

HERALD of HOLINESS

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THE EVERLASTING BURNINGS

WHO among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isaiah 33:14).

The devouring fire—the everlasting burnings! How full of meaning are these words to sanctified men and women! They have been purified by fire, they have held steady in the presence of the devouring flame until it has consumed all that is unlike God, has purified them as silver and tried them as gold. This is a marvelous experience, to be purified from sin and purged from dross until nothing remains of anger or pride, of impatience or malice, of envy, jealousy, or any kind of tempers which are contrary to pure love.

But there is a positive aspect to this experience of entire sanctification. Having faced the devouring flame until all sin has been consumed, the sanctified man continues to dwell with the everlasting burnings. Sanctified men and women live in the fire. Their souls have been wrapt in holy flame like a seraph and they burn with the intensity of holy love.

Have you held steady in the devouring flame until everything in your soul which can be burned has been burned? Is there anything in your soul which is contrary to divine love? And does your love now glow and burn with a holy intensity which could be characterized as the "everlasting burnings"?

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THE RUDIMENTS OF THE DOCTRINE

IN considering the six outlines mentioned in last week's editorial, we shall not repeat our statements more than is necessary, although the difficulty seems to be the same in each instance. This difficulty is to be found in a failure to comprehend the twofold nature of sin: (1) sin as an act of a responsible being; and (2) sin as a diseased state or condition of the soul due to its connection with a fallen race. When a man commits a misdemeanor he is taken to the police court; when he is the victim of an accident he is taken to the hospital. We do not confuse these things in everyday life, why confuse them in religious life? With this thought in mind we shall consider these outlines:

1. In the first statement, there is evidently confusion in the statement as well as in the thought. The life imparted by the Spirit in regeneration is a holy life—the divine nature. But this does not argue that in the entirety of his being the person is as holy as in entire sanctification. This new life exists in the soul together with the carnal mind or inherited depravity. It is a mixed condition—not that the graces of the Spirit are partly pure and partly impure, but the new life and the "flesh" or carnal mind both exist as constituent elements of the soul, the one in opposition to the other. As to the difference between regeneration and entire sanctification being one of "quantity" rather than "quality" this may be at once true and false. It is true in this sense and this alone, that the Spirit fills the place before occupied by sin. It is not the "quantity" that sanctifies—the increase comes through a filling of the Spirit made by the subtraction of sin from the soul. In this way we not only have life, but life more abundant. As to the question of mere addition, the soul which grows in grace will experience an eternal increase in love and all the fruits of the Spirit.

2. In the second statement, the difficulty is similar to the first one and is partly explained above. Here the difference between the new life in regeneration, and the "carnal mind" is admitted but the emphasis is placed upon them as "warring" elements. Paul's exhortation to the Galatians was "cast out the bond woman and her son." To the Ephesians he wrote "put off the old man." In justification the guilt of

sin is removed and the power of sin broken; in entire sanctification, the being of sin is destroyed. This is Mr. Wesley's illustration. The illustration of the snow is scriptural and is designed to show the difference in the purity of regeneration and that of entire sanctification. The snow in itself is pure, as is the life given in regeneration. But microscopical analysis shows that extraneous matter forms a part of the snow. It is this extraneous matter which is likened to the presence of the carnal mind which remains in the regenerate, and which is removed in entire sanctification, leaving the soul "whiter than snow."

3. In the third statement still another illustration is used but the truth is the same. Outward sins are represented as branches growing out of a common root, or depraved condition of the soul. While we must be careful not to conceive this "root" as some material substance, yet the illustration was used by John the Baptist. And Jesus also used the illustration of the vine and the branches in speaking of the spiritual relation existing between Himself and His disciples.

4. In the fourth statement, a common error is made in the attempt to explain spiritual things in spatial terms. The words "with," "in," and "upon" used so frequently in connection with the Holy Spirit, can in a spiritual sense refer only to varying relationships existing between the Spirit of God and the soul of man. In this sense they are very helpful. In using the term "with" we are placing objects alongside of each other in a comparative manner, and in a spiritual sense it portrays the benefits of communion and fellowship. The word "in" identifies one object with another at least in an inclusive manner, and can only mean the communication of spiritual life and powers. The word "upon" signifies the exercise of power, and spiritually is used to convey the idea of an impartation of power or authority.

5. In the fifth statement, the "water" and the "blood" were doubtless used as symbols or illustrations only. Water can cleanse only outwardly and therefore becomes a fitting symbol for the removal of outward sins or transgressions. But these outward sins are only manifestations of an inward condition or depraved state of the soul. John therefore said, "He shall baptize you with the Holy Ghost and with fire," and "will thoroughly purge his floor." Christ used the same terms in the first chapter of the Acts—"John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." In the shed blood there is not only provision for the removal of "actual sins" but also a provision for "cleansing from all unrighteousness."

6. The sixth statement is the same thing expressed in a different manner. No evangelical preacher holds that God accepts sinners as they are in the sense of approving their sin and maintaining them in a sinful state. This would be Antinomianism of the rankest kind. But every true servant of God declares that no

sinner can cleanse himself from one spot or remove a single stain. He must come to Jesus as he is, for the purpose of pardon, and when he believes he is justified freely. The believer, thus pardoned and regenerated, ceases from his sins, but the "carnal mind" or inherited depravity of his nature continues to exist until removed by the baptism with the Holy Ghost and fire, which is the privilege of every true believer through the blood of the atonement.

We have stated only the most simple facts concerning the teaching of entire sanctification—facts which are supposed to be known by all who are associated with the holiness people. It may be, however, that our preachers and evangelists need to be reminded often of Mr. Finney's exhortation to guard against getting away from the simplicity of the gospel, and taking for granted that others know what we ourselves learned by patient study, line upon line, here a little and there a little.

THE MEMOIRS OF CARVOSSO

The "Memoirs of Carvosso" and the "Life of Bramwell" proved more helpful to us in our earlier Christian life perhaps, than any other two books which we have ever read. They never failed to stimulate our faith and to inspire us with fresh zeal. We still read them and to us they never lose their fragrance. William Carvosso lived in the days of Mr. Wesley and carried on a great work as class leader. He is thought by many to be without a peer as a saint among the laymen in the history of the church. The following notes are from his journal:

In the course of the week past I have met six different classes, with much pleasure and profit; for "where the Spirit of the Lord is there is liberty." But I mourn to think that there are so very few who enjoy the full liberty of the gospel. Vast numbers of professors look at purity of heart as a thing so high as to be quite beyond their reach, and hence are indifferent about it. Some of them think if they get it they shall never hold it fast. Unbelief has so far crushed the energies of their souls that they do not "hunger and thirst after righteousness," and the necessity of the thing they seldom attempt to urge upon themselves by reflecting upon such a portion of God's Word as this: "Without holiness no man shall see the Lord." In meeting classes and in private conversation, during the fifty years of my pilgrimage and more, particularly within the last eight years, I have gained considerable knowledge of professors, and must express my grief that the number of the half-hearted is so large. Alas! What multitudes are at ease in Zion, settled upon their lees, neither hot nor cold. But, blessed be God, the prospect is brightening; for the number of burning and shining lights among preachers and people is on the increase. Lord, multiply the happy number more and more abundantly. Amen!

Were the "mystery of faith" better known, the improvement among God's professing people would be much more rapid. Many are not defective in their sincerity, but in their faith. It is simply because of unbelief that they do not enter into that glorious rest which is before them. They do not see it their privilege to venture now on Christ for the blessing they want, whether justification or sanctification without hesitation or delay, because He hath said, "All things are now ready! Now is the accepted time, now is the day of salvation; by grace are ye saved through faith." An impenitent sinner,

one who lives in the wilful breach of a known law, has no object of faith but the threatenings, which declare that he shall have his portion in the "lake which burneth with fire and brimstone," but every true penitent has Christ set before him, and is invited and urged and commanded to lay hold of Him for pardon, holiness and heaven. O that the blessed Spirit would help the infirmities of the children of the kingdom, and give them to see their privileges, and the way to possess them!"—WILLIAM CARVOSSO.

SERMON GROWING

Preaching is not stringing words together. It is questionable whether anyone has ever made a success of preaching to whom public speaking came easy by nature. Nothing seems to be of value except it be purchased by hard labor and much suffering. The prophet was required "to eat the book" and while at first it seemed as sweet as honey, yet afterward it became as bitter as wormwood. The truths that God uses to bless others, are those which He has by bitter experiences wrought in our own hearts and lives. The following clipping is from the last message of Dr. Joseph Parker, of London, one of the great preachers of modern times. His instruction and advice will be profitable to young preachers.

He says, "There is only one thing that I dread more than self-important learning, and that is self-important ignorance. I dread the minister to whom preaching is easy. I hate, with religious and even holy hatred, the sermons that are shaken out of the coat sleeve on a Saturday night. We do not want such men in the ministry of the gospel. Preaching should be a shedding of blood. Preaching is not a trick in plans, in cunning outlines, in shapely sculpture. There is a cant phrase now in vogue which I dislike. We say of such and such a man, 'He is the greatest sermon-builder in the modern pulpit.'

"Preaching is not sermon-building, it is sermon-growing; it is the eloquence of a redeemed and grateful soul; it is the glow and radiance of a wise exposition confirmed by a holy and satisfying experience. Never regard the gospel as 'simple' in the sense of being shallow; rather be overcome and prostrated as by 'a light above the brightness of the sun,' a baptism of glory at the Damascus gate of the pulpit.

"Never preach in haste. Study much, not to make the sermon obscure, but to make it as clear as crystal, and when you have done your very best, always remember that you have not yet penetrated to 'the secret place of the tabernacles of the most High,' and that far beyond all star routes and orbits immeasurable, and all shadows "dark with excess of light," there is a mystic path infinitely brighter than the Milky Way, which the vulture's eye of the sublimest power and genius hath not seen. I say again, therefore, that we do not want the help of men who boast of their ignorance and offer their crude vulgarities as a sacrifice unto the Lord."

"Carnal affections are vile—exceedingly vile. They are not easily eradicated. Nothing will do but crucifixion. A living Christ breathed into the heart by the Holy Spirit, can alone do the work. But crucifixion is a painful death—it will make every fiber of the flesh quiver. Will you submit to this? If you will, fulness of life in Christ will follow."

"Some men sin grievously, and then sin more grievously in excusing their sin."

JANUARY GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

The sixteenth and seventeenth chapters of Numbers contain the story of a vicious attempt to set aside God's selection of priesthood and to set up a way of salvation of human origin. But God had no respect for this ancient arrogance, and He has no respect for its parallels today. Men are ever inclined to mend their Maker's work or to make a way of their own which will do in its place. It seems to us that the world was never quite so full of these human substitutions for divine appointments as now. But perhaps this is only because we are in the midst of such as are on the stage at this moment. At any rate, we would quote again the words of Adam Clarke regarding the fate of Korah and his associates, as follows: "By the awful transactions recorded in this chapter (Numbers 16), we may see how jealous God is of the sole right of appointing the way and means of salvation. Had any priesthood, and any kind of service, no matter how solemn and sincere, been equally available in the sight of divine justice and mercy, God would not have resented in so awful a manner the attempts of Korah and his company in their new service. The way of God's own appointment, the agony and death of Christ, is the only way in which souls can be saved. His is the priesthood, and His is the only available sacrifice. All other modes and schemes of salvation are the inventions of men or devils, and will in the end prove ruinous to all those who trust in them." But the sixteenth chapter of Numbers concludes with the story of the staying of the plague by the intercession of Aaron who rushed with a censer full of fire and ashes from the morning sacrifice with incense superimposed to a place between "the dead and the living." And commenting upon this, Clarke says, "If Aaron the high priest, with his censer and incense, could disarm the wrath of an insulted, angry Deity, so that a guilty people, who deserved nothing but destruction, should be spared; how much more effectual may we expect the great atonement to be which was made by the Lord Jesus Christ, of whom Aaron was only the type! The sacrifices of living animals pointed out the death of Christ on the cross; the incense, His intercession. Through His death salvation is purchased for the world; by His intercession the offending children of men are spared."

Outside of the divine approval and a proper motive, nothing is more important in Christian service than co-operation. The accomplishments of capital and labor combines are no more remarkable than the accomplishments of the people of God when they all work together. And we are not thinking now of "union revivals" or other general combination efforts, but are thinking especially of co-operation among a people

of common faith and purpose. Just take the Nazarenes as an example: so far, in the history of our work, we have never failed to do anything that we all agreed should be done and which we all united to do. When we needed a hundred thousand dollars to put our Publishing House on its feet, we all agreed that we needed it and we all agreed to help raise it and we raised it and paid it in. When we needed a hundred thousand dollars to take care of our current missionary undertakings a few years ago, we all rose up and gave until the entire amount was paid. I do not have the figures on the recent offering for the general church debt, but was told that the money is still coming in, and I have no doubt that the full one hundred and eight thousand will be realized before our people will be content to let the matter rest. The people of our various school zones are awakening to the need of paying our schools out of debt and providing them with endowments to supplement the income from tuitions, and they are paying the debts and providing the endowments. But what is true of the church in general is true of districts and of local churches. Wherever our preachers and people have a genuine district spirit they are able to maintain campmeetings and forge ahead with a commendable home mission program. And wherever the people of a local church are united and fully co-operative in their tasks they are able to make themselves felt in the community by promoting a spiritual work. A united people are always a strong people, whether their number is large or small. Division or even half-heartedness in the matter of co-operation spells deadness and defeat in any program—general, district or local. It is really quite a task to make a Nazarene out of any one of us, but whenever the task is fairly well accomplished it is discovered that we have a program that invites, and for its success requires the full devotement of all there is of all of us all the time.

