliest manner conceivable to the human mind. No stretch of human imagination could have thought out a plan of such deep significance to the whole human race, for in it God must identify Himself with the very weakest and least of all humanity.

When Cæsar ordered the enrollment of the entire population of the Roman empire for the purpose of levying taxes, he did not know that he was making possible the fulfillment of prophecy, but like

all the rest of the world he was looking only at temporalities, which to him were the things of greatest value. Doubtless this decree worked a hardship on thousands of people who must needs go long distances to be registered in the ancestral cities of their forebears. But the time had now come, so long foretold by Israel's sages, for a Babe to be born in the city of David and though the whole nation be upset and multitudes go on long pilgrimages, this Child must be born exactly as predicted.

We look at the Christ-Child in the manger and we cannot help but conclude that he was neither expected nor desired. There was no welcome for Him. All the known world was in a spirit of unrest, but men had no conception of the character of the deliverance really needed, and therefore Jesus came unrecognized and unknown. In fact, it would seem that God's choicest announcement could only find reception in the hearts of the lowliest, the simple herdsmen of Judea's hillsides. Multitudes there were of Abraham's descendants more learned and occupying places of position, but upon none of these was the honor conferred of hearing the minstrelsy of heaven on that eventful night. Not but there was song enough and radiance enough to awaken all the world, but how can those hear whose ears are filled with the clanging noise of earthly sound?

We are wondering today who among the peoples of our own loved America would be free enough from pecuniary pursuits, whose ears, empty of the metallic din of mercenary jingle, would catch the strains of heaven-born music, and hear the glad acclaim that the shepherds heard as they watched over their flocks by night? America's greatest need today is to visit the manger with its holy Occupant and learn that "a man's life consisteth not in the abundance of the things which he possesseth."

Richer by far were those faithful shepherds out under the stars in the chill of that winter night, surrounded by God's glory and listening to the angel songs, and the glad acclaim of a Savior born, than those behind silken draperies, slumbering on ivory beds all unconscious that the world's Deliverer had come, for their "eyes beheld the King."

These humble men were sufficiently acquainted with divine revelation to recognize the source of this marvelous proclamation, "The Lord hath made known unto us." They went with haste and they became the first proclaimers of Messiah's birth. But Mary, "blessed above women," stored all these things away in her heart and pondered them there. Others might wonder, but in her all wonder was lost in absorbing consciousness. She could not speak of such things. The depth and sacredness of that reticence is natural.

In all our thinking and planning about and for Christmas, we must not forget to think of Him through whom it has all come. In all the cherishing of fond memories we must not fail to remember what He has done for and been to the world. His coming is the great event in the history of the world. All other events put together could not have made the difference in the world that His

coming has made. It is right and proper for us to remember friends with gifts but stop a bit and think that He was our greatest gift of all, for life and hope and gladness and joy are ours because He came.

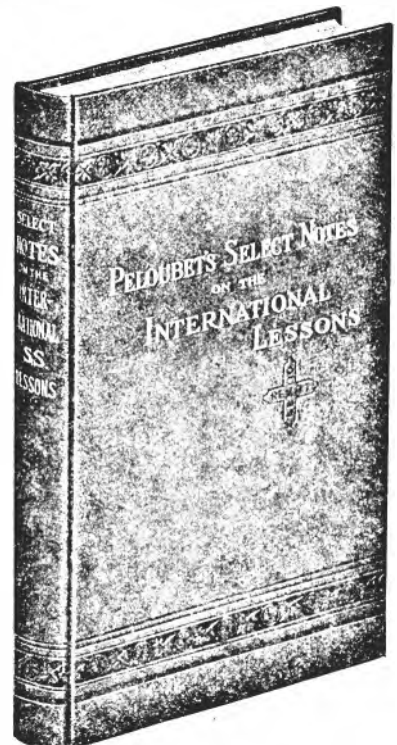
It is not necessary for us to understand the mystery of the incarnation, but it is our privilege and duty to accept Him and like the shepherds, make known abroad the "good news," glorifying and praising God.

*I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the manger-Child
Has brought God's life to me.*

ROCKY MOUNTAIN DISTRICT

This is our second report from the Rocky Mountain District which was organized on October the twelfth. I just returned from a visit to our churches in Wyoming last week and found a spirit of optimism and enthusiasm among the pastors and their people. A fruitful revival has been held at Casper with a number of accessions to the church and everything is going splendidly under the

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efficient leadership of Rev. Paul Dodds. At Sheridan our work is only a few months old, there are splendid prospects there under the wise leadership of Rev. and Mrs. J. N. Tomlin. They have engaged Rev. Roy E. Swim as evangelist and will have revival services for the greater part of the month of December. We hope at the close of this meeting to be able to organize a church in this city of nearly ten thousand souls. We had a delightful visit with our pastor and people at Cheyenne where our membership is very largely made up of young people. We much enjoyed preaching to this congregation and had a delightful board meeting following. They have arrangements made for caring for both District and General Budgets on the first of each month, which is commendable. This church will hold revival services beginning New Year's day with Roy E. Swim as their evangelist.

In Montana there is a spirit of faith and courage among the churches. Revivals have been held at a number of places, others planned. Rev. George I. Rider reports good meetings at Gettysburg, Lambert and Mona and is looking after our work for the present at Fairview. We hope to soon have a pastor located at Froid and Homestead.

We have many calls coming to us from various points in both Montana and Wyoming for Home Mission campaigns and several preachers from our own church and some from other churches who would like to do evangelistic work on this district. We have the places, we can get the men, our great need is Home Missionary money.

Any who know of holiness people in these two states who are not associated with some spiritual church we would be glad to have them correspond with us relative to this matter.

W. D. SHELOR, District Superintendent.
Billings, Mont.

SAN ANTONIO DISTRICT ASSEMBLY

The Fifteenth Annual Assembly of the San Antonio District, Church of the Nazarene, convened in First church, Austin, Texas, General Superintendent John W. Goodwin presiding. The opening session of the assembly was preceded by a very beautiful devotional service of song and praise. Dr. Goodwin led in prayer, after which the Lord's Supper was administered and a gracious manifestation of the Spirit fell upon the assembly like the morning dew. After this gracious feast, the assembly proceeded with the general order of business. Dr. Goodwin presided to the satisfaction of all and endeared himself to all, in a special way, by his tender Christian spirit.

The reports from pastors and churches were very encouraging. All seemed to have the vision of "a greater San Antonio District." In a rousing Home Mission service, conducted by Dr. Goodwin, the assembly pledged fifteen hundred dollars for Home Missions. We must have at least two new churches on this district by the next assembly. This can be done if all will pull to that end.

The spirit of harmony and fellowship was beautiful. The assembly had the

largest attendance in years. Most of the churches were able to bring reports of substantial progress. Two new churches have been organized during the year, San Angelo, and San Benito. This district has many towns, ranging from five to twenty thousand population, in which we have no church. We must plant a Church of the Nazarene in every city on this district.

Our new District Superintendent, Rev. W. H. Phillips, enters upon his labors with the love and confidence of all. We bespeak for him a year of success and victory. There is a strong, active feeling on the part of all the pastors to make this a year of aggressive evangelism. The W. F. M. S. and the N. Y. P. S. held rousing sessions on the day preceding the opening of the assembly. Rev. Shelby Corlett, General Secretary of our N. Y. P. S. work, brought two forceful messages to our young people. Brother Corlett has a message for our people.