Jesus Christ was not more unique in His personality than He is inclusive in His meaning. St. Cyril is quoted as saying, "Although Christ be but one, yet He is understood by us under a variety of forms. He is the tabernacle, on account of the human body in which He dwelt. He is the table (of the shew bread), because He is our bread of life. He is the ark which has the law of God enclosed within, because He is the Word of the Father. He is the candlestick, because He is our spiritual light. He is the altar of incense, because He is the sweet smelling odor of sanctification. He is the altar of burnt offering, because He is the victim, by death on the cross, for the sin of the whole world."

Those who would explain moral evil as an error of judgment or the outcome of unhappy circumstances may think of themselves as being "scholarly," but one familiar with the records of history, the facts of life, or the productions of classical writers, the masters of

literature "the dead but sceptered sovereigns who still rule our spirits from their urns," will not find it possible to give them this exalted standing. Speaking of these masters whose writings have "remained," Darlow in "The Greatest Book in the World," says, "They exhibit moral evil as an awful reality . . . the most obstinate fact of experience . . . their voices proclaim the corruption of man's heart . . . They have measured what humanity is capable of, and they do not believe in a shallow heaven or a shallow hell. They know better than to describe sin as a mistaken quest for perfection. Go to the chief among those who have sounded the abysmal deeps of personality, and search Macbeth and Othello and King Lear to discover whether remorse in the soul be not a deathless worm and a quenchless fire." This same writer, speaking of the Bible, says, "Among the classics of humanity, there is one Book which towers high above all the rest. We have been born and bred under the shadow of the Bible. We live so close beneath it that we fail to measure its vastness. This is why our comments on Scripture are mostly meager, and misproportioned, and grotesquely out of scale. This is why current criticisms and disputes about the Bible often sound like the wranglings among a crowd of Bedouin who have pitched their tents by the base of the Great Pyramid."

There is a toleration that is compromise and there is a toleration that is based upon clarity of vision and firmness of conviction. Therefore judgment of character is not finished when we have described one as "narrow" or as "broad." A man may be tolerant just because he is so little concerned about God and the Bible and sin and salvation and righteous living that he does not really care who or what one is or what he believes or does. This sort of broadness is a curse and a sin. Then again one may be so clear in his knowledge of personal acceptance with God and so firmly convinced of the validity of the truth he holds that he can afford to be liberal with those who do not agree with him, seeing they are wrong and must yet see and acknowledge that they are so. And a man may be narrow in the estimation of his fellows just because he is true to truth and light. Or he may be actually "narrow" simply because he is bigoted and unable to distinguish between an opinion of his own making and a revelation of God through the Holy Spirit. But this much is certain: Any sincere man must be right in his own eyes; and if he estimates himself as "broad," he is a compromiser; while if he estimates himself as "narrow" or "radical," he is a bigot. Paul testified that he spoke his strongest words in all "truth and soberness." In his own estimation, he was stirred as a good man should be under the circumstances, and yet he was not more abandoned in his denunciation of sin and exhortation to sinners than a sincere, sober, right thinking person should be.

APRIL A MONTH OF SPECIAL PRAYER

THERE is great need this year for a new manifestation of the mighty power of God in all our churches. We need this manifestation "for a victorious life, and for a faithful ministry. Without it there is bound to be defeat; with it we can be more than conquerors. Without it there is bound to be barrenness; with it there will be abundant increase."

One special reason for lack of power is a lack of prayer. "As long as Moses lifted up his hands in prayer, the Israelites under Joshua prevailed over Amalek; but when he weakened and let down his hands, Amalek prevailed. . . . Hezekiah prayed when Jerusalem was compassed about with the armies of Assyria. As a result the power of God was manifested in the destruction of his enemies and the deliverance of Israel. . . . It is when God's people recognize their helplessness and humble themselves under His mighty hand, and call upon Him, that He delights to show His power on their behalf. We need the pull of prayer upon the power of God as never before in the history of the church."

The above truths have special application to the Church of the Nazarene. We are undertaking a great program of world-wide evangelism—that is, great for so small a people. We have a good supply of splendid preachers and our numerical increase is quite remarkable. Many things that have to do with length and breadth of service are in our favor.

But having so great a scope of service, we need prayer all the more. If we do not pray more we shall become shallow and barren. This need of more prayer is individual, local, district and general. We therefore propose to give ourselves to more and more fervent prayer than hitherto and we ask all our preachers and people to join us in this resolution and in the fulfillment of it.

And in order that this call to more and more fervent prayer may be as universal as possible among us, we have designated the month of April as a special month of prayer in our churches everywhere. Beginning with Monday, the very first day, we exhort our pastors and people to hold prayermeetings in our churches every night during the month of April.

We believe that if announcements are made, the church is prepared and opened, and the faithful gather each evening for fervent, intercessory prayer, the Spirit of God will lead and great grace and power will come upon us and that revivals will break out.

THE GENERAL SUPERINTENDENTS.

WRITE THE VISION: MAKE IT PLAIN

By General Superintendent Goodwin

The early founders of our church had a clear vision of the growing needs of such a movement as we represent. They did not forget to plan and lay foundations for educational institutions for the successful training of the young people to enter Christian service. Such educational institutions must of necessity, at first, be limited in equipment, such as buildings and endowments. Then there must come the struggle of years for existence and recognition by older and better equipped institutions. Someone has said, "If any educational institution can exist for the first one hundred years, it will doubtless succeed and abide."

Most of our colleges have passed through the struggles for existence, to say nothing about recognition. The burdens have been heavy for a young movement like the Church of the Nazarene with limited capital to even maintain a living existence for some of our schools. At times it has seemed that some must be closed in spite of the noble heroism and sacrificing efforts of our devoted educators. The prayers and tears with sacrifice, poured forth by the honored band of Christian men and women, can never be properly appreciated. However, we are glad to note the advance which has been made and is being made in the work of our various colleges.

Good reports are coming to us from Olivet, and they are planning to soon lift the small debt remaining upon this growing institution. We all hailed with great joy the good news that our college at Nampa has been able to get out of debt. It surely crowns the noble efforts of its present president and financial manager. Pasadena College has made a great advance in paying their large debt and has only a small lingering debt of \$20,000, which should be paid at once. We have not been in the East much of late, but we understand this school is steadily advancing.

I was privileged to visit Bethany, Oklahoma, a few weeks ago. What a change since I first made a visit to what was then the new pioneer field of Oklahoma. Bethany has become a beautiful little town under Nazarene influence. There are many beautiful brick homes now being built and larger and more attractive store buildings of brick construction. Rev. A. L. Parrott, the aggressive pastor and as well the promoter of the college, has done a very gracious work. In the last few years there has been erected a large and commodious auditorium, seating 1,500 to 1,800 people, also two good college buildings of brick, and a beautiful dormitory, also of brick. The campus now takes on a scholastic appearance and begins to look like a real college. Rev. White and his able faculty soon ex-

pect full college credit for their graduates. They have now a large student body in the college, which is constantly increasing. For the material progress we rejoice. But more than all of this we rejoice that the coming generation is to be blessed with rugged preachers and teachers, with the old-time Nazarene passion for revivals.

God has raised up the Church of the Nazarene to promote, foster and encourage mighty revivals of Holy Ghost power and glory. These modern days of boasted culture and refined intellectual advancement shall not turn us aside from our cherished vision of a mightier revival which must sweep all our churches. What we have seen is as nothing compared to what we can have if only we can keep the vision and the holy passion for a lost world. We must be more desperate in our efforts to have revivals or die in the death struggle of a continually heroic endeavor.

Our colleges have already given the church a strong body of young preachers who know our doctrine and teaching. They have been born and brought up in the church and should have the Nazarene stamp and swing of holy freedom and love for spiritual power. We have been pleased with the ability in sermon making and delivery of many of our young generation of coming preachers. Our preachers, to succeed, must become mighty in prayer. Great preaching, although eloquent, will not bring the needed, outpouring of the Holy Spirit. Our colleges would do well to devote more time to the study of kneeology as well as good theology. Holy communion is truly a sacred science and we not only need more prayer but better praying.

In all our efforts for standing and recognition we must never forget, much less discount, holy passion for soul winning. Tears and soul burden with tender compassion for lost men and women must grace and adorn our services. The real task of our educational institutions is not so much a financial concern after all, as a mighty effort to unite true education with mighty passion for soul winning and maintain true reliance upon the presence and power of the Holy Ghost.

"The idea that there is no definite blessing to be sought, called entire sanctification, or perfect love, distinct from a love that is not perfect, is not true; and the man who sets up the idea that we are not to expect to be made perfect in love in this life, ought not to be a Methodist preacher; for this is our creed, our solemn, historical testimony."—BISHOP PECK.

NOT LESS EXPERIENCE, BUT MORE SERVICE

By J. G. Morrison

TIMES and customs change. This is true even in churches. When the old line denominations began losing their original fire, they made up for this loss by emphasizing *service*, consequently we had "social service," "world service" and finally the very act of worshiping in the house of God ceased to be termed "worship," and was also named "*service*." The denominations drifted back again toward the inevitable claims of every fading movement, and began *working their way*. This could have but one result and that was to minify, obscure and finally do away with religious experience.

Against such a tendency the holiness movement was launched. In an effort to reverse the situation it turned its back on service, and re-emphasized experience—the new birth experience, the second work of grace experience. So fully have we all, who belong to the holiness peoples, appropriated this needful phase of heart experiences, that in turn we have neglected, tabooed, and lost sight of any very great idea of service. If a person will "keep the glory on," shout and shine, be ready with instant prayer or testimony, he can get by, in a holiness church, with the minimum of any other sort of service. He may stay at home frequently from prayermeeting, just so he manifests an enthusiastic spirit when he is there, and there will not be much said. If he shouts "Amen!" with gusto, and "chucks the wheel," for the evangelist while that worthy is bringing the message during the revival meeting, he can refrain from taking his place beside the seekers and laboring in prayer and faith to bring them through to victory, but can chatter around in the rear with others of the audience, while a faithful few are lifting with agony at the altar to help the struggling souls there, and then he can lightly set out for home and leave the altar battle to others with as carefree a conscience as though such things never concerned him at all, and get away with it, in revival after revival. *That man is long on experience, but he is woefully short on service.*

He can testify to everything in the catalog, shout in meeting, get blessed "most to death" while the touching solo is being sung, and yet never pay his tithe to God's cause, never fast a meal of victuals in a year, never spend a night of agony over souls during revival meetings, never pay a penny to the missionary cause, or sweat a bead of perspiration for the poor dumb, damned heathen, and be considered a Christian star of the first magnitude. Such a person is simply profuse with experience but painfully brief in regard to works.

Possibly being nothing but human, we are literally unable to live the balanced spiritual life that we ought to live. It seems as though in order to swing at all, the pendulum must be at one end or the other. If it seeks a middle place in its arc it stops. Consequently

it may be that one denomination or one type of Christians must be forever accentuating service and ignoring experience, and another type be illustrating the high lights of experience and slighting the needful works that ought to go with it. There may be some, however, who if they are aware of it, can carry a goodly portion of both these necessary items in a successful Christian life; being reminded by the fact that inasmuch as we have two hands, two feet, two eyes and two ears; that there are two sides to an eminently satisfactory relation to the Master; one a blessed experience, whereby we secure the birth into the spiritual world, and that cleansing from inbred sin that sanctifies the heart and life, and the other the great realm of service, works, deeds, achievements, labor and sacrifice. To be sure, we must have the *experience* in order to be made partakers of the divine nature, and be fitted for heaven; but then as a consequence of that, we must *work* in order that we may have some sort of reward when the great judgment day shall dawn and we are summoned to its scrutinizing investigation.

The Scriptures clearly teach that we shall not be brought into judgment on account of our sins. They were judged on the cross. The sin question is settled down here in this world, and we are declared to be the children of God. If we truly maintain this wondrous experience we shall be sure of heaven. But the judgment day occurs before we reach heaven, *and shall deal with our works*. What did we do, after we had become His children? Did we shirk? Did we evade? Did we seek the lines of least resistance? Assuming that this can be done without breaking with Him? What is our record? Will we not again confront every evasion, every choice that led us away from the difficult and objectionable? We repeat, will we not meet it, again, *and that at the judgment day*? Either this is true, or the scripture writers have grossly erred.

Every time we have failed to remain at an altar service and work in prayer and faith for the victory of some humble seeker; every time we have neglected a duty; every bit of near-laziness; every bit of almost-stinginess; every refusal to faithfully tithe; every time we convinced ourselves that we could not fast a meal a week for His sake; the way we spent every cent of money that was placed in our hands, why we did not pray for the heathen, our carelessness, our prayerlessness, our life, our example, our all, must be brought before the Master for scrutinizing review at the judgment. The writer of Hebrews speaks about pastors giving "an account" with joy or with grief. If that is true with regard to a pastor's care of his flock, will it not also be true of the members of the flock? Under the circumstances will it not be *grief* with many of us?

Who that has a sensitive Christian heart can read the chapter in Matthew about "I was hungry and ye

gave me no meat," and that ends with "Inasmuch as ye did it not to one of the least of these, ye did it not to me," and not feel a great sense of having come short of the requirements thus laid down by the Master? And yet, is this not a description of the judgment? And was not the judgment verdict based chiefly on *works*? And yet is it not at the point of *works* that many of us are lamentably short?

Who can read that "every idle word that men speak, they shall give account thereof in the day of judgment," and not tremble at the approach of that awful event? Not on account of sin, which, if we are sanctified, has been cleansed away, but on account of the careless, heedless, idle way that we have of talking about one another. And is this not a deed? And does not the Master say, "Behold, I come quickly; and my reward is with me, to give every man according as his *work* shall be"?

Who can read this statement by the Lord Christ, "the words that I speak, they shall judge him in the last day," and not stand in solemn awe lest we come so far short of having "kept his sayings," that we may find at last that our house is, after all, built upon the sand? And yet the keeping of His sayings involves almost as much of deeds, work and service, as it does of grace. What other than deeds (added, to be sure, to a gracious, sanctified spirit), can we behold in one who, when his coat is ruthlessly taken, adds also his cloak? Or one who when his cheek is smitten, turns the unsmitten side for another blow? Or one who lends, hoping for nothing again? Or one who loves

his enemies, blesses them who curse him, prays for them who spitefully use him? Who suffers long and is kind, who envies not, who seeks not his own, and doth not behave himself unseemly? Are not all of these more related to works than we have been wont to think, and does not the immortal Book declare that "the dead were judged out of those things written in the books, *according to their works*"? And are not works, labors, achievements, and sufferings in His behalf one of the weakest places in the makeup of us all?

Who among us has ever had his back lashed for Jesus' sake? Not one. Who has shed a drop of blood for Him? Not one! Who has been situated where he had to go hungry because he was a follower of the Master? At most, very few! And who among us has not been almost indolent in our service for Him, and dangerously near to being stingy in regard to His cause?

My dear reader, the coming judgment day will not deal with your religious experience. That will be the thing that decides with which company you will be judged, but the great day of Christ's inspection will investigate *your works, your deeds, your service, and the motives that prompted them*. Are you ready for that day to come? Before you can ever enter the blessed heavenly home, and barring the path between each one of us and the gates of pearl, *stands the awful day of accounting*. It will deal wholly with works, and will mete out rewards. Shall we be saved, "yet so as by fire"? What is needed, it seems, is not less experience, but more service.

THE MINISTERS' PENSION

By E. J. FLEMING, Secretary

"The Pension Plan has been adopted."

FOR the last two or three years the ministers of our church have looked inquiringly forward to the day when they could hear the announcement that the Pension Plan would be set in operation. The Department of Ministerial Relief has been laboring along this line since the beginning of relief work in the Church of the Nazarene in 1919. The whole field of relief was new to our workers then and has required two quadrenniums to bring about concrete results. At no time has the work been laid aside for any long period, but even so, it has always been in mind. Other denominations have worked steadily and perseveringly through from eight to twelve years or longer of painstaking effort to reach final conclusions by which their plans could be workable and adaptable. That we have brought a plan into existence in two quadrenniums is due to our having no old system to hinder the introduction of a new one. Our Pension Plan absorbs and includes the old relief plan. It is further due to our having formulated a plan and placed it in operation

before our church had a long period of accumulated ministerial service history behind the plan. Our twenty years of prior service of ministers is a short period compared with the periods of the older denominations.

The Department has made very careful study of plans in successful operation in other churches and from such study has gathered the principles that are basic to successful operation. It has been necessary to apply these principles to the Church of the Nazarene, giving careful consideration to its history, the type of its ministry, the character of its local churches, the spirit of its people, and the extent of its present program of progress in the cause of Christ. To all these may be added the ability of the church to carry the load of the past twenty years of its existence while at the same time providing for the sure care of its dependent wornout ministers of the future—those men and women who are just now in the forefront of the battle line and at the beginning of an active ministry.

However, we take keenest pleasure in announcing to the church that the "Ministers' Contributory Re-

serve Pension Plan" has been adopted and is being set in operation as rapidly and as soon as the Department can do the work of preparing suitable literature in order to get full information into the hands of ministers and churches.

The plan provides: First, for men and women who do now or will hereafter enter the *active* ministry of the Church of the Nazarene; Second, for those who have already spent from three to twenty years in the *active* ministry of the church and will spend more years in the future *active* service of the church; Third, for those who have spent their lives in the *active* ministry and have retired or are about to retire from the *active* ministry; and fourth, for the widows of ministers who have died in the *active* service of the church.

The first class will have nothing but future service to consider and their contribution added to the contributions of the church will automatically care for and produce their pensions.

The second class will present a double problem. The years of service already rendered is known as "prior service" and is usually provided for in church pension plans by raising a large sum of money which with interest accumulations on the same will be used for that purpose. Persons of this second class will by their own contributions and the contributions of the church be automatically provided for so far as their future service is concerned. In considering the question of their "prior service," it has not been thought best to attempt to raise at this time a large sum of money in the Church of the Nazarene, but rather to set aside a certain percentage of the contributions from the church to which will be added gifts, annuities and bequests for that purpose, and also the surplus from any funds remaining after the third class has been cared for.

The third class are to be provided for from the Department's share of the General Budget and gifts, annuities and bequests made for this purpose, and Publishing House profits by order of the General Assembly, when available.

The fourth class—the widows—will be provided for from the contributions made by the deceased husbands to which will be added reserve contributions made by the church.

Pension plans may be of two kinds—noncontributory and contributory. The noncontributory pension fund is provided wholly by the employer—the church—and may consist of the receipts from the local churches year by year for this purpose; or it may be provided by the raising of a large endowment fund, the income from which supplies the pensions. This requires a very large endowment. Or it may be a combination of receipts from the churches and income from the endowment that will provide the pensions. The second—contributory—provides that the employee—the minister—shall contribute to the pension fund and his contribution with its interest accumulations shall be supplemented by contributions made by the employer—the church—and the interest accumulations

therefrom. The noncontributory plan requires the church to raise ever increasing yearly amounts in order to keep up with the increasing liabilities, and unless the church is backed by a wealthy membership or by very large endowments, it is apt to fail because of its own weight of obligations. In a contributory reserve plan the contributions of minister and church, increased by interest accumulations from proper investment of funds, have been found to take care of all the obligations imposed by the plan.

We urge all ministers and church members interested in the care of our ministers when they have reached old age disability to watch the pages of the *HERALD OF HOLINESS* closely for further articles dealing with the pension plan. Literature will be produced just as fast as possible, and it is the hope and desire of the Department to get into personal touch with every minister actively engaged in service at as early a date as possible.

In concluding this article, we wish to state that those ministers who have retired from service, and the widows of ministers who died in the service of the church, will need to file an application for consideration in the plan not later than December 31, 1929, as after that time the plan will not be responsible for considering their relation to the work of providing for such cases. The Department will be glad to answer any inquiries addressed to it, and is especially desirous of hearing from any licensed or ordained minister who has not received a service record and filled the same out and sent it in. Let all communications be addressed to the Department of Ministerial Relief, 2923 Troost Avenue, Kansas City, Missouri.

NAIL PRINTS!

It was commencement day—hundreds of us were graduating from the university—the orator arose and took as the theme of his address, "Nail Prints." He referred to the prints of the nails in the hands of the Master as the sign of conquest, and of worthiness of belief and acceptance by the apostles. Then he said, "It is always thus. The man whose hands are nail-pierced through sacrifice—nail-pierced through conquest—nail-pierced through struggle with opposing forces—is he who is worthy—worthy of a crown—better still, worthy of the applause of mankind." The hands of Livingstone were nail-pierced. Grenfell's hands are pierced with the nails of labor and sacrifice for Labrador. Wesley's hands bore the prints of the nails of hardships, oppositions, but he thus achieved. Paul—whose hands were pierced by nails of hatred, yea of martyrdom—has swept through the *gates*, and mankind honors him as the "light to the Gentiles." None but nail-pierced hands are acceptable in the sight of God—yes in the battle for mankind! Let then thy hands bear the prints of the nails of suffering for a righteous cause. May they be deeply scarred by the nails of labor and sacrifice! Thus thou shalt become worthy!—BASIL W. MILLER.

THE IMPENDING DISASTER

SIX MONTHS FROM JANUARY 15! How short a time that is! **ABOUT ONE HUNDRED AND EIGHTY DAYS!** Suppose, beloved reader, that in so short a time as that you had to give an account to God of your earthly career. How precious each remaining day would seem to you.

SIX MONTHS!—what is impending in that short time? Why should this current six months be any more important than any other? Because it marks the limit set by the recent General Board for the church to indicate whether it will rally to the General Budget, and support a missionary expenditure sufficient to care for the spread of holiness in foreign fields, and underwrite a home mission program of finance sufficient to do something better than "live at this poor dying rate," or whether **IT WILL NOT!** If it does, happy the church, happy the thousands of souls who will thus be reached, and happy our Lord and Master, the great Head of the church. **IF IT DOES NOT RALLY,** if the several dozens of churches, which for more than a year, have not paid a cent on the General Budget, and the several hundred which have paid only one-half, or a trifle more, still fail in this next six months to help the cause of spreading holiness over these and foreign lands, **THEN THE AX WILL FALL; THE FOREIGN MISSION BUDGET WILL BE CUT;** some fields will inevitably be dropped, and disaster will visit our beloved Church of the Nazarene.

At the recent General Board session, it was found that the income of the General Church was almost \$100,000 below the pitiful, pressing current needs of the home and foreign fields. It was also found that literally dozens of our splendid Nazarene churches have not paid a penny on the General Budget for over a year. That hundreds of churches are below their apportionment. That considerably less was paid in than was received last year. That we are slowly sliding down hill financially, and that this decline is largely confined to the General Budget. In other words, **THAT WE HAVE LOST OUR INTEREST IN MISSIONS!**

Worldly wisdom dictated an immediate cut. But the General Superintendents, and the members of the General Board are men and women of faith. It was agreed to give **SIX MONTHS MORE TIME.** It was decided frankly to lay the dangerous situation before the church. After agonizing prayer, it was unanimously voted to elect an Executive Secretary for the General Board, and to make it his chief business lovingly, but frankly and fully, to lay before every District Superintendent, every pastor, and as far as possible, before every member of the church, the impending calamity. All agreed that our beloved Nazarenes could not possibly realize the seriousness of the situation, or they would not allow it to exist. It was freely stated that no church, if it knew that the abandonment of a portion of our missionary causes was actually impending

if it did not pay its General Budget, would think of leaving it unpaid.

The final action taken was one of supreme faith. With the unanimous agreement of the Board of General Superintendents and of the General Board it was voted to go to the districts and the churches, not with a budget that had been cut and slashed till the blood of souls was oozing from its every wound, but manfully, with faith, with courage and with inspired expectation, to go to our good pastors and people, and ask for enough to carry on the general interests of the church. It was freely declared that it was the opinion of all that the church would honor such a request, more than it would to present it with a mangled and emasculated budget—a budget that, thus cut, would mean stagnation to home missions, and death to the foreign field.

Consequently our leaders called for what the situation actually needs—\$312,000!

But mark you, dear Nazarene reader: The General Superintendents and the General Board also declared that if the church did not give signs of responding in six months from January 15—**THAT'S JULY 15—WE WOULD NOT DARE TO WAIT LONGER, THE CUT MUST COME!**

O pastor, will you not rally your devoted people? Ten thousand souls depend on you. O layman, will you not help your good pastor? The whole future of home mission effort and foreign mission achievement depends on the next six months! Will not the churches which have paid their budgets, help a little more during this testing time? Will not ten thousand individuals strain a point, and send us donations? Do it for the sake of the church you love so dearly. We cannot have our own Church of the Nazarene humiliated again with another retrenchment. Do it for the sake of souls whom you will meet at the judgment bar. Do it as a thank-offering to God for your own release from sin's bondage. Do it for the sake of Jesus, your adorable Lord and Master!

But do it soon—**DO IT TODAY!** Write a short note to the General Treasurer, when you inclose your check, and tell him that you approve of the splendid faith of our church leaders, and that you love the cause of holiness among the heathen, and that your check is in evidence of that approval.

PRAY, dear heart, **PRAY,** and God will help the cause He loves, during this coming half year!

And remember, **OH, REMEMBER, THE 15TH OF JULY,** that fateful day, is speeding toward us on the fleet wings of time. Surely our great Church of the Nazarene will avert the calamitous cut set for that date!

THE GENERAL BOARD,
J. G. MORRISON, *Executive Secretary.*

Truth spoken before its time may be not only hurtful, but even unlawful.—JUKES.