The W. F. M. S. was well attended and plans were laid for a very aggressive year by our faithful women. Our educational interests were represented by Rev. S. S. White of Bethany-Peniel College, Bethany, Oklahoma and Rev. B. F. Neely of Central Nazarene Academy and Bible School. Our Academy and Bible school at Hamlin, Texas, under the able leadership of Rev. B. F. Neely, D. D., is making commendable progress. This institution has full state recognition as recognized high school and is fully accredited. Let our people of this great Southwest rally to the patronage and support of this worthy institution.

The assembly was entertained in a royal manner by our local pastor, Rev. J. E. Threadgill, and his faithful workers. The spirit and harmony of the assembly

were beautiful and the preaching was in the demonstration of the spirit and of power. A deep interest continued throughout the entire assembly and all returned to their respective fields of labor with a feeling of satisfaction.

REV. W. F. RUTHERFORD, Reporter.

NEW YORK DISTRICT PREACHERS' CONVENTION

The Ministerial Association of the New York District held its annual convention in the Bedford church in Brooklyn, of which Rev. William E. Riley is pastor, October 9-11. Most of the pastors from the southern portion of the

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CHAPTER 1

1 Genealogy of Christ. 18 His conception and birth. 19 Joseph's misdeeming thoughts are satisfied.

THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā-hām.

2 A'brā-hām begat Isaac; and Isaac begat Jā'cob; and Jā'cob begat Jū'das and his brethren; 3 And Jū'das begat Phā'rēs and Zā'rā of Thā'mār; and Phā'rēs

17 So all the generations from A'brā-hām to Dā'vid are fourteen generations; and from Dā'vid until the carrying away into Bāb'9-lon are fourteen generations; and from the carrying away into Bāb'9-lon unto Christ are fourteen generations.

18 Now the birth of Jē'sus Christ was on this wise: When as his mother Mā'ry was espoused to Jō'seph, before they

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district were present with a goodly representation from the more distant parts, this being made possible by a system of pooling of traveling expenses. District

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Superintendent, Rev. J. A. Ward, presided throughout and besides the papers which were well written and thoroughly discussed, we were greatly blessed by the lectures and addresses each day by President Nease of Eastern Nazarene College. Among the prominent visitors at the convention were Rev. E. T. French from S. Manchester Conn., Pastor Anderson from our church in Hartford, Conn., and Rev. John Gould from Eastern Nazarene College at Wollaston, Mass. Besides these brethren from the New England District we were blessed by the presence of Evangelists Theodore and Minnie Ludwig, who were holding a revival in a neighboring Nazarene church.

The entertainment of the visitors by Pastor Riley and his church, assisted by the other Nazarene churches in Brooklyn, cannot be surpassed. Our Brooklyn churches certainly know how to provide for a convention.

All went back to their churches with new vision and new determination to push the battle for God and holiness.

L. S. TRACY, Reporter.

LOUISIANA DISTRICT SUPERINTENDENT'S REPORT

Beginning immediately after the close of the assembly, I am visiting all the churches, and I must say I am delighted with the outlook in Louisiana. Brother Lowery is just entering the pastorate at Lake Charles, and while I did not meet so many of our people, those I did meet seemed to be encouraged and the pastor as well. There is a prospect of the parsonage debt being lifted, which seems to be the only hindering cause, financially speaking. In the board meeting they agreed to try to enlist all the members of the church in the tithing league, which is certainly God's way of financing the church.

I found Brother Sweet at Ebenezer, pushing the battle, with seventy-one loyal Nazarenes backing him. They plan to ceil the church soon and make some other improvements. The people there promised him \$400 last year, and paid him \$1,000. He expects to get at least \$1,200 this year. His church stands right across the street from the big Ebenezer campsheds, in the heart of the great rice fields of the country. The Ellis church called Brother V. L. Nabors for pastor while I was there. I suppose he is on the field by this time, as I wired him immediately of the appointment. The Ellis church is small in membership, but it is composed of some wonderful people. To know them is to love them, and the opportunity there for the church is fine. The city of Crowley is between these two churches, and we purpose to put on a campaign there during the year. There are 7500 people there, and there must be some Nazarenes, whether they have found it out or not.

Our church at Marksville, is very small in membership, but such people. It would not take many such people as we have at Marksville, to revolutionize the state. The only way under the sun for that church to fail is for those great workers to quit (of course God cannot bless a quitter), and I am sure they will fight to a blessed finish. Brother Ed. N. LeJeune, a graduate of Asbury College, is pastor at Marksville, and everybody there believes in him.

At Alexandria, where our assembly was held, we have had some hindrances, but we are not hurt much yet, and there is every indication of our winning a greater victory in that city than has yet been seen. Alexandria is a splendid city, with some twenty-odd thousand people, many of whom are good Nazarenes, when they come to know it. I was there in two services, the first of which was well attended, but only a few people out the second evening, as it was pouring down rain. Brother S. D. Slocum, is our pastor there. He is also in the insurance business, making it possible for him to supply the church on the small salary that the church is able to pay. Of course we cannot expect him to accomplish as much as he could if it were possible for him to devote all his time to the pastorate, but he is earnestly pushing the work, and the prospects are brightening.

Our church at Hudson, located right

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on the Hudson camp ground, has a great future. There we found some hungry people. They are supposed to have services only once each month, and on account of illness and other hindrances, the pastor missed a number of his appointments last year. Hudson was the first Church of the Nazarene organized in Louisiana, where at that time the Louisiana Holiness College, established by W. M. D. Gaar, one of the most sacrificing men I have ever known was running. Brother Gaar is now old and afflicted and most of his wealth gone. He has spent his all for the church, and now he waits before God in prayer for its success.

What we need in Louisiana is at least one good tent, a fifty by seventy, so that when we put on a campaign in a city, and strike fire, and the people come (and they always come when there is very much to come for), we can take care of them. Let us not suppose there is anything the matter with Louisiana. The Church of the Nazarene has a wonderful opportunity here. We need tents, and we need help to put on a campaign in Baton Rouge, and New Orleans, Crowley and Jennings but especially in Baton Rouge and New Orleans. There are many Nazarenes in those cities, but they don't know it yet. Most of us Nazarenes had to be shown before we found it out, and if somebody had not been interested in us, we might not have known yet that we are really Nazarenes. Is it not just as important for us to advertise the Church of the Nazarene in Baton Rouge and New Orleans, where it is unknown, as it is in England and Scotland and even China? If we can enter those cities and establish churches, it will put new life in the whole Louisiana District. Brethren, please help us. If we have not done much in the past, we are just about to do something now, but how we need help. Remember this, Louisiana is going to be heard from in 1929.

R. H. M. WATSON,
District Superintendent.

NEWS IN BRIEF

Rev. Raymond Browning succeeds Orval J. Nease as pastor of the Church of the Nazarene in Columbus, Ohio, and has already begun his work there. As previously announced, Rev. Orval J. Nease has been elected Vice President of Pasadena College.

Victor L. Abbey sends word from Pittsburg, Kansas as follows: "Closed good meeting with Bona Fleming Thanksgiving night. Substantial accession to church. Nice love offering for pastor. Evangelist Fleming without a peer to our knowledge. We are pressing on. Victory ahead."