Department of Bible Studies

Studies in the Parables of Jesus

By Prof. J. B. Galloway

Lesson Six

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day.

First Day—Mark 8. "Let him deny himself, and take up his cross, and follow me" (8:34). If we would reach the glories with Christ we must follow His steps of suffering that lead there.

Second Day—Mark 9. "They saw no man any more, save Jesus only" (9:8). A vision of Jesus is superior to all other visions.

Third Day—Mark 10. "There is none good but one, that is, God" (10:18). If you would be good you must have God in your life.

Fourth Day—Mark 11. "He found nothing but leaves" (11:13). The fairest leaves of profession without the fruit of a godly character will disappoint our Lord.

Fifth Day—Mark 12. "This poor widow hath cast more in, than all" (12:43). The widow's mite is not necessarily a small amount, but all.

Sixth Day—Mark 13. "Take ye heed, watch and pray" (13:33). There is no place in God's program for spiritual slumber. Spiritual alertness means safety.

Seventh Day—Mark 14. "Sleep on now, . . . Rise up, let us go" (14:41, 42). They slept until their opportunity to help Jesus by prayer was past. As far as He was concerned they might sleep on now, however, another task was before them. It does no good to spend our time idly repining over past opportunities lost. Get forgiveness and turn to the future more wisely.

PART TWO. THE LEAVEN HIDDEN IN THE MEAL

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33).

The Usual Interpretation.

This parable is usually interpreted as showing the wonderful growth of the church or spread of the gospel, using the leaven and its growth for the influence of the gospel. It is indicated the leaven, something foreign to the bread as the gospel, came into the world. Other similarities are seen in the fact that leaven is assimilative and penetrating into the bread as the gospel is in the world. And again that its operation is silent in operation and gradual in its working. This interpretation implies that the good influence will go on until the whole world is leavened.

There are several grave difficulties to this explanation. It is contradictory to the teaching in the parable of the wheat and tares that shows that both good and

evil will exist side by side until the angel reapers separate them. Leaven always stands for sin and if this is not an exception leaven must be interpreted as something evil. Our Lord defines leaven as false doctrine and warns us against it (Matt. 16:11, 12; Mark 8:15), as hypocrisy and worldliness. In 1 Cor. 5:8 it stands for malice and wickedness. "Purge out therefore the old leaven, that ye may be a new lump." Leaven was forbidden in the sacred feasts of the Jews.

Another Interpretation.

Is not the meal a better symbol of the gospel than the leaven? The woman does not represent Christ but the Church. In Bible symbolism the bride represents the true Church and untrue woman stands for the apostate fallen church.

See the great housewife making bread to keep her household well and healthy. She takes the meal, the simple eternal truth of the crushed seed of the Word, and mixes it with the water of life ("which he spake of the Holy Ghost"), and seasons it with the salt of personal holiness. "Ye are the salt of the earth." What an attractive, palatable diet. Were the children of the kingdom satisfied with the delicious bread of the simple truth? Alas, many, many were not! Before long some of them and their friendly neighbors began to cry out, "Make our bread lighter. Puff it up." This plain gospel is not attractive enough for us, is the cry. The separation from the world is too narrow, the holy character demanded is too exacting, the discipline is too rigid, the rules are too strict and the ordinances are too exclusive. A little leaven of sin and worldliness is demanded. And in goes a little leaven that Jesus warned against.

The church of today is far from the simplicity of the primitive Holy Ghost baptized church of the apostles' days. Only here and there do we find those who are not contaminated with the pollutions of the world. "Purge out the old leaven." Separation from sin is the only thing that will save the whole lump from being ruined. The despised, persecuted church soon became filled with scheming ecclesiastical councils, pagan philosophies, towering cathedrals, superstitions legends and richly robed priests. On through the ages the leaven has been working in the meal. Today we see too often worldly, pleasure seeking members full of carnality, scheming, compromising preachers, rich churches but very little true faith and devotion. Thousands of churches do not have a convert for years of service. All kinds of superficial efforts are resorted to, to gain new members. Deadness, coldness, unbelief and sin are creeping in almost everywhere. Instead of righteousness and true holiness echoing from the pulpits of the land many are ridiculing the truth and preaching modernism and infidelity.

PART THREE. WHAT THIS PARABLE TEACHES ME

That there will be growth of good and evil, and if we permit evil to corrupt the church and sin to come into our lives there is grave danger that all will become evil, and the whole lump be leavened.

GENERAL STATISTICS FOR 1928

In 1926 there was a net increase of 62 churches, in 1927 an increase of 35 churches, and in 1928 an increase of 123 churches.

A new church was organized every 6.8 days in 1926, every 10.4 days in 1927, and every 2.9 days in 1928.

The net increase of church membership in 1926 was 4,056, in 1927 it was 4,789 and in 1928 an increase of 5,869.

In 1926 with a gain of 62 churches there was a gain of 4,056 in members; in 1927 with a gain of 35 churches there was a gain of 4,789 members, and in 1928 with a gain of 123 churches there was a gain of 5,869 members.

A new church building was added every 6.08 days.

A new parsonage was added every 10.7 days.

A daily addition of \$3,328.75 was made in church property values.

The per capita value of church property at the close of 1928 was \$138.31.

The per capita indebtedness was \$35.12. In other words our debts were equal to practically twenty-five per cent of our values.

The per capita for contributions for local work was \$44.10, for district work \$3.41, and for general work \$3.17. The per capita for all purposes for 1928 was \$50.68.

The per capita for all purposes in 1926 was \$50.56, in 1927 it was \$48.64, and \$50.68 in 1928.

The net increase in church members was 5,869. Based on the average number of church members for the year (71,122) it took the combined effort of 12 church members for 365 days to make an increase of one new church member. In addition it took the expenditure for local church purposes of \$3,256,547 to make a gain of 5,869 church members, or it cost \$554.87 added to the labor of 12 church members to make an increase of one new church member. Of course that makes no allowance for the carrying charge or expenditure for raising money for and promoting our district organization work and all our general interests. However, it presents a phase of our work for the thoughtful worker.

GENERAL STATISTICS FOR 1928

	1928	1927	Increase
Number of Churches.....	1,700	1,577	123
Church Members.....	74,057	68,188	5,869
N. Y. P. S. Members.....	27,279	25,821	1,458
Sunday School Members.....	138,629	128,978	9,651
S. S. Officers and Teachers.....	16,365	15,251	1,114
Total S. S. Enrollment.....	154,984	144,229	10,755
W. M. S. Members.....	17,379	15,899	1,480
Elders.....	2,032	1,902	130
Licensed Ministers.....	1,022	953	69
Consecrated Deaconesses.....	308	287	21
Licensed Deaconesses.....	66	68	2
S. S. Superintendents.....	1,408	1,309	99
N. Y. P. S. Presidents.....	858	805	53
Church Buildings.....	1,305	1,245	60
Parsonages.....	568	534	34
Value Church Property.....	\$10,243,180	\$9,028,186	\$ 1,214,994
Debt on Church Property.....	2,601,577	2,142,418	459,159
PAID:			
On Bldgs., Improvements.....	678,180	490,569	187,611
On Indebtedness.....	338,521	321,569	14,952
For Pastors (and assts.).....	1,212,761	1,128,730	84,031
For Local Church Expenses.....	733,952	711,070	22,882
For Local S. S. Expenses.....	160,577	150,470	10,107
For Local N. Y. P. S. Exp.....	33,598	36,044	2,446
For Local W. M. S. Exp.....	20,752	20,720	32
For Other Benev. (local).....	80,206	82,647	2,441
Total Paid Local Interests.....	3,256,547	2,941,819	314,728
For District Budget.....	169,508	172,193	2,885
For Other Benev. (Dist.).....	70,096	70,798	702
For Education.....	13,508		13,508
Total Paid Dist. Interests.....	253,112	243,191	9,921
For General Budget.....	160,871	180,626	29,655
For Other Benev. (general).....	23,548	23,445	297
For Gen. Budg. (W. M. S.).....	60,893	57,944	2,949
Total Paid Gen. Interests.....	235,312	262,315	27,003
GRAND TOTAL Paid for.....			
All Purposes.....	3,744,971	3,447,326	297,646
* Denotes Decrease			

WORLD-WIDE STATISTICS

Number of Churches—		
In U. S., Can., Brit. Isles.....	1,700	
In Foreign Mission Fields.....	61	1,761

Number of Members—		
In U. S., Can., Brit. Isles.....	74,057	
In Foreign Mission Fields.....	3,987	78,044
Value of Church Property—		
Churches and Parsonages.....	\$10,243,180	
In Foreign Fields.....	252,071	
Schools and Colleges.....	1,277,380	
Headquarters Building.....	150,000	
Naaarene Pub. House.....	210,000	
Hosp., Orphng., Homes.....	127,000	\$12,259,631

E. J. FLAMING, General Secretary.

CHOICE LATE WORLD NEWS

By REV. C. E. CORNELL

The Island of Foula (from the Norse, meaning "bird island"), the most easterly of the Shetland Isles, is said to have the highest cliff in Britain, a sheer drop of 1220 feet to the sea. There is only one landing place on the island, and that is in the village of Ham.

Jasper Park, in western Canada, with an area of 4,400 square miles lays claim to being the largest national park in North America, if not in the world. Yellowstone Park, Wyoming (United States), has an area of 3,348 square miles and is considered next in size.

The largest drydock on the Mediterranean has been completed and placed in service at Genoa, accommodating vessels nearly eight hundred feet in length.

"The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul" (Psalm 121:6, 7).

Spanish interests that have obtained a ten-year concession for exploiting sponge beds in Moroccan waters expect to develop a new industry for that country.

The native population of British East Africa has been estimated at 10,000,000.

Europe has its radio "Answer Man," and his task is monumental. With so many stations in the various countries, using a dozen languages, his job of checking up on the broadcasts for the edification of those who thought they heard China is one which creates no envy. Listening in nightly he tunes in many foreign stations from his home in London, and keeps accurate data on all programs transmitted.

Honesty does not need to parade itself or proclaim itself. The honest man is known and recognized by his honest deeds.

Automatic train control is in use on more than 15,000 miles of eighty railroads in the United States.

George Washington in his will created a fund to establish a university. Shares of the James River and Potomac River and Canal Company, with a par value of upward of \$200,000, had been bestowed upon him by the legislature of Virginia, to be held for public uses, and this sum, he believed, would form a beginning for a national university in the national capital. His wish has not been fulfilled, however, as the securities set aside for the purpose greatly depreciated in value.

The honeybee and the silkworm are the only insects that man has ever set to work on a large scale.

South America's largest and most important hydro-electric plant is being constructed in the Brazilian state of Sao Paulo.

English experimenters have succeeded in keeping apples without decay for long periods by storing them in rooms containing about 10 per cent of carbon dioxide in the air.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

We are still around the Bay and will be for several days yet. We had a fine meeting at the Berkeley church with Brother and Sister Norris. From what I could see the Berkeley church is in the best condition of its history, in membership and Sunday school. We had during the two weeks ninety grown people at the altar and I think that every boy and girl in the Sunday school was at the altar. We kept no account of the Sunday school scholars that were at the altar, but I guess it was close to a hundred. The Spirit of the meeting was as fine as I have ever seen. It could not have been more beautiful than it was.

We had a fine place to stay. We secured the first floor of a nice big house and had plenty of room and a fine place to cook and plenty of hot and cold water and gas to cook with and everything that was nice and handy. We bought our groceries and we had in our band, Brother Roscoe Carrell, the finest pianist, and he volunteered to do the cooking and he sure did it well.

We had some fine cases of salvation and some men of note that were saved in the meeting. Dr. Wedge, who taught last year in our Pasadena College, had lost out and he got back to God and in a few nights he was back at the altar seeking the experience of sanctification, and he was wonderfully sanctified. He is a fine scholar, a graduate, I think. He has been a noted fighter. Back a few years ago he fought more than sixty great battles up and down the great Northwest, but he is now ready to preach holiness as a second work of grace. His son was saved during the meeting.

We had another young man by the name of Prince, a fine Oklahoma boy, beautifully saved. He is the son-in-law of Sister Gussie Morris Gill of Oklahoma. Sister Gill is a great preacher and for some time she was the pastor of Brother and Sister L. C. Messer, at Antlers, Oklahoma. She is now evangelizing and is a fine evangelist and ought to be kept busy, for she can have a fine meeting almost anywhere. I was so glad to see young Brother Prince beautifully saved. He and his little wife have one of the sweetest baby boys that you will see in a year's travel.

While Professor and old Bud work the Northern California District with Brother Frank Smith and his good wife, Sister

Messer and Reubena will make their home with young Brother and Sister Prince, as they are all from Oklahoma. So you see, birds of a feather will all flock together. Professor and I will work out from Berkeley and run in every few days to see how they are getting along.

Our good meeting closed at Berkeley on Sunday night, the 13th of January, and I am so thankful that our first meeting for the year 1929 was a good one. But almost anybody could have a good meeting with Brother and Sister C. D. Norris. I have said at other times that they were about the best people that I had ever met, and after working with them for fifteen days, I wish to make the statement so plain that the devil can read it day or night. When it comes to goodness and manhood and womanhood there is no way to improve on the Norrises. They are as fine a people as walk the earth.