The faculty of Trevecca College, Nashville, Tennessee, sends us a communication expressing appreciation of the faithful and efficient service rendered that institution by the retiring president, Dr. A. O. Henricks. This communication

states that "We have always found him affable when we have desired to approach him, sympathetic when we have brought our problems to him, and wise when we have counselled with him. We regret very much that he is leaving us because we feel that in his going we lose a true friend. We count it a privilege to have worked with him, and wish to assure him of our prayers and sincere desire for his success in whatever field of work God may lead him in the future."

Evangelist Fugett, together with Mr. and Mrs. Williams, Mrs. Bigley and Rev. Wear from Topeka, Kansas, called on the Editor recently. Rev. Fugett has just closed a meeting with the church in Topeka and reports excellent results.

Evangelist Miner of the Mennonite church was a welcome visitor at the Publishing House recently. He spoke very highly of the *HERALD OF HOLINESS* and the Preacher's Magazine and is a regular subscriber to both periodicals. He also stated that he is sending the Preacher's Magazine to a number of his brethren in the ministry.

Mrs. Dora E. Throne writes to correct a mistake that seems to be abroad to the effect that she is the pastor of the Church of the Nazarene in Sullivan, Illinois. She asks us to correct this wrong impression through the *HERALD OF HOLINESS*.



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Rev. C. E. Cornell sent a short poem by Evangelist W. R. Newell some time ago, with other excellent material which he is constantly sending us, and inadvertently this poem was published with his name attached. It was used as a "filler" selected from material which he

had sent us, but standing alone, appeared as if he were the author.

Evangelist Bona Fleming was a welcome visitor at the Publishing House a few days ago. He had just closed a meeting with the church in Pittsburg, Kansas.

Rev. Gaines from Los Angeles, who is engaged in work among the colored people, called on us in our office and looked through the Publishing House. He is doing an excellent work among his own people.

MICHIGAN DISTRICT

These are good days on the Michigan District. The work is moving ahead on all lines. We have just finished a tour of the district in the interest of Home Missions, driving nearly three thousand miles and meeting all of our pastors and churches. We believe that this contact has helped to create a cleared district consciousness, and will result in a more enthusiastic co-operation. Our churches

are all paying their budgets, and some have oversubscribed theirs.

Leonard E. Sparks and wife of Windsor, Ontario, Canada, made this tour with me. They have recently come to us from the Salvation Army. They had served as captains in that work in Ontario and in India. They are splendid singers and all-round good workers. We are delighted to have them on our force. We hope to keep them busy in pioneer work in Ontario.

One church has been organized since assembly. Two other places where regular preaching services are being held can be organized at any time. A splendid group of holiness people have joined the Lansing church with the thought of becoming a second church in the near future. Such a church is needed. And the plan will receive the hearty endorsement and co-operation of our First church.

We have received splendid additions to our pastoral staff by the coming of Rev. F. W. Domina and Rev. E. E. Wordsworth to our district. Brother Domina is well established as the head of the work in Lansing and Brother Wordsworth is coming good as pastor of Flint Central. These good men, with the older Michigan pastors, are making the work go and grow. We would wish for time and space to mention them all. There are no more loyal men and women for God and the church found anywhere.

Dr. Howard W. Jerrett is doing a great work in Detroit. His load is heavy at First church but he finds time to assist the smaller organizations in and around Detroit. Many of our city organizations are planning some kind of a building program this year. Among them are Brother W. W. Clay at Jackson, Brother A. J. Bush at Kalamazoo, Brother C. A. Hare at Saginaw. Then some building plan must be made for Ionia, Alma, Sturgis and Morenci. Brother U. B. Arnold hopes to complete the church at Adrian. And so we could go on. There is much to do in Michigan. By the grace and help of God, "we will arise and build."

R. V. STARR, District Superintendent.

CHICAGO CENTRAL DISTRICT SUNDAY SCHOOL WORK

Quite recently our district has taken on a new vision and has planned for new activities in the great Sunday school work of our denomination on our district. It was the opinion of our leaders who met together in six different group conventions that one of the very foremost outstanding departments of our denomination is our Sunday school work. In our recent conventions we sat down together and talked over and read papers and made speeches about Sunday school work. Here are some of the conclusions that we reached:

First, the most important factor of the Sunday school is the teacher. As Dr. Elden Grant Burnitt says, "The Sunday school teacher must be a real fisher of men." His qualifications must then be the divine art of baiting the hook and casting in the line. With the thought in mind that the teacher is the most important factor of the Sunday school, we

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have made up our minds to go in to organize teachers' training classes in our schools. Also we are going in to get our teachers to take the work in a systematic way and be graduated from the various departments of Sunday school work.

In the second place, it is the thought of our district to bring our schools up to the standard as nearly as possible. A talk was made in each group convention to stir the folks up along this very important line.

We have, on Chicago Central District, more than ten thousand persons in our Sunday schools, with about six hundred teachers, sixteen hundred in our cradle roll department and between two hundred and three hundred in our home department. Last year we raised more than \$15,000 in this department on our district.

We know that the Sunday school is the great avenue through which to promote religious education in our denomination. It gives us an easy contact with the outside world. It is the best feeder that the church has, nothing excepted, when it comes to carrying on our work generally. Chicago Central District is going in to put across a great Sunday school program.

E. O. CHALFANT,
District Superintendent.

CHURCH NEWS

EVANGELIST J. E. HUGHES—"The last summer truly has been a victorious summer. I had four tent meetings, beginning in Leitchfield, Ky., in June. God came on the scene and gave us some real, old-fashioned salvation work. Next meeting was at Cloverport, Ky. The Lord surely blessed in a wonderful way there, it was a great meeting on the account of God's presence. A goodly number were either saved or sanctified, eleven baptized and the good work still going on. We were next at Irvington, Ky. The Lord was on hand to bless the people, and there were several blessed. My last tent meeting was at Constantine, Ky. Quite a few fell at the altar confessing their sins, praying through and shouting the victory. Some were definitely sanctified. Just closed my first church meeting at Yorktown, Ind., with Brother O. B. Gray and wife. The Lord gave us a good meeting. The church was left blessed."

EVANGELIST C. C. BURTON—"Since our last report to the HERALD OF HOLINESS I have held meetings in the following states: Louisiana, Virginia, Kentucky, West Virginia, Indiana and Illinois. Closed a fine meeting Sunday night, November 18, at Argo, Illinois, with thirty forward for prayer the last night. We are now at Taylorville, Ill., with Pastor C. E. Fritsch and his good people. The meeting is in its infancy, however, interest is rising, crowds are increasing and we are believing for a great revival. We go next to Kentucky."

AVON PARK, FLORIDA—"We are still on the map and moving on. Closed our week of prayer on the 25th with victory.

Raised our quota of the debt and had seekers at both services, morning and evening, and one man converted and conviction seems to be settling upon others. We are expecting this to be the best winter we've had here. We had planned on having Dr. C. H. Babcock with us for a campaign in February, but his plans did not fit in right for that time but we hope to have him next winter. But we intend to have a February meeting, so we ask the prayers of the HERALD OF HOLINESS family that God may give us a real revival in this place, in which people may really get saved and sanctified. I praise God for victory in my soul."—W. E. Melton, Pastor.