Well, on Monday, the 14th, we moved over to East Oakland to give three services to the East Oakland church. We had three beautiful services, closing up on Tuesday night, the 15th. We were entertained in the parsonage, that is, Professor Messer and Professor Roscoe Carrell and old Bud. Here we have a great pastor, Brother J. A. Kring, and his good wife. Sister Kring is the deaconess and Brother Kring was for many years connected with another holiness church and was for many years editor of their church paper. He is a great preacher and a beautiful writer. He and his good wife were saved under the old constitution, when they used to get so well saved that nobody expected them to backslide.

ROBINSON AND MESSER ON THE NORTHERN CALIFORNIA DISTRICT

In Interest of Home Missions and Herald of Holiness

Red Bluff	Feb. 8, 9
Corning	Feb. 10
Vallejo	Feb. 11, 12
Santa Rosa	Feb. 13, 14
Eureka	Feb. 15, 16, 17
Modesto	Feb. 18, 20
Merced	Feb. 21, 22
Fresno	Feb. 23, 24
Dinuba	Feb. 25, 26
Tulare	Feb. 27, 28
Waukena	March 1
Lindsay	March 2, 3
Porterville	March 4, 5
Waco	March 6
Arvin	March 7, 8
Bakersfield	March 9, 10

Well, you all know that we are going to do our best on the district to place the **HERALD OF HOLINESS** in all the homes that it is possible for us to place it in.

On Wednesday, the 16th, we moved from East Oakland to the city and gave Wednesday and Thursday to the First church, where Brother C. P. Clayton is the pastor. He has, I think been out here at First church only a month, but he has taken in twenty-one fine members. On January 27, which is my birthday, he starts a revival campaign with our beloved Brother I. C. Mathis. I am believing for a great revival. From First church Brother Mathis is to move on to East Oakland with Brother Kring.

As the readers of the **HERALD OF HOLINESS** know, Brother and Sister Frank B. Smith and old Bud and Professor L. C. Messer and Professor Roscoe Carrell are now in the campaign on the Northern California District in the interest of Home Missions, of course Brother Smith is in charge of the campaign and Professor Carrell has charge of the piano and Professor Messer has charge of the singing and it is up to old Bud to make good in the preaching, or to fall down, one or the other. But I have two texts to preach on, one is holiness and the other is the **HERALD OF HOLINESS**. If I am not preaching from one I am preaching from the other. Well, Amen.

While in Oakland I had a most lovely home with Brother and Sister Latter. Their home is located at 2800 Bartlett St. They were kindness personified. May heaven smile on them. Sister Clayton was not able to be in any of the services as she was down with the flu. It is hoped that the flu will soon fly.

From Oakland we ran to Richmond for Friday night. Here Brother W. H. Hafer is the pastor but he lives over in the city of Frisco. We had only one service there but we had a nice service and placed the **HERALD OF HOLINESS** in six homes. While out at Richmond we made our home with Brother John Prince and his good wife, whom I have already written about, and told you that while we work the district Sister Messer will make her home with these fine youngsters from Oklahoma. Sister Prince is the daughter of Sister Gussie Morris Gill, and of course they are all like home folks to us.

Well, the Lord is still on the throne, bless His name forever!

In perfect love,

UNCLE BUDDIE.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

DEAR LITTLE CHILDREN:

We haven't had a talk together for some time. How would you like for me to tell you the story of a little girl who was always putting things off? Maybe you have heard it, but it teaches us such a good lesson that we will risk some of you hearing it a second time.

The little girl was named Martha, and she was about nine years old. Now Martha's trouble wasn't laziness. No, indeed. There wasn't a lazy bone in her active little body. The truth is that Martha was so full of life, and always had so many things in mind that she wanted to do that very minute, that she would put off doing the things she didn't care so much about. Like getting her lessons, and tidying up her room, you know.

This is a very bad habit, for the longer we put off a job the bigger it looks to us, as Martha's mother had pointed out to her many times.

Well, the time came when the little girl learned the truth of this for herself. It was rather a hard lesson, but then, some of us cannot be taught any other way.

One Saturday morning Martha's mother said, "You must clean your room today, and do it well, straightening up the dresser drawers and the closet. And Father wants you to pick all the peas left on those two rows of vines next to the garden fence."

"Why Mother, it is too late for peas. Those vines are all yellow and dried up," said Martha.

"I know. But your father left them there for that very purpose. The pods hanging upon them are dried and yellow too, which means that the peas inside are ripened and ready for seed next year." Now Martha was not at all pleased with the thought of picking those peas, so she said with something of a pout, "I thought Father always buys his seeds."

"He usually does. But these are a special kind which Uncle Jim gave him and he wants to save the seed. Why don't you run along and pick them the first thing and have that job out of the way?" But Martha didn't want to do that so she cleared her room instead. "I ought to pick those old peas now, but I'll rest a little while, just long enough to read one chapter in my new book," said the little girl to herself.

But it was such an interesting chapter that Martha couldn't stop with one. In fact she had read for nearly an hour before she thought of the peas again. Then she jumped up, put the book away, and started for the garden.

But just outside the kitchen door Martha forgot the peas again, for there stood Peck Brown, her next door neighbor, holding a round plump ball of a puppy in his arms.

"O Peck, where did you get him?" squealed Martha.

"Grandfather sent him to me, he is a full-blooded fox terrier," answered Peck proudly.

"He is the cunningest thing I ever saw in my life. O Peck, let me hold him just a little while," begged Martha. And Peck, pleased with her praise, placed the roly-poly puppy in her arms.

The two children sat down under a pear tree and admired Gyp's eyes, which looked like bright black shoe buttons, and his tiny sharp teeth and his smooth white body with its satiny black markings. And then, before Martha knew it the morning had gone, and Mother was calling her in to lunch.

"O dear, those old peas aren't picked yet. Well, I will get at them the very first thing after lunch," thought Martha. And she did intend to, but just as she was eating the last mouthful of her custard pudding there was a sharp "Co-ee" outside the window.

There was Sue Martin, her best friend, and the "Co-ee" was the way they always called each other. So Martha folded her napkin, asked to be excused and hurried out to see what Sue wanted.

"Let's play a game of croquet," cried Sue gaily, when Martha came out the side door.

"I can't, Sue; Father wants me to pick some peas he is going to save for seed, and I have been putting it off all morning," said Martha.

"Well, then, it won't hurt you to put it off a little longer," said Sue. "Anyhow you will have plenty of time after I am gone, for I have to be home by two o'clock exactly."

"All right," said Martha. So they played until Sue had to leave and then Martha got a pan from the kitchen, and went to the garden. But she hadn't picked a handful of peas when she heard someone calling, "Martha, Martha!"

That big voice was Uncle Jim's and since he was about the grandest uncle any little girl ever had, Martha set the pan down and ran to the house. Uncle Jim was in Mother's room and as soon as he caught sight of Martha he asked, "Want to go to the farm with us?"

"Do I?" cried Martha, her eyes sparkling, for there was nothing she enjoyed more than a trip to the farm.

"Get your hat, then; Aunt Fanny and

the twins are out in the car waiting," said Uncle Jim.

"Don't forget your sweater," said Mother. And then she added, "You picked the peas this morning I suppose."

Martha hung her head. "No, I put it off until this afternoon, and had just started when Uncle Jim called me. But Mother, I will pick them the moment we get home, truly I will," she declared. "But child, we won't get back before dark. I have a lot of things to see to, and we are going to eat supper at the farm," said Uncle Jim.

"Then let me pick them Monday morning, Mother. I will get up and do it before breakfast," cried Martha eagerly.

"No, your father gave orders that it was to be done today. He thinks it will rain by morning and wants the peas gathered while they are still dry. I wish I could help you, my child, but the baby has had fever all day, and it would not do to leave him in the house alone while I went to the garden," said the mother, looking with troubled eyes upon Martha's fast gathering tears.

"Too bad. We will hope for better luck another day. And I must hurry along, for we are already behind time," said Uncle Jim. Poor Martha. There was one glimpse of the car as it flashed away and then the little girl sat down on the back doorstep and cried to her heart's content. But that didn't take long. And this time Martha started to the garden with a look of determination on her face.

"Those hateful old peas! I'll pick them this time, and not stop till I am through, no matter who comes," she said.

When she brought the pan of peas back into the house her mother called her. "My dear, do you know how long it took you to do that job?" she asked.

"No, Mother," answered Martha, shaking her head.

"I looked at the clock when you went to the garden, and you have been gone just twenty-three minutes."

"Twenty-three minutes!" echoed Martha, looking at her mother in astonishment. "Then all I have to say is that I am about the silliest girl in the world. Why, Mother, those peas have hung over my head all day. They didn't keep me from playing with Sue and with Peck's puppy, and from reading my book, but they did keep me from having a good time while I was doing it. They have spoiled my whole Saturday, and yet I could have been rid of the old thing for good and all by doing twenty minutes work this morning."

"Maybe you have learned that putting
(Continued on page nineteen)

THE SUNDAY SCHOOL

SUNDAY SCHOOL LESSON

For February 17, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Prayer.

LESSON TEXT: Matt. 6:5-13; Luke 18:9-14; 1 John 5:14, 15.

GOLDEN TEXT: *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you* (John 15:7).

THE lesson before us is a most valuable one, for the power we possess in Christian life is in proportion to our understanding and practice of prayer. In this study all the fundamentals of prayer are emphasized and illustrated, for the "Great Teacher" would give the best instruction for the guidance of His followers in this very essential spiritual exercise.

We note with deep interest the warnings of our lesson, and when we consider how desirous we are for the approval of men, we understand why the Master, in giving the model prayer, prefaced the petitions with the admonitions contained in Matt. 6:6, 7, 8. Even sincere disciples of Jesus are in danger at this point. Instead of following the instructions given, and seeking divine approbation, we are in constant danger of being content with the sanction of man. So, because of the greatness of this danger, our Lord would show us the best way of avoiding it.

This temptation is extremely insidious. Even in discharging our most direct duties toward God—such as giving, praying or in humbling our souls—things in which man's praise should have no consideration but be conspicuously absent, this danger besets us. Hypocrites resort to human efforts to acquaint men of their good works, and their humility of heart. While professing to be looking for the favorable notice of God, they are appealing to the favorable notice of men. In securing man's favor and praise, what have they gained? Just a bubble, for the praise of men is not enduring, and as a rule they would be better off without it. But the sad part is that they have lost that which is worth everything else. This is solemnly implied in the words of the Master. "They have their reward." O my soul, heed this warning! Better by far walk in solitude through life, as far as human favor is concerned, than seek the mere approval of man, for where God's favor is not accorded the supreme place, it is altogether shut out. "Men love thee, praise thee, love thee not; The Master praises, what are men?"

Having uttered these words of warning against this prevalent danger, Jesus instructs us how to avoid being unduly influenced by the thought of men's praise in what we are doing. It would seem that as far as is possible we should shut them out from the very knowledge of our benevolences, and personal soul com-

munion. Rather than going out in the public mart or standing on some conspicuous street corner sanctimoniously muttering to one's self to invite public attention, kneel alone with God where the crowd are not. When this cannot be done as in united prayer—note the transition from singular to plural in verses 6, 7—make it your great point to direct the attention aright. This cannot be done unless we think of God aright, as our Father who has full knowledge of our needs and whose attention is not gained by our constantly repeating His name or presenting eloquent appeals. In so far as we think of men at all in our praying, we should think of them as they are, beings full of needs as ourselves, and to be dealt with by us in great mercy, if we would find mercy ourselves. Three things should be included in our preparation for prayer; one is *solitude* or withdrawing from company. There is nothing that hinders devotion more than a mind dissipated with much company. Another thing is *leisure* or time; one must withdraw from business cares, whether he or she be housewife or merchant. There must be inward tranquility from worldly cares. "Take time to be holy," so runs the beautiful old hymn, and one cannot live a holy life except as he is closeted often with the Holy One in blessed communion. The third thing is *seriousness* or an earnest application of the mind to God. The mind must be withdrawn from all other objects. There can be no mixture of interests in the hour when we draw near to God, else our devotions will be without spiritual profit, and we leave the sacred trysting place lean and un-blessed.

The second portion of our lesson is a parable setting forth self-righteousness and humility. Neither the Pharisee nor the publican are supposed to have borne false witness against or for himself with any intent to deceive. What is blamed in the Pharisee is not his statement of facts but the spirit of *self-complacency*. His prayer was not intended for the public ear, for he prayed with himself. It is a heart prayer reflecting his true belief.

The publican's account of himself is also assumed to be correct. Our Lord does not mean to say that this man was not the bad man he said he was. He was a sinner, as he said, and his gesture would indicate a great sinner. His guilt was not small and he was troubled about his life, and this spirit placed him nearer God's approval than the other who approves himself. Both are seeking God's approval.

One says, "God I thank Thee;" the other, "God be merciful unto me." One expects that God will endorse the good opinion he entertains of himself, the other begs God for mercy. The Pharisee pronounces all men but himself guilty of gross sins. It is a cheap method when one makes himself very good, by making

others very bad. Our Lord supports His judgment relative to the two men, when He says, "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." God always forgives when sin is confessed. We are not saved by virtues but by the free grace of God.