ST. LOUIS, MO.—"First church, St. Louis, Mo., revival closes in a sweep of victory with Rev. Jarrette Aycock as evangelist. Seven hundred and twenty-seven in Sunday school."—J. W. Roach, Pastor.

MISSOURI VALLEY, IOWA—"Just about one year ago we sent our notice to the HERALD OF HOLINESS of accepting Omaha First church pastorate. Much could be said regarding that year's work, but wish to state briefly that we never closed a year's work, with a greater assurance in the depth of our souls that the Lord had been pleased with our work; carnality was uncovered as only God can uncover, eternity alone can reveal results. We closed on November 18 to again enter the evangelistic field, beginning with a revival the evening of the 18th at Missouri Valley. One week has gone by, our acquaintance with the faithful pastor, Brother Kindred, and wife who are in their first year's pastorate, are wonder-

ful young people who stand by God's truth. A real battle for a week brought on the Sabbath night, ten seekers and a healthy indication for a good revival. Our next meeting is at Lacona, Iowa, December 2. The Lord has graciously opened the way for Brother Edwards and myself and daughter Ida to travel together and push the battle. Ida is working as song leader and children's leader. Eleven children found the Lord thus far. We have a son Irving who is called to preach but is running from God. We hope the Holy Ghost may lasso him and

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we may have him with us. We will be known as the Sunflower State crowd. Will answer any call where the souls of men for God is its object. We travel in a car. 2557 Browne, Omaha, Nebr., will reach us."—Rev. and Mrs. B. H. Edwards.

ATLANTA, GA.—"Closed successful revival at Thomasville, Ga., with D. W. Simpson, evangelist; Rev. Eitelgeorge, singer. Organized new church with more than thirty charter members, more than twice that number in Sunday school. Financial campaign off to a good start and

plans completed for the erection of splendid brick veneer church."—Oscar Hudson, District Superintendent.

CARTHAGE, MO.—"Organized a new church at Paola, Kansas, November 23. Rev. Birt W. Moore, of Ottawa, Kansas, was installed as pastor. The Lord placed his seal on the new church in a marked way at the time of organization. Mrs. Herrell and the writer held the meeting. This makes our fifth new church on the Kansas City District since September 1, 1928. The fight is on and we have the victory."—N. B. Herrell, District Superintendent.

DETROIT, MICH., WEST SIDE—"J. W. R. Modlin of the Church of the Nazarene, Boonville, Ind., began preaching for us June 1, in a schoolhouse, and opened a Sunday school. God did such a great work that we started a mission in West Detroit, about ten miles from First church. The mission opened Nov. 11. The first two Sundays there were six souls saved. Last Sunday night the Lord came with mighty power, saving souls, reclaiming backsliders and blessing hearts. Pray for us."—Brother and Sister W. E. Hall.

PENSACOLA, FLA.—"The church here is on the upgrade. During the first twelve days of our stay we conducted sixteen services in the Church of the Nazarene. Ninety-eight adults have raised their hands for prayer, and fifteen adults and twenty-seven children knelt at the altar. Three of the adults and two children prayed through to victory. Three adults were taken into the church. Interest is

increasing. November 25 there was an old-time shout as an offering was given on the General Church Debt. We are moving out in our big tent to another part of town. Pray for us."—The Collier Band.

PASTOR ANDREW SPOOLSTRA, ASSUMPTION, ILL.—"After spending nearly three years at Olivet College, God led us to this work at our last District Assembly. He has put His blessing upon people and pastor, and we rejoice in the will of God. On October 7 we began a three weeks' revival meeting, the pastor doing his own preaching, assisted by his wife. God gave us a gracious meeting, and the church was much benefited and helped. There were thirty-eight seekers, most of whom claimed victory. We have taken in ten members since the assembly. Ten subscriptions for the HERALD OF HOLINESS were taken during the meeting and thirty-one for The Other Sheep. On November 11 we had a baptismal service when eight were baptized by immersion. There is a beautiful spirit upon the people, and God has given us seekers since the revival closed. We give God all the glory and press on to greater victories for Him. At present we are helping Mrs. Spoolstra in a meeting at Pana, Ill. God is saving souls and sanctifying believers. Praise His name."

TAMPA, FLA.—"Greetings in Jesus' name from the sunny Southland! We are on the victory side. Under the able leadership of our new pastor, Miss Hazel Mason, our attendance is increasing, Sunday school growing and we are very much encouraged. We also have a prophecy class which meets every Thursday night and we are studying the books of Daniel and Revelation. Miss Mason comes to us from the Indiana District. She is very efficient in every phase of the work and is truly one of God's chosen ones. When in Tampa look us up on 202 Hilda street."—S. M. Dismukes, Reporter.

PASTOR W. E. ELLIS, COMPTON, CALIF.—"One week after the close of our successful meeting finds us still seeing souls pray through at our altars. About thirty-five prayed through in the meeting. Rev. Melza Brown with Jones and Scroggins as singers make one of the best teams of workers it has ever been my privilege to work with. The sweet spirit in which they deal with the public as well as your own membership leaves a telling effect after they have returned to their homes. We have taken in eighteen members in the last three months; all but one of them were never in our church before. It was said by the evangelistic party that the most beautiful spirit of love and co-operation prevailed in this church of any it had been their privilege to attend. We love our people and they love their pastor. We have made about one thousand calls since the assembly and we want to reach the two thousand mark by the next assembly. We are busy and happy in our work for Jesus, seeing some of our own children saved and joining the Church of the Nazarene. Pray that we may see greater things in the future for the cause of the Nazarene here in Compton."

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Beginning January, 1929

The Young People's Journal

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

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

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

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PLAINVIEW, TEXAS—"Plainview church over the top for the General Church Debt. Also two at the altar and two received into the church. The glory is on the people. Great outlook for the church at Plainview."—Rev. R. M. Hocker, Pastor.

CARUTHERSVILLE, MO.—"We have just closed a ten days' meeting with Rev. E. C. Dees as our evangelist. He did some real preaching on the subject of repentance which brought deep conviction. Twenty-one prayed through to definite victory. Mr. Kennard Patterson was the musical director and favored us with special songs each evening which were greatly appreciated. Miss Ollie Wallis of Des Arc, was the pianist. We give God the glory for all that was accomplished in the meeting, and are praying that God will make this one of the greatest years of our ministry."—J. W. Irwin, Pastor.

BRIDGEPORT, OKLAHOMA—"Great time in good meeting. Power of God mightily manifested. Great evangelistic service at 7:30 p. m. Altar filled, ten prayed through to good victory. Six additions to church."—D. C. Palmore.

PASTOR C. H. TEMPLE, OSSIAN, IND.—"But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Hallelujah! We just recently closed a good revival with Rev. U. T. Hollenback as evangelist. Brother Hollenback is an able preacher of the Word of God and a good singer. There were not many seekers, but a few cases of definite victory. In this meeting we saw faces that had never appeared in the church before. There were three seekers at the last service, two for pardon, and one for purity. They all prayed through. Before closing we received four into the church. Over four hundred dollars was raised for all purposes, in cash and pledges, including a love offering for the pastor. God has blessed and has a loyal bunch of people here. Harmony prevails and God's blessing is upon the service. You will hear from Ossian again."

AKRON, OHIO—"First church has just concluded a most successful revival conducted by Jarrette Aycock of Bethany, Oklahoma. The meetings began October 21 and closed November 4. This was the best revival ever held at this church. We would call this a young people's revival, as most of the converts were from the Intermediate and Young People's Societies. Paul planted, Apollos watered but God gave the increase. At the first meeting the interest was great. Brother Aycock's opening address was really wonderful; the subject was "The Bible." It was really a feast of good things well refined. Aycock is a real Bible student. All of his addresses are steeped with the Word. J. H. Swan, pastor, led the prayer-meetings at the church for an hour each morning and the fire did fall and souls were blessed. The meetings each evening were well attended and souls came to the altar and prayed through. The young people came easily and were blessed. The Lord had His way at the very start. Brother Benjamin, leader of

our choir, led the song services with great success. In all there were 150 seekers at the altar, during the campaign, 17 joined the church, 60 subscriptions for the HERALD OF HOLINESS. The congregation gave Brother Aycock a rising vote to come again. He promised to come back in two years. At the last Sunday service there were 35 young people at the altar who were saved. The speaker spoke with great earnestness and God was amongst His people. Many eyes were filled with tears as the Spirit's power was so greatly felt. To God be all the glory."—J. V. Smith, Church Secretary.

EVANGELISTS E. E. AND ORA J. TURNER—"After eight months out of active evangelism because of broken health, we are

delighted that the Lord has restored us, and we opened our first battle with our church at Lawrence, Kansas, Rev. John Breece pastor. During the first year of his pastorate he sold the church building and purchased a beautiful lot in a better location and has completed a nice, new, commodious church edifice, also a new, five-room, fully modern parsonage. We began on October 14, and from the first service the interest began to increase. The church was much encouraged, and a nice class was to be received into the church. Our next meeting was at Ava, Mo., with the Ozark Holiness Academy in connection with the Church of the Nazarene at Mt. Zion. Rev. B. F. Wininger is the pastor of the church, also the president of the school. In answer to earnest prayer, God gave us a most wonderful revival. We did not



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keep a count of the seekers, but there were twenty the last night and seekers at every service. Nearly all the students in the school were gloriously saved and Mt. Zion hill rings with prayer and song. Rev. Winger is doing a most excellent work, though the work is very heavy, and the responsibility great."

FORT DODGE, IOWA—"This is our first report since the District Assembly. Leaving the assembly with a greater passion for lost souls, and a desire to do more for God, we adopted a correspondence plan to get money for a new church. We received an order from the Hills

Brothers for five pounds of coffee to be applied on the church building. One letter contained a dollar bill, and when we opened the next one, a check for five hundred dollars dropped to the floor. Then we had a shouting spell. Sister Paul Bresee, whom we have known so long, sent us a fine offering which we appreciate. To think, we have an offering from the home of our founder to help build our church! Praise the Lord! We have the basement in now for our new church and plan to finish in the spring or sooner. We have reorganized our Young People's Society and it is doing well. Then our W. F. M. S. is doing good work on every line. We have just closed a meeting with Rev. H. L. Kinzie, whose heart-searching messages were greatly enjoyed. He is a strong, old-time, second-blessing preacher. Keep him busy."—I. F. Metcalf, Pastor.



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By Dell Aycock

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

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PASTOR JOHN WEIGHTMAN, ALTONA, N. Y.—"Just closed a profitable revival in our church here. During the first week pastors in the vicinity did the preaching, Rev. Tompkins of Plattsburg, Rev. Burgess of Chazy, Rev. Belle Burns of Altona and a dear brother of another denomination, Rev. Otto Finch of West Plattsburg. Rev. Earl Curtis of Lowville was evangelist for the last ten days. He surely did preach in the demonstration of the Spirit and power of the Holy Ghost. Souls responded and many were saved, sanctified and reclaimed. Some of those at the altar were people making their first start, one being a lady over seventy years of age. Brother Curtis is a hundred per cent Nazarene as is also the gifted singer, C. J. Haas, who led the singing and played the cornet. The meeting would hardly have been complete without the help of our Brother Haas. He is a clean, humble, talented young man and such a demonstration of the work of our Eastern Nazarene College."

EVANGELIST CARRIE BARBIEUR—"This is my second report to the HERALD OF HOLINESS in seven years, however, we have not been idle. They have been years of joy in His service and my life has been enriched as I labor for Him. We have just closed a gracious revival with Brother Wesley Martin and his good people at Worthington, Ind. This was my second meeting with the church and I count it a great privilege to work with them. The Lord helped us in the battle, the second Sunday the Holy Spirit came on the service and five of the members went to the altar without any preaching and confessed their need and prayed through to victory. This opened the way for the service that followed. We were privileged to pray in several homes with the unchurched. In this way a Baptist woman was delivered from Silent Unity, was converted and came out to church and testified. We were favored with good weather and crowds attended from every denomination. We never preached to a more appreciative crowd. This is a time of opportunity for the preacher of the gospel. Three good substantial tithing members were added to the church. We press on in the battle."

The New Manuals Are Ready

Orders are being filled promptly. The new Manual is larger than any previous edition, containing 280 pages. The price will be 50c a single copy and \$5.00 a dozen, postpaid. (No discount to pastors or agents). A special de luxe edition with gold edged top, genuine leather binding and with name stamped in gold will retail at \$1.25 a copy. With the exception of this de luxe edition all the Manuals will be bound in imitation leather board covers. They will be attractive and durable and a credit to the church and the publishers. A paper bound edition could be sold for only about 5c less.

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ADRIAN, MICHIGAN—The church here has just had a gracious refreshing from the Lord. It was our privilege and pleasure to have Dr. Jerrett of Detroit for four nights, November 20 to 23. About twenty-five or twenty-six different seekers, all testifying to having received from the Lord that for which they sought. The revival reached far beyond the immediate altar services. Such a beautiful spirit was there. The manner of the preacher and the type of his message captured the church and everybody else, and left such a good taste in everybody's mouth, they wanted to come back. Every word seemed to be ordered of the Lord; the messages were tender, unctuous, deep and powerful. It seems a new day is dawning for the Adrian church. We found Dr. Jerrett to be a real brother and it was such an inspiration to have him in our home. We feel one of the great men of the church and prophets of the Lord was here, but "best of all, God is with us." We are expecting Rev. Jacob Moses Harris for a Bible conference the last of January. Pray for us.—U. B. Arnold. Pastor.

SONG EVANGELISTS FRANK AND HELEN LEIMAN AND SON JAMES—"The next meeting after our last report was a pioneer meeting at Dover, Ohio, sponsored by Pastor J. C. Albright of New Philadelphia. A local church had a big campaign on and our visible results were small. Then we joined our old school-mate, Jimmy Rodgers, and went to Middleport, Ohio, with Pastor Perry Rood for a refreshing revival that reached a number of new people. Then on to Lowell, Mass., assisting Brother Rodgers. Rev. Martha Curry is the pastor there. Our hearts are still rejoicing over this gracious meeting. Next was Uhrichsville, Ohio, where Pastor Charles Whetsell did his own preaching and the church was greatly refreshed. At Ashtabula, Ohio, also Pastor C. B. Clark did his own preaching. At this writing we are singing for Pastor E. E. Johnson at East Palestine. Some of the people hear 'a rustling in the mulberry trees' and we expect God to give a good revival. At the request of Brother Clark we will report the Ashtabula meeting. Truly this was a good revival and it left the church in fine spiritual condition. This meeting was characterized by much prayer and by frequent manifestations of Holy Ghost power. Brother Clark put the gospel plow in deep and there was salvation at most of the services. As they came, there were nearly 125 seekers. The last Sunday several were ready to unite with the church. Despite a blizzard outside, the Sunday school rally brought in new people. We thank God for the privilege of laboring in this and in other ripe harvest fields."