The purpose of this parable is to rebuke and subdue the spirit of self-righteousness and to revive the spirit of contrition, emboldening contrite ones to hope in God for mercy. "The Lord is nigh unto them that are of a broken and a contrite heart." There may have been many that day that took fresh courage from the words which had fallen from the lips of the sinner's Friend: "If we ask anything according to his will he heareth us: and if we know that he hear us. . . we know that we have the petitions that we desired of him."

CAN IT BE TRUE?

A superintendent in a small city came to our office a few days ago seeking help. One of his first problems stated as nearly as we can remember in his own words was as follows: There are five other churches in our town competing with us on this territory. They are all aggressive and use the best methods they can get. They visit in the homes, solicit the people as they meet them, go after the visitors, watch the absentees, send out birthday cards, and flowers to the sick, but our people seem satisfied to just attend the Sunday sessions and go through it more or less formally. I got some "booster cards," "absentee cards," and "birthday cards," but they only used them once or twice and then became careless. What am I to do?

From our correspondence and our observation as we go about, we are led to believe this superintendent is not alone in this. There are many unprogressive superintendents, but when a superintendent is progressive he is often without the proper support. Too many are taking this work too lightly. Some of us are trusting the Lord to do what we should do ourselves. But He does not bless neglect or laziness. Why not trust Him to help us do it. Some do not know the value of methods, hence have no disposition to use them. We do not know what methods to use, nor how to use them, and do not try to find out.

In the case referred to, the result was, as told by the superintendent, the other churches were getting many of the very people we should have. Is this the case in your community? We have no particular plea to make for the use of these cards, though a wise use of the same will help, but our plea is that we shall all awaken to the situation and get busy using those methods which will bring the results that we should have.

Northwest Nazarene College I



The Board of Directors and Upper Unit Students of North



1913
The Faculty and Student Body



EUGENE EMRIERSON
Founder and
President Board
of Directors



REV. RUSSELL V. DELONG, M. A.
President



REV. R. J. PLUMMER
Chairman of the Finance
Committee

NORTHWEST NAZARENE COLLEGE

Northwest Nazarene College had a meager and unpretentious beginning in 1913. At the start there was no thought of anything more than a Grammar School to meet the needs of the local congregation. The picture of the first student-body numbering about 20 is shown above. Compare this with the large picture at the head of the page noting the great growth in the past fifteen years. Today five units are maintained, i. e., the College of Liberal Arts, Academy, Bible College, School of Music and the Grammar School. The total enrollment thus far this semester is around the 370 mark.

Since the beginning property has been acquired to meet the increased needs until the institution owns 25 acres of land and six buildings. Unusual progress has been made scholastically. The High School is fully accredited by the State of Idaho and the work done by the College of Liberal Arts is recognized by the State Boards of Education of nearly a dozen surrounding or nearby states.

There have been 104 students graduated from the College of Liberal Arts, 47 per cent of which are engaged in active religious work and 34 per cent in educational activities. Nearly 250 have been graduated from the High School and several from the Bible College many of whom are now serving Christ and the church in an active capacity. Literally the 'sun never sets upon the students of Northwest Nazarene College' for they actually girdle the globe.



REV. A. E. SANNER
Treasurer Finance
Committee

Liquidates Entire Debt of \$93,000



Nazarene College, Nampa, Idaho, First Semester 1928-1929



REV. OLIVE M. WINCHESTER, TH. D.
Vice President



REV. R. T. WILLIAMS
General Superintendent

R. T. Williams

No man has meant more to the campaign to free Northwest Nazarene College from debt than Dr. Williams. The Faculty and Student Body wish to express their appreciation to him for his interest and assistance. The Northwest Educational Zone will always remember the efforts of Dr. Williams to assist us in this time of need.

OUT-OF-DEBT CAMPAIGN

In May of 1927 a campaign was launched to liquidate the entire indebtedness of Northwest Nazarene College. A Finance Committee was chosen composed of Rev. R. J. Plumb, Rev. A. E. Sanner, Mr. O. C. Huling, Rev. H. B. Wallin and Rev. C. A. Finch and instructed to hold all monies in trust until a sufficient amount was in hand to satisfy all the creditors and if it became impossible to secure such an amount that all donations should be returned to the donors.

Rev. J. C. Henson was secured as Field Agent and worked incessantly for the success of the project. Dr. R. T. Williams gave counsel and inspiration and also raised thousands of dollars. President DeLong also spent several weeks in the field securing subscriptions. Over 2,000 individuals made donations to put the campaign over the top. The student-body and faculty sacrificed heavily and prayed without ceasing for victory. The business men of Nampa contributed nearly \$12,000. In addition to those mentioned above District Superintendents Speakes, Wallace, Bates, Hart, Wordsworth, Taylor and Shelor never failed to boost and assist.

Consequently on November 28, 1928, after nineteen long, hard months of labor the entire indebtedness of approximately \$93,000 was paid. In this amount was included both permanent and current debts so that Northwest Nazarene College is absolutely out of debt attested to by the Finance Committee, the Nampa Business Men's Committee and two attorneys. The job is done. To God be all the glory.



REV. H. B. WALLIN
Member Finance
Committee



REV. J. C. HENSON
Business Manager

CHICAGO CENTRAL DISTRICT

NORTHERN ILLINOIS

The great city of Chicago has as many people in it as has all the rest of the state of Illinois. We are glad to report that we are making good, substantial gains in that great territory of our district. Brother Schurman and our First church, Chicago, are having a wonderfully fine year. They quite recently closed a good revival with the Fleming boys. During the last few weeks Brother Schurman has been giving much attention to stirring up the people on the line of giving. He has increased his regular Sunday offerings, possibly two hundred per cent. He expects to increase them until his church will give \$1,000 a Sunday. Let us all pray that Brother Schurman and First church will be able to do that. This would be a great blessing to all the rest of us. Also Brother Schurman has been assisting me in my Foreign Missionary Group Conventions. The Lord has given him some great messages on giving and tithing and missions. His messages are simply wonderful. There is no better Nazarene crowd than our First church, Chicago, and Brother Schurman.

Rev. H. W. Morrow is constantly growing more and more into the hearts of the people at Woodlawn. I know we are accustomed to saying the "best" and the "greatest" about many things. These words will apply to Brother Morrow at Woodlawn. Everything is on the upward move at that church. Quite recently we had a very fine Foreign Missionary Convention there. Brother Morrow and the people took fine care of us. They have their budget all pledged and all departments of the church work are looking up.

At Austin, Chicago, Rev. G. B. Williamson is entering upon his second year in a very fine way. Dr. R. T. Williams and Brother and Sister Lillenas are to have an evangelistic campaign there the latter part of January. Quite recently we had the N. Y. P. S. and Sunday School Convention at this church. This was the most satisfactory convention we have had of this kind in that zone. It was well attended. There was a very fine spirit. Very fine papers were read. Brother Williamson is giving above his budget to the great foreign missionary cause and God is blessing him in every way. His church moves on.

At North Side, Chicago, Brother DeWitt Tyler, one of the new men on our district, and a very fine, promising young man, is moving on in great shape. Quite recently I was at this church. We had a fine crowd and a great spirit. They are getting their finances in very fine shape. At Argo, Illinois, Brother Curtis Roach reports that they are putting their new tabernacle finances in A No. 1 condition. They recently had a very fine revival with Evangelist C. C. Burton of Ken-

tucky. They report progress along every line. At Chicago Heights Brother J. D. Roach, one of our tried and true brothers, is making good, substantial progress on all lines. In the early fall he had a fine revival with Brother L. N. Fogg. Their Sunday school is looking up good. At Harvey, Rev. Howe, our pastor, reports a good meeting with Brother Fogg, and advances along all lines. Brother Howe also reports that he and his people are becoming tremendously enthused about the great foreign missionary cause. Brother Howe is our very faithful, efficient District Treasurer, and we all wonderfully appreciate him on this line. Quite recently I was at Roseland, Chicago, where we have one of the tried and true crowds of Chicago Central District. Brother and Sister Small are doing good work there and God is helping them to keep things going. They are making fine progress in paying for their new church. This church is a little over two years old. It pays its pastor \$30 a week and gives him a place to live.

Out west of Chicago, at Joliet, Brother Jesse Brown, our pastor, reports that they are getting ready to put a top on their basement. Quite recently Brother Schurman went down there and helped them raise their budget. This is one of the difficult fields on the district, but we are making progress and a good, steady growth. Up at Elgin, Brother Bauerle and his good people are making rapid strides. Quite recently they bought a new parsonage and moved it down beside the present church building. Brother Bauerle is comfortably housed. We are making progress there in every way. A little farther north of Elgin is the great city of Rockford, where Brother Weathers is faithfully serving. Our people are there in the process of buying a substantial location and providing a good building. Quite recently I heard from Brother Weathers that he had a good location selected that he thought could be purchased at a reasonable figure. A little farther west of Rockford is Freeport, a town of twenty thousand, where we have a good growing church with Brother O. Sundal as pastor. One of the most remarkable things that has happened to Brother Sandal in the last few months, is that he has married a fine Nazarene girl. I do not know of a more religious thing that this young man could have done than that. Our work at Freeport makes substantial gains along every line. A little farther west is Stockton, where Brother Andrew DeSmidt is serving as pastor in his second year. Stockton is one of the substantial older churches of our district and stands loyally by every interest of the church.

In this great territory of about four million people there is plenty of room for a great district of five thousand members. With just ordinary progress such

a district will be there in a very few years. There are fifty good towns in northern Illinois where we should have Nazarene churches and with what we already have, fifty more good towns will make a great district—one of the greatest in our denomination. Do not forget to pray for this great metropolitan center. We have many encouraging things in that territory.

WESTERN ILLINOIS

When we talk about western Illinois, we are talking about the old Peter Cartwright and Abraham Lincoln country. Therefore we have here a great background for old-time religion. Springfield is the Jerusalem of that particular section. Brother Gallup is in his eighth year as pastor there. We have a beautiful church building there within three blocks of the capitol, and we have a fine and growing church membership. God is smiling upon this good man and upon his people in every way. They are making fine progress in paying their church debt. Building a \$50,000 church and financing that church is not an easy job, but Springfield is handling just that kind of a job in a good, substantial way. At Tallula Brother Earle Campbell is being well received. This is one of our young new preachers on our district. We have a very fine crowd at Tallula. This is in the neighborhood of Peter Cartwright and is just a few miles from old Salem where Abraham Lincoln spent much of his time after coming to Illinois. At Havana, Illinois, Lydia Hendricker is faithfully serving our church. Helen Peters is our good pastor at Mason City and Lincoln. She is doing a fine work at both places, and these places are getting on their feet. At Assumption and Pana Brother and Sister Spoolstra are pastors. They report increase in every way. The Sunday school is increasing, the budget is being paid, and the church affairs are being organized in every way. Over at Taylorville the pastor, Rev. C. E. Fritsch, with the help of Evangelist L. G. Milby, has moved the church to a good, suitable location. They have had a good meeting with Brother Burton. Brother Fritsch is one of the promising young men of our district.

At Bethel, near Beardstown, I think we have the best all round church on the district. They give more per capita than any other church—though this is just a country church. They are loyal to every interest of the church. Rev. J. W. Edge is the good pastor of this church. This is the home of Brother and Sister Hendricker. No finer family walk the earth than are the Hendricker family. Out in the extreme western Illinois we have two churches, Griggsville and Hull. Brother Arthur Nutt is pastor at Griggsville and reports victories on every line there. Brother Joseph Lansing is pastor at Hull.

Down at Auburn, Brother George Cornelius reports progress on every line, with everything being brought up in fine shape. We have no occasion to complain of the progress of our church in the great western part of Illinois. We are coming up on every line on our district. We believe God is going to help us to increase the giving in both budgets at least twenty-five per cent in the next few months.

SOUTHERN ILLINOIS

Quite recently I made a good tour over southern Illinois, having had a Group Convention of the N. Y. P. S. and Sunday schools at Carterville, with Dr. Chapman as special worker. There is something about that southern Illinois crowd that warms our hearts when we get around them. They did not take us to hotels or restaurants to feed us, but took us right into their homes and fed the whole convention right in their homes. When it comes to good eating, one cannot get better than is to be had in southern Illinois. We had a great convention. The house was filled all day. What a time we had there. Brother Condon Arms is the good pastor there. That is his home community. They went over the top for foreign missions. When those coal miners in southern Illinois get stirred up they stay stirred. Near Carterville is our new church at Herrin. By the way, Herrin has one of the finest citizenships of any city in the state of Illinois. I am aware of the fact that there have been some things pulled off down there that were not very complimentary but that does not represent the common citizenship of that town. Our church is new and promising at Herrin. Brother and Sister Smiddy are the pastors. We have a good attendance at the regular services and a fine Sunday school. At Royaltown Brother and Sister Smiddy are the pastors, and we are making good substantial progress there. Over at Murphysboro Brother Hollenback and wife report tremendous victory and progress. They are bringing up their finances in good shape. Brother Hollenback reports a good revival there. Near Murphysboro, on the Mississippi River, is Gorham, one of our small churches where we have a tried and true people who keep up their Sunday school and have preaching occasionally. Quite recently Brother Willingham and I were at Tilden in the interest of the school—in fact, we were at all of the southern Illinois churches. Brother Hester, our fine pastor, with his fine wife and little girl, is making good substantial progress in Tilden. Brother Hester is bringing up his assembly claims. These people are going out and doing missionary work, trying to start a church at Marissa with Mrs. Jones as evangelist. In that great territory around East St. Louis, we have one promising church at Roxana. This church is in the territory of the great refineries of the Standard Oil and Shell gasoline. Brother Wilson is our faithful pastor there. He is one of the tried and true.