PORTLAND, OREGON, EAST SIDE CHURCH—"Last February we accepted a call from our First church in Little Rock, Arkansas, to take charge of the music of the church. We did so and spent about seven months there with that fine church. They have some of the finest people on earth in Little Rock. But we felt we

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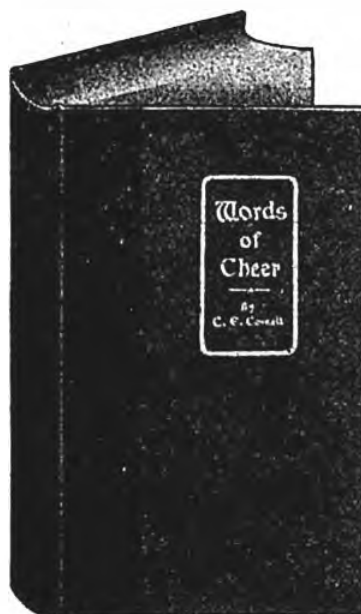
A sermon and an address by Dr. Bresee. It is especially fitting that the two should be combined in one booklet. If thousands who observe Christmas as a holiday could be induced to seriously read this sermon and address they would be brought face to face with the fact that without the Savior there would be no Christmas and that without the Christ of God there can be no Christianity. Every true Christian who reads this book will be inspired with its beautiful eloquent message.

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could not stay thus, as our mission and call is to preach, the gospel and so we accepted the call of the East Side church of Portland, Oregon, and landed on this charge on Sept. 8, and found a fine church ready and eager to get into the harness again after being without a regular pastor for several months. We stopped off enroute to our destination at Montrose, Colorado, and had the privilege of preaching to the saints there whom we met and pastored ten years previous. It was a great joy to see them standing true to the Lord after these long

years of testing. Reaching Portland we were met at the depot by a group of the church people and taken to our parsonage which joins the church and found everything that a preacher could wish for, ready for him to step into. The first Sunday was Rally day in the Sunday school and we had a very fine time together. The longer we stay in Portland the more we are in love with the people and things are straightening out for a fine work here in this part of the city. We have a very fine orchestra started and hope to run the number up to the fifty mark before long. Keep

an eye on this East Side church in Portland for she is on the map to stay. Victory and holiness are perched on her banners and we are here to win. Praise God."—Lewis H. Bacheller, Pastor.

PASTOR VIVA C. CRANFORD, LAKELAND, FLA.—"Our little church here is moving along with the Lord. Our dear people are a loyal band. We've just past November 25, the day for raising our part of the indebtedness on our general church debt. We've come up with our part in full. I called the roll of our members and all but one who were present responded quickly to their names, paying their share. Two members were absent but we supplied their part. It is marvelous how our people come up with money when the necessity arises. Only about five of our twenty-one have regular, paying employment and some of them at meager wages and yet we raise the money. Last year for all church purposes we paid near \$1,000. We are expecting great things from Him. I lived two months in Lakeland, but have moved back to Winter Haven, Fla., where my address is 737 Bates Ave., S. W."

SCIENCE HILL, KY.—"After two weeks' hard preaching by Evangelists Theodore and Minnie E. Ludwig, a revival closed Monday night, November 26. Several were saved, some sanctified and much good has been done. Brother and Sister Ludwig are great preachers and we learned to love them. Pray that they may soon return. Their messages in song were good and the illustrated songs and object lessons for the children were enjoyed and by the older ones too. The last Sunday about twenty children found Jesus. This time last year we didn't have any pastor but praise the Lord we now have an extra good one. Our beloved Superintendent and his good family live in our town and are members of our church."—Eliza Baugh, Reporter.

STONEWALL, OKLAHOMA—"The most successful year of the history of our little church closed here November 23rd amid shouts and tears with such blessed victory. Although it was very sad indeed to know that our highly appreciated pastor, Rev. L. H. Ritter, who had been with us three years was now preaching his farewell sermon. He read Acts 20:31. We know he has done his best for this church. He has truly fed our souls and is a real man of God, one who preaches the blessed old gospel straight and clean. To know this good man and his wife means to love them. So many faithful friends all over Oklahoma and Texas thank God for their saintly and godly lives here. We have one of the best Sunday schools with a real good superintendent and the best of teachers. We have good prayermeetings every Friday night. We are going on by the help of God. We mean to stay where our dear Lord can get glory out of our lives. Rev. Joe Fox is our pastor and we are very thankful to secure as godly a man as Brother Fox. We have known him for some eight or ten years and we know he is true blue. Pray for us."—Reporter.

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A MOTHER'S PROBLEMS

By Mary Ethel Wiess



One of the most worthwhile books in our list. There is nothing else like it that we know of, in the field of holiness literature—a book dealing with the intimate, work-a-day problems of mothers, written by a sanctified woman, the mother of five children.

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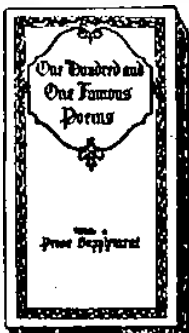
The following are excerpts from the author's Foreword:

"Since the relation of a mother to her child is the closest of all human relations, the problems of a mother touching her child are problems that lie nearest the heart of humanity. It is for the spiritual help of the mothers of the world that this little volume is prepared. The manuscript was prepared at odd minutes—sometimes evenings, sometimes during the baby's nap, sometimes with my five little ones playing about me."

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PASTOR H. MILLIGAN, DONALSONVILLE, GEORGIA—"The church here is on the victory side. The Sunday school is on the increase and the 'treat' given each Sunday by Sister Minter is a good inducement for the little folks. The N. Y. P. S., of which Lewis Shingler is president, is well attended and the programs are spiritual and the delight of those present. The preaching services are showing increased attendance and interest. Rev. Turner is having good success in a revival meeting at the Pineview school-house; a preaching point out a few miles from Donalsonville. God is with us and is answering our prayers and we are delighted with the way. Those who have gone out from this old holiness college town to bless the world, will be glad to know that the fire still burns on the altar here at Donalsonville and the divine presence of the Holy Ghost is with us and leading us on to certain victory through the blood of the cross of Jesus."

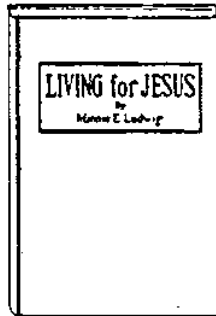
BICKNELL, INDIANA—"On November 25, 1928, we closed a successful three Sunday's revival with Rev. Charles Dye of Piqua, Ohio, as evangelist. Brother Dye preached the gospel in the old-time way under the anointing of the Holy Ghost and his message gripped the hearts of the people, and they would come to an altar of prayer, and pray through in the old-fashioned way. We had 53 at the altar either to be saved or sanctified and they all prayed through to definite victory. On the last night of the meeting we took in eighteen good members. The people of the town stood nobly by us in spite of the fact that this city is a coal mining town, and the people have been out of work for the last eighteen months on account of the coal mines being shut down. We were glad to have with us during the meeting many visitors, who helped us push the battle for God and holiness. Rev. Dye is a man of God, who believes in getting sinners saved from sin, and believers sanctified wholly as a second definite work of grace. To God be all the praise and glory."—Ray S. Johnson, Pastor.

DEATHS

LEMERY—Olivo E. Lemery was born near Fisher, Minn., June 2, 1874, and passed away Oct. 9, 1928, at Inkster, N. D., after an illness of about twenty-four hours. She received her education at the University of North Dakota and the University of Valparaiso, after which she spent three years as primary teacher at Fairmount, N. D. She spent her early life with Mrs. Joseph Irwin, an aunt, and her uncle, H. A. Libby of Park River, N. D. On July 7, 1907 she was married to J. A. Lemery at Ashland, Oregon, where they made their home for ten years. While residing at Ashland, Oregon, she in company with her husband organized the M. E. Church at Talent, Oregon, and erected the church at that point. They later organized the Union Mission at Ashland, Oregon, and had charge of the same for about three years. For the last ten years she has resided at Inkster, N. D., where she was an active worker in the Church of the Nazarene. Mrs. Lemery was a woman of noble Christian character and was always active in Christian work. Besides her husband she is survived by her uncle, H. A. Libby, and by one half sister, Mrs. C. Sorenson of Los Angeles, California.

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By Rev. Minnie E. Ludwig



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This volume fills a real need in the religious book list. We don't know of another volume of spiritual suggestions and helps for children. The author is unusually well qualified for the work she has done. Years of experience in conducting Children's Meetings, in evangelistic, pastoral and Junior League work have given her a first-hand knowledge of children and how best to appeal to them.

Some of the subjects discussed are What Must I do to be Saved? At What Age May Children Be Converted? Sanctification, How Children May Lead Sinners to Christ, How to Resist Temptation, Evil Habits, etc. In all there are seventeen chapters and 111 pages.

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MATHEWY—Gabriel P. Mayberry was born August 24, 1867 in Hickman Co., Tennessee, died November 19, 1928, at his residence in Arcadia. He was married to Ethel Kinzer December 18, 1889 and to this union were born eight children, Pallen, Thelma, Hardin, Paul, Ruth and Gabriel P., Jr. Basom and Gentry preceded him in death. He was a member of the Methodist church until after he was sanctified then he helped to organize a Church of the Nazarene at Sawdust Valley, Tennessee. Later moving his membership to Paris, Tennessee. He was an ardent supporter of the holiness work until the day of his death. His happiest moments were when he was in a live holiness meeting. He was a devoted and indulgent husband and father. Besides his wife and six children, he leaves to mourn their loss

three grandchildren, three brothers, Dr. H. H. Mayberry of Nashville, Tenn.; Tucker and George Mayberry of Pasadena; two sisters, Mrs. Rosa Jones, of Columbia, Tenn., and Mrs. P. C. Charter, of Wintergarden, Florida. The funeral services were conducted by Rev. H. B. Macrory, Dr. C. B. Widmeyer, Dr. H. Orton Wiley, Dr. A. M. Hills and Rev. J. W. Short assisting

MAXWELL—Robert Rlenzi Maxwell, son of Moises L. Maxwell, was born in Morrow County, Ohio, Oct. 27, 1849, and died triumphant in the faith of full salvation through Christ Oct. 15, 1928, at his home in Cardington, Ohio. He was one of a family of twelve children, six of whom still survive. He attended the Normal University at Lebanon, Ohio,

and while there met, and later married Iris C. Jones, of Smithton, W. Va. From this union were born three sons, Robert Porter, of Cardington, William Frank, of Toledo, Ohio, and Arle Reid, of Detroit, Mich., who together with his beloved wife of 66 years, are left to mourn their loss. He has been definitely related to Christ and the church for more than fifty years, having been converted in early life, uniting with the Methodist Episcopal church. Later in life he became an ardent believer in the doctrine of entire sanctification, which experience he witnessed to with a persistent and glowing enthusiasm. He was a man of prayer, an enthusiastic Bible student, and able scripture expositor, and a citizen of unsullied character. He was a member of the Church of the Nazarene of Cardington, Ohio, at the time of his death. He was the teacher of the adult Bible class in the local church, and his place will be hard to fill. The funeral was conducted from his home, and the burial made in Glendale Cemetery, Cardington.

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HOUSE—Sarah G. Snelling, daughter of William and Lavina Snelling, was born in Licking County, Ohio, Feb. 28, 1851, and departed this life Nov. 24, 1928. She was one of a family of several children of whom six survive her. One of her brothers, Rev. Ira Snelling, was for many years an honored minister of the United Brethren church. She was twice married and is survived, by four children of the earlier union, and by her husband, Rev. Frank S. House, with whom she lived and labored happily for more than thirty years in the work of the ministry. She was converted early in life, and united with the church. She soon became aware of her need of a pure heart, and sought and obtained the sanctifying baptism with the Holy Spirit. She has given unstintingly of time, talent, money and strength to spread scriptural holiness for many years. She decided with her husband that she could do this most effectively through the Church of the Nazarene, and the last great task of her life was to assist her husband and others in establishing the church in Cardington, Ohio. God has blessed this work, and as she departs to be with Christ, she goes with rejoicing, bringing in her sheaves. After an extended illness with tuberculosis, she passed away peacefully on Saturday morning, Nov. 24, 1928. The funeral service was conducted from the Church of the Nazarene, Cardington, Ohio, by Rev. G. C. McKibban of Columbus, assisted by Revs. G. E. Waddo of Marion, Ohio, and Rev. Nicholson of Cardington, Ohio. The special singing was furnished by Misses Dovota and Evalyn Axtell of Cardington and other singers from Columbus, Ohio. The remains were laid away in the Glendale Cemetery of Cardington, Ohio.

PASTORAL ARRANGEMENTS

Missouri District

PASTORS—Annapolis, Wm. Seal; Aquilla, Frank Wasson; Bell City, Frank Wasson; Bernie, J. F. Young; Beulah, M. E. Daggett; Caruthersville, J. W. Irwin; Des Arc, To be supplied; Dexter, Miss Della Walker; Eldon, A. K. Jones; Esther, G. C. Brawley; Fredericktown, Wm. Seal; Holcomb, Ed Hughes; Hurland, To be supplied; Iberia, J. A. McNatt; Irondale, S. C. Hendley; Ilasco, Harlow Reed; Lodi, Otto Shearer; Malden, V. A. Schofield; Maplewood, J. E. Linza; Mexico, Miss Laverta Welsh; Moberly, H. T. Davis; Morehouse, To be supplied; Millsprings, J. B. Ramsey; Piedmont, F. A. Welsh; Poplar Bluff, F. B. Moore; Ricker Memorial, J. A. McNatt; Sabula, S. C. Hendley; Sikeston, John Duncan; St. Louis (Flower Memorial), J. W. Roach; St. Louis (Lafayette Park), A. L. Roach; St. Louis (Zion), C. F. Transuo; Elvins, To be supplied.