PENIEL ORPHANS' HOME

The General Orphanage Board met at Headquarters, Monday, January 14, 1929, for the purpose of taking action on the instructions of the General Assembly relative to the orphanage at Peniel, Texas.

Charles W. Jones, of Kansas City, was elected president of the Board, and E. J. Fleming, secretary. Dr. J. W. Benton, superintendent for the past four years, was present and gave a very clear and informative report of the work, giving also a financial report.

Five of the District Assemblies of the West Central Educational Zone having voted not to assume their part of the debt accumulated during the past quadrennium, and having requested the General Orphanage Board to take charge of the work, there seemed no way open but to carry out the directions of the General Assembly and close the orphanage, sell the farm and pay up the debts. This the Board ordered done. Dr. Benton was continued as superintendent of the Home until the children had all been placed in homes or otherwise properly cared for by June 1, 1929.

In order that these children may have care, suitable clothing, and be properly fed it will be necessary for all friends of these orphan children to come to our help with funds to supply these temporal needs. We plead for donations of cash for this very worthy purpose. Send all money to General Treasurer M. Lunn, 2923 Troost Avenue, Kansas City, Missouri, and state that it is for orphanage work.

E. J. FLEMING, Secretary General Orphanage Board.

M. Lunn, General Treasurer,
2923 Troost Ave.,
Kansas City, Missouri.

Enclosed please find \$..... for the support of orphanage work.

Name

Address

Quite recently we had a fine Missionary Group Convention at Benton. Rev. Mrs. S. N. Fitkin, Sister Cove, Miss Eva Carpenter, and Mrs. R. E. Howe were there on Sunday, Monday and Tuesday. Brother Schurman spent one day, Tuesday, with us. We had a great convention and were royally entertained by the folks of Benton in their homes. Benton is looking up. They are making plans to eliminate their debt. Brother and Sister Urschel are our faithful pastors there. Over at Mt. Vernon, Illinois, Brother L. G. Milby has lately assisted Brother Elmer Nelson, the pastor, in a very good meeting. They report much good being done. We have a great opportunity in that city. Up at Flora and Olney, Rev. A. J. Mitchell, the pastor, reports good revivals, substantial increase in membership, and that the work is going up in general.

In that great section of Illinois south of the National road, known to many as Egypt, we have plenty of room for a good district. We have possibly one hundred good cities where we could have Nazarene churches, and we are laying the foundation for our work down there. The people of southern Illinois are more like the people of Kentucky, Tennessee and Missouri—and you know that means they are a fine lot, for I got my wife from Kentucky. Let us pray for southern Illinois.

E. O. CHALFANT, District Superintendent.

FOR ALL THE FAMILY

(Continued from page fourteen)

things off isn't the easiest way, after all," said her mother.

"I believe I have," said Martha, looking rather surprised. "Why, Mother, putting off things isn't the easy way at all; it's the very hardest way there is, isn't it?"

Martha was right. Have you learned that lesson? If so you have found out that *dreading* to do a thing is harder work than *doing* it is.

IOWA DISTRICT MID-WINTER CONVENTIONS

The combined conventions of the four leading departments of our beloved Church of the Nazarene, met in joint session, Dec. 27-31, with the Des Moines Church of the Nazarene, at the corner of Sixth and Forest Avenues. The attendance was cut short by so much sickness and other hindrances, but there were some fifty or more delegates and visitors from out of the city, and we had a splendid convention, all things considered. Our acting District Superintendent, Rev. C. P. Roberts, had general oversight of the convention. Dr. E. P. Ellyson, General Sunday School Editor, was the principal speaker of the convention, and to say he brought some wonderfully inspiring addresses and masterful messages at the evening evangelistic services, and on Sun-

day morning, when he spoke on being "Workers Together with God," would be putting it mildly. Doctor Ellyson is a mighty preacher of the gospel, and our people greatly appreciated his services.

The first day of the convention was given over to Church Schools. Miss Alice McClellan presided over this meeting. Dr. Ellyson spoke in the morning on "Protestantism's Greatest Weakness." And I think about all were convinced that we are not putting as much emphasis on the religious education of the youth, thus paving the way for their salvation, as we ought to do. In the afternoon, he spoke on "Old Paths and New Vehicles." In this address, we were brought to see that above all we must stay on the "old paths," but we need to use every "new vehicle" that is practical for our work. We must do something to reach the masses. And one important point that was especially stressed was that of doing personal work. If people do not come to church as they should, we must go after them.

The second day was given over to the N. Y. P. S., and the meetings were presided over by the District President, Rev. E. E. Russell, our pastor at Cedar Rapids. A number of subjects of vital interest to our young people's work were ably discussed. At the business session in the afternoon, Rev. M. J. Jones, pastor at Sioux City, was elected District President for the coming year. The district was to be divided into zones, and rallies to be held in different parts of the state during the year.

Saturday morning and Sunday afternoon were given to the W. F. M. S. A number of vital subjects were taken up, and Dr. C. E. West, returned missionary from China, brought a wonderful message on our missionary work in Africa and China. We were all stirred to do more than we have ever done to get the gospel out to the lost of earth.

Saturday afternoon and all day Monday were given to the preachers. Some very interesting papers were read and discussed by our various pastors, and workers from over the district. We got quite stirred up along home missionary lines, as we thought about the many cities and towns over Iowa that do not have a Nazarene work. Brother Roberts brought encouraging reports from at least three different places, where new churches have already been organized, or are in the making. Glenwood and Mason City churches have been organized since the assembly, and there are prospects of a splendid work in Waterloo.

The closing service of the convention was a wonderful service. Brother B. H. Edwards of Wichita, Kansas, brought the closing message on "Our Need to Keep the Anointing of the Holy Ghost" on our hearts in order to do the work that lies out before us. We were on our knees as the old year of 1928 passed out and the new year 1929 came in. And we promised God to pray more and work harder the coming year for the advancement of His cause than ever before. Remember us in prayer in Iowa.

J. P. INGLE,

Reporter for the Convention.

NEW PRAYER AND FASTING CHARTS

The little picture below gives you the idea of the fine new Prayer and Fasting Chart which every W. F. M. S. will want. It is an artistic piece of work and will grace the walls of the room where you hold your meetings. The thought is this: Notice the heavy black lines going down the chart at different lengths. They represent bright red ribbons on the chart that comes to you. These are attached to the back of the gray cardboard chart and pulled through spaces just under the names of the members at the head of the columns. Now when Mr. Jones has paid January's Prayer and Fasting money, you pull his ribbon down to January space, and fasten it there with a pin like the sample on the chart sent you. Then from month to month the Prayer and Fasting Secretary pulls down and fastens the ribbons. Now, you see, on the picture here, some have failed to keep their vow and have forgotten their money. Their ribbon stays up at the top while the others creep down. We think this comparative scale will stir up our members and help them to remember.

Every society that will promise to se-

cure at least six Prayer and Fasting members and to do their very best to bring each member's ribbon down to the very last space, may have one of these charts, if they will send 25c to our Secretary of the General Council, Mrs. R. G. Coddington, 2923 Troost Avenue, Kansas City, Missouri. This does not pay for the chart, as each one costs nearly twice that, but it will help with the mailing, etc. Send at once, for your February payment will be in about now, and you will want to start your ribbons on their happy journey down the line.

Our dear Sister Reynolds, who is the Chairman of our General Committee on Prayer and Fasting, is still working at the task, which she loves so well, even though there have been accident and illness in her family. Keep praying for her.

We raised through this fund nearly \$8,000 in 1928, but our goal for 1929 is 2,000 new members, which will help us to climb away above this mark. It counts on the General Budget. Let us fast and pray and sacrifice as never before!

WOMAN'S FOREIGN MISSIONARY SOCIETY,
CHURCH OF THE NAZARENE.

Prayer and Fasting

	Mrs. Jones	Mrs. Smith	Mr. Carter	Lura Barnes	Mabel Welch	Mrs. Fairbank	Mr. Flowers	Roy Saborn	Flora Ware	Mary Barnes	Mrs. Case	Mrs. Bell	Mr. Davis	Mr. Stelfeld
JANUARY														
FEBRUARY														
MARCH														
APRIL														
MAY														
JUNE														
JULY														
AUGUST														
SEPTEMBER														
OCTOBER														
NOVEMBER														
DECEMBER														

Missionary League

NORTH DAKOTA DISTRICT

After our assembly held in Jamestown last August, North Dakota found itself organized into a new district. We seem to have found the plan of God and the will of the majority of the people. But we found ourselves on the ground floor in many things. Our finances were defunct and as for district spirit and consciousness, we were almost bankrupt. We did, however have the splendid work of our predecessors to build upon, twenty-five churches, medium and small, with a membership of seven hundred to back us, and a great God to lend us grace

and wisdom; also a great expanse of territory over which to spread ourselves and to gain experience. The Lord has helped us and today there is a growing enthusiasm among the people of our churches for North Dakota District and its success.

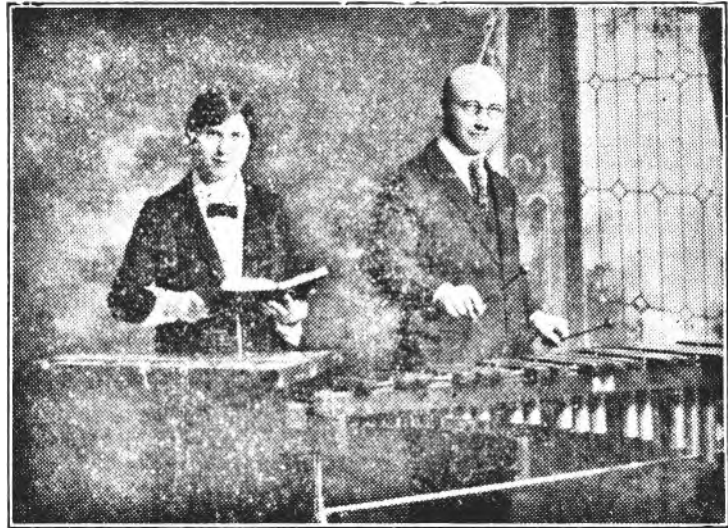
As soon as conditions would permit we began the itinerary of the district, and from the very outset God placed His seal upon the district work. We started at Regent, North Dakota, where Brother Herman Lintz and wife are the pastors. Here the Lord gave us a sweeping service and the people gave us a good offering

for Home Missions. From Regent we went to Flasher and spent the Sabbath with our fine little church there. H. J. Elliott is the pastor and he has some of the finest people in the state to help him push the battle. As we have passed up and down the state among the churches we have found a glad response among our people and they are anxious to see holiness make some advancement over the state. Much has happened in North Dakota to retard the onward march of the church. The devil and men have apparently allied to hinder the work of God. I believe I am safe in saying, that there is a change taking place over the state; almost imperceptible, perhaps, nevertheless to us who are near the machinery the tide is turning and there is a brighter day ahead for our work.

Our churches are engaged in evangelistic meetings to quite an extent, and will be more so as the winter proceeds, and victories are being reported in many quarters. We have been helping some of our churches in special meetings this fall and winter and the Lord has given us a degree of victory. At Fessenden we had a good spiritual time with Brother and Sister T. H. Ova. We had some very precious victories around the altars. The Ovas and their people are the cream of the earth. From Fessenden we went to Van Hook, where Geo. Mowry is our fine young pastor. We had a two weeks battle with a few souls at the altar. I feel God accomplished some things through this meeting that were not outwardly evident, but will bear fruit later. After Van Hook we spent a week-end with John H. Koch and the church at Mohall, up near the Canadian line. Brother Koch is a good brother and has labored incessantly against great odds, but a new day is dawning. Mohall has a fine class of young people and it was an inspiration to labor with them.

We have covered the district with the exception of one small church, and some of the churches several times. We have held week-end meetings and inspirational services as much as we could and must say we have not loafed on the job. There are calls coming from every quarter for holiness meetings and plans are in development to enter new fields before another assembly.

At present Evangelist Lewis E. Hall from Nampa, Idaho, is laboring with our church at Velva. He will be with us for some time. He is a splendid brother and we trust our churches will use him while he is here. C. T. (Conny) Corbett and wife from St. Paul, Minnesota are with our church at Mandan and reports are coming in that God is giving victory. The reports I am sure are authentic, as my wife is the pastor at Mandan. Good Pastor Haas at Jamestown is pushing the battle against the devil and making progress. Souls are finding God and the future looks brighter. Brother R. L. Hobza at Oaks says salvation tides are flowing. Things always happen around where Hobza is. Dickinson is showing signs of life in a very remarkable manner. Ira E. Hammer is a great prayer and I am expecting victories in Dickinson. Dickinson is a Catholic center, and that



PAUL AND DORA GEIL, FRANKFORT, INDIANA
Song Evangelists with Xylophone and Orchestra Bells

means difficulties. We have a fine people there, however, but we must have a revival that will unseat the devil. Minot is said to be the most flourishing little city in the West. But holiness has never flourished. W. O. Harroll, our pastor, writes us that souls are finding God and a revival is imminent. Pastor Gough at New Rockford is making a healthy showing and things are looking up for our people there.

The Tuttle folks did the unusual thing the last two months. That is, they built a new church and paid it nearly out of debt and at the same time had no pastor on the grounds. The Lord is going to give Tuttle a revival and a good pastor. He does not overlook such faith. Brother Corbett and wife are going there next week to hold them a meeting.

H. T. Nyhus is pushing the battle at Valley City and I feel that a new day is dawning for our work in this fine little city between the hills. Brother

Marsh at La Moure sends us note of advance steps taken in the work there. The Marsh family has been sorely tried with sickness this winter; let us pray for them. Larimore is doing fine under Brother Arnold. They worship in a small mission church but have good crowds. The condition looks promising. Norma and Pleasant View are holding their own under Miss Mildred Mowry. Sister Mowry is a loyal worker. Juanita says they are holding on. Ellendale needs our prayers that God will give them a revival.

Brethren, pray for us that God will give us victory in this great state!

H. J. HART, Superintendent.

SOUTH DAKOTA N. Y. P. S. CONVENTION

The South Dakota N. Y. P. S. Convention was held at Kimball, South Dakota, on November 30 to December 2. Truly we can say this was one of the best conventions held. The Spirit of God was present continually and with Brother H. H. Georgius of St. Paul as our special evangelist we heard some heart-stirring messages. Dear young people, let us press onward and upward with Christ as our leader. Let us make each succeeding convention better than the last.

Christ is our captain, He has never and will never lose a battle. Victory is ours! Praise His name forever.

The next convention will be held some time in March.

CHERYL WALKER, Secretary.

EASTERN OKLAHOMA DISTRICT ASSEMBLY

On October 24, 1928, the Sixteenth Annual Assembly met at Holdenville. The faithful, efficient pastor, Rev. C. C. Johnson, and his loyal people had all things ready for reception and throughout the assembly made everyone feel welcome.

CONCERNING DR. REYNOLDS

It gives us great pleasure to inform our friends and Nazarenes that General Superintendent Reynolds is improving rapidly, being able to be about the house and receive callers. His physician assures him that if his recovery continues to progress he will soon be able to go to Florida to spend a few weeks. For this we are all devoutly thankful to the heavenly Father.

E. J. FLEMING, General Secretary.

The officials of the town gave a hearty welcome in words and the citizens, by opening their homes and entertaining delegates, proved the sincerity of the welcome.

The weather was fine, in fact, every hindrance to a great assembly seemed removed and the windows of heaven opened. Our wonderful General Superintendent, Dr. Reynolds, led the first devotional service, assuring us that God "put no difference between us and them," the Christians of early days.

Such songs as "What a Friend We Have in Jesus," "Blest Be the Tie that Binds," "Rescue the Perishing," "Leaning on the Everlasting Arms," "The Ninety and Nine," lifted the congregation heavenward from time to time.

Business sessions moved along like well

oiled machinery, Doctor Reynolds keeping everyone busy, yet always having time for devotion, supplication and praise to God. Mrs. Fitkin and Mrs. Fitz had charge of the first evening service. Mrs. Fitkin gave an interesting address on her visit to Africa. Both Sister Fitkin and Sister Fitz rendered valuable service next day to the W. F. M. S.

President S. S. White of Bethany and the Bethany Male Quartet brought inspiring school messages which caused us to thank God for that line of His great work. Others who brought to the evening congregations helpful messages were Rev. W. A. Carter, pastor at Durant; Rev. F. R. Morgan, pastor at Tulsa and Rev. Vanderpool pastor of M. E. church at Holdenville.

Rev. D. S. Corlett on the evening of

the third day brought a stirring labor awakening, courage arousing message. J. B. Wilkins, District N. Y. P. S. President, Rev. F. R. McConnell, Rev. Geo. Harmon and others kept the N. Y. P. S. and Sunday school work standing out before us continually.

Sister Emma Irick and Sister Julia Standridge delivered good rescue work messages and brought us good news of the management of Rest Cottage.

Good, encouraging reports from faithful pastors evangelists, deaconess and N. Y. P. S. presidents were given and honored by the presence of the Holy Spirit.

In spite of crop failures and other financial reverses the financial report exceeded the expectation of many. Best of all, some souls responded to altar calls, sought and found the Lord who supplied the particular need of each hungry heart.

District Superintendent S. H. Owens was present every service, opened the first session with great intercessory and thanksgiving prayer, then after all was over pronounced the benediction with hearty devotion, praise and dedication; and taking up the same work to which he was re-elected returned to prove his faithfulness another year.

It seemed that all laborers returned to particular fields of service with a greater assurance that "God is still on the throne."

Mrs. Lois V. Niell, Reporter.

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

Zone Number Three of Eastern Oklahoma District with Brother Herschell Morris of Shawnee as zone leader, met at Slick, Oklahoma, Friday evening and Saturday, December 7 and 8. Rev. W. V. Niell and his co-laborers were ready to receive them.

A well arranged helpful program had been carefully prepared by our efficient leader and with a few exceptions was given as planned. Talented young people, with winning Christian personalities came and were received into the homes of different church denominations, leaving impressions of true Christ followers.

On Friday evening Rev. W. A. Carter brought a soul stirring, seed sowing message on the subject of "Sin," using the text, "But he was a leper."

Saturday's program was full of good things, addresses by local preachers; a sermon by Rev. Dodd, pastor at Davenport; duets, readings, papers, etc., all on timely themes and given under the leadership of the Holy Ghost.

An excellent noon luncheon was prepared by the ladies of Slick and enjoyed by all participating. Sincerity, enthusiasm, obedience to the heavenly vision, seemed to be characterized by all. The N. Y. P. S. of Slick was greatly encouraged.

Mrs. Lois V. Niell, Reporter.

N. Y. P. S. RALLY, WOOSTER, OHIO

We recently held a five days' Young People's Rally under the auspices of the evangelistic committee of our society. Rev. Gene E. Phillips, pastor of Rochester, N. Y., Church of the Nazarene, was the

OLIVET COLLEGE

Commencement and Camp Meeting May 16th to 26th



Bud Robinson

WORKERS: Evangelist Bud Robinson, Evangelist C. M. Dunaway, Prof. L. C. Messer, President T. W. Willingham, Vice President A. K. Bracken, Rev. C. A. Gibson, Rev. R. V. Starr, Rev. J. W. Montgomery, Rev. C. J. Quinn, Rev. E. O. Chalfant, Rev. E. C. Dees, Rev. J. W. Short, Pastors and Workers of Central Educational Zone.

OBJECT: Preaching of the gospel; conversion of sinners; sanctification of believers; healing of the sick; promotion of Christian education.

For further particulars write T. W. Willingham, Olivet, Ill.

THE CHURCH MANUAL

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 discounts 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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2923 Troost Ave., Kansas City, Mo.

evangelist. The Holy Spirit was wonderfully manifest in each service. The spiritual life of our N. Y. P. S. was quickened and we witnessed some exceptional, definite conversions.

One of the beautiful things about our work here is our young people's walking on into holiness of heart. Twenty-four bowed at the altar of prayer, only two going away without a satisfied heart. We realize the importance of our young people's receiving definite experiences to compete with the temptations and widespread sinfulness of this modern day. We rejoice in the victories God has wrought. We thank God, take courage and press on to greater victories.

CLARENCE W. PERRY, *Pastor.*

SOME OBSERVATIONS OF REST COTTAGE

A few days ago we had the privilege of visiting Rest Cottage, at Pilot Point, Texas; it was inspirational, indeed, to spend a few hours in the sacred, holy atmosphere that is ever manifest in this institution. We arrived in time for the last part of the Sunday morning service, and what a spiritual uplift it was to be there. A good noon dinner with Brother Roberts' family, an hour's visit with Sister Roberts, whose testimony stirred our hearts as she told of how the blessings of the Lord were with her in her affliction. She is now confined to her home, but is a bundle of sunshine and cheer, with no complaints or discouragement.

Brother Roberts conducted us through the institution (it was our first visit to the home since the extensive improvements of the last two years). In the girls' home we found hardwood floors, the walls redecorated, some new furniture; everything had the touch of refinement, though nothing elaborate. Some much needed room has been added to the building. Ventilation, sanitation and comfort are outstanding features of the reconditioned building, while *permanency* is expressed in the rock foundation and concrete porches of the main building. We found the workers and the girls comfortable and happy.

Next we visited the outbuildings. In the smokehouse we saw barrels and boxes of well cured meat which they had raised and put up. In the poultry yard we saw a fine flock of beautiful hens, well provided with protection and feed; a half-bushel basket of newly gathered eggs was evidence of fruitfulness.

A fine bunch of Jersey-Holstein cows stood quietly on the sunny side of the barn, the very picture of contentment. Brother Roberts explained that these cows supplied the home with all the milk and butter they could use and they had some to sell.

The barn, which is a model of convenience, is built on a concrete foundation, with concrete floor (as in all the outbuildings) and is well filled with feed; tons of baled hay of different kinds, raised and put up on their farm, a good supply of maize and kaffir corn that was given them by friends in west Texas (they will need another car for the winter), cotton seed meal and hulls, wheat bran, etc., make up the bill of fare for the live stock.

The dairy barn with its concrete stalls will stand the most critical inspection for sanitation. The fencing about the place is supported by substantial Bois d'arc posts; all the late improvements are built to stand and serve the next generation. The large orchard, vineyard and berry patches are beautifully kept, and as evidence that the vine did not "Cast the fruit before the time" there are hundreds of well preserved cans of fruits and vegetables put away in the cellar to serve the table of this large family.

While we were there only a few hours, one broken-hearted girl came to the home, and application was received for another who would arrive the next morning.

I learned from Brother Roberts that his field solicitor was shut in by affliction in her home, and had been for some weeks, with little hope of her being free to work for some time yet, and the institution is feeling the effect of this misfortune, especially since Brother Roberts himself is kept at home by the affliction of Sister Roberts. We trust that the supporters of the home will not wait for the solicitor to come, but send their contribution direct.

In conclusion I will say that it will pay any one to go a hundred miles out of his way for a few hours' visit in Rest Cottage.

P. L. PIERCE, *Evangelist.*

THE GRAND OLD BOOK



Just off the press! A new book by Jarrette E. Aycock. This is his masterpiece, a sermon-lecture on the Bible. Replete with inspirational thoughts, devotional comments, quotations from great men

and interesting incidents from the author's own experience and observation. No matter how many sermons you may have heard nor how many books you have read on the Bible, this one will interest and charm you as well as inspire you to a greater love of the Book of books.

We have spared no effort to make it attractive and pleasing from the mechanical standpoint. Beautifully printed and bound in attractive imitation leather covers. An appropriate gift book.

Price, 25 cents (we pay postage)

Just received fifty copies of your sermon on the Bible, "The Grand Old Book." Read the book as soon as I received them and sold thirty that night, it is going to be a great seller. Greatest little book I think that I ever read. I think I can sell them by the hundreds and will have you send me a bunch to every meeting. —An evangelist.

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SUPPLEMENT TO "THE CHALLENGE OF AFRICA" NOW READY

Everyone who has a copy of the last W. F. M. S. study book, "The Challenge of Africa," should now send a card to the Publishing House asking for the free Supplement that goes with this book.

Material for this Supplement came from the field, too late for the printing of the study book. It is very interesting; written by our missionaries in Palestine. Don't forget it.

CHURCH NEWS

EVANGELIST A. O. HENRICKS—"We have just closed our third revival campaign in California and are glad to say that the blessings of the Lord have been present in all of the services. Our first meeting was with Sisters Hendricks and Riggs at Livermore, California. There is no regularly organized church in this beautiful little city, but these sisters, whose husbands were in the T. B. Sanatorium, had it laid on their hearts to arrange for this meeting, and they bore the brunt of the burden of finances as well as everything else, and we feel sure the Lord will reward them for their faithfulness and sacrifice. The meeting opened in the Foresters' (dance) Hall, but we finally secured the vacant Episcopal church, and some real good cases of salvation were witnessed. We hope that a strong church will soon be established in

this place. Our second meeting was with Rev. J. H. Thompson and the good church at Red Bluff. This fine pastor has built and almost paid for a very commodious church on a fine corner lot one block from the main thoroughfare in a fine section of the city. God gave us some very fine cases of reclamation, salvation and also sanctification, and a nice class united with the church. Brother Thompson is doing an excellent work in this splendid little city. Our last meeting was with our beloved Brother P. G. Linaweaver, pastor of Immanuel church, Los