DIRECTORIES

GENERAL SUPERINTENDENTS

M. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.
Mexico (Mexico, D. F.) Dec. 13 to 16
Dr. V. O. Santin, Presiding.
Visiting Nazarenes, Mr. and Mrs. E. Y. Daris,
Mrs. B. N. Fitch.

J. W. GOODWIN

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

R. T. WILLIAMS

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

J. B. CHAPMAN

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

ANNOUNCEMENTS

RECOMMENDATION—I have known Brother J. P. Wear for several years, and have heard him preach a number of times, and I think I know good preaching. No church or camp will make a mistake in calling Brother Wear as an evangelist. He carries a burden for lost souls. On account of sickness in the family he has had a break in his evangelistic work. Address him, Rev. J. P. Wear, 419 Taylor St., Topeka, Kansas.
—C. B. Fugett, Evangelist.

BORN—On Thanksgiving day, a boy to Rev. and Mrs. A. J. Frank, pastor at Science Hill, Ky.

SPECIAL REQUEST FOR PRAYER—A telegram from Rev. C. E. Toney, Tucson, Arizona, dated Dec. 2, brings the following request: "Ask the praying people everywhere to pray earnestly for the healing of Uncle Buddie. He has a bad case of flu and bronchitis. Just closed campmeeting at Glendale, Arizona, never preached better in his life. Just began campaign in Tucson, Arizona. Now at my home."

RECOMMENDATION—Brother J. H. Vance, a real war-horse for God and holiness, an elder on the Kansas District, living at 627 S. Glenn, Wichita, Kansas, is so improved in health that he is ready to accept a pastorate anywhere the Holy Ghost may lead. His wife is a valuable asset in song, prayer, praise and leadership. His daughter is a school teacher and no finer Christian was ever made and is a good singer and musician and is great with young people. Any charge that can get this family will do themselves credit. Brother Vance is a mighty preacher of the old-time type.
—E. M. Smith, Pastor, 509 S. Elizabeth St., Wichita, Kans.

NOTICE—Rev. W. E. Burnett and family have located in Beaumont, Texas, and have placed their membership with our church here. He and his son Evans, Jr., are available for evangelistic meetings, and I take pleasure in recommending them to our people. They sing well together, Evans, Jr., being a good cornet player and song leader. Address them, 4606 Highland Ave., Beaumont, Texas.—W. D. McGraw.

BORN—To Rev. G. Chester Morgan and wife, York, Nebr., on Nov. 9, a girl, Bonita Blanch.

PRAYER is requested by a sister in Pennsylvania for herself that she may be saved; by a sister in Washington that she may be sanctified, that her brother may be led into salvation and away from an entangling alliance; for a family who has recently suffered bereavement; for a sister in California that she may be healed of heart trouble; for the healing of a mother in Arkansas; by a sister in Arkansas for the salvation of her daughter and son-in-law; by a sister in Iowa for the sanctification of a young preacher; by a sister in Arkansas for herself that she may receive the baptism with the Holy Ghost.

WANTS

WANTED—More people to give Christmas presents that will glorify the Christ. Sacred music will do it. Get your copies of "It Is Jesus" and "I'm Glad I Heard Him Call" by Prof. and Mrs. Paul White. An insurance agent from Michigan writes, "It was a joy to hear your song over Radio Station WMBI yesterday morning. I was rather down-hearted in spirit, but this song sent me off to my day's work with a very light heart, and stayed with me all the day." Perhaps these songs will be a blessing to you. 2 copies of each, 40c. No stamps. Order from The Musical Whites, Box 204, Highland Park, Ill.

FOR SALE—Several second hand religious books. List furnished on request. None over 15c. Address, Rev. Clon C. Brown, Troy, N. C.

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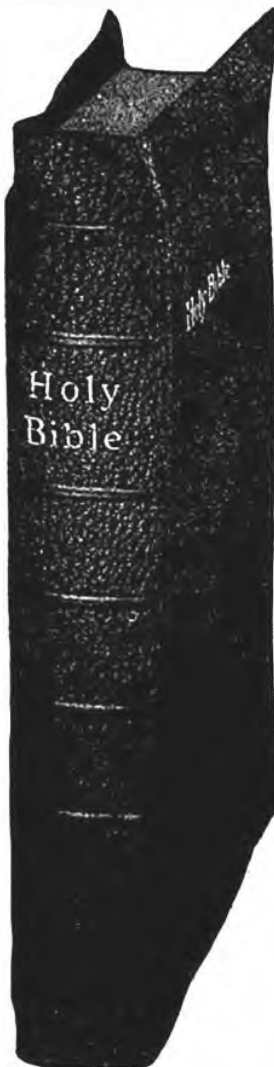
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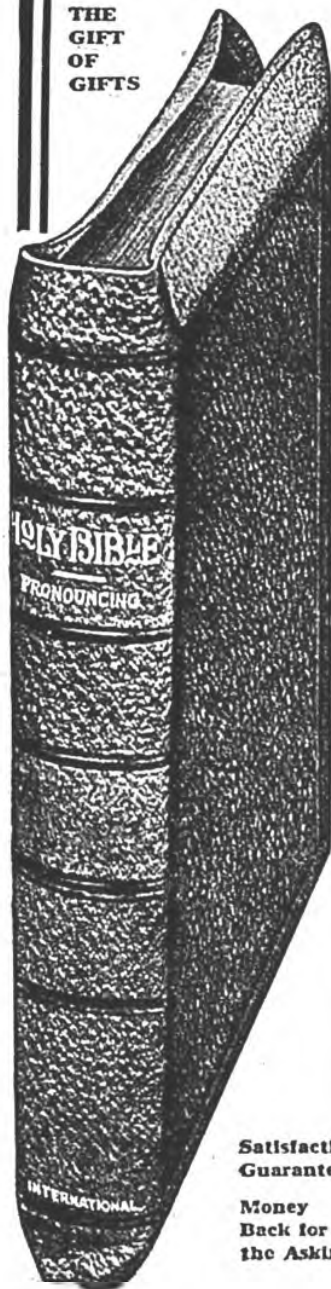
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SPECIMEN OF TYPE

GENESIS, 2, 3. *The first sabbath. Institution of*

of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you

it was parted, and became heads.

11 The name of the first that is it which compasseth land of Hæy'i-lah, where th

12 And the gold of that la there is bdellium and the

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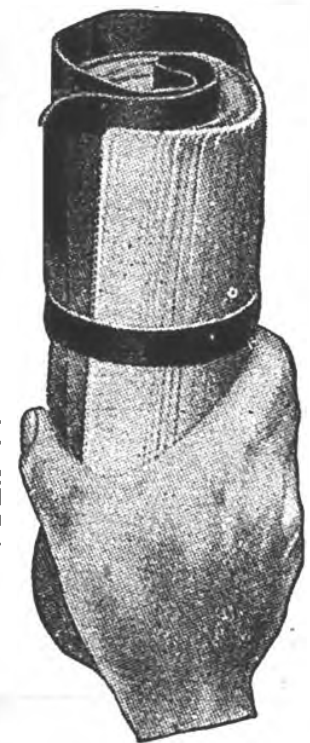
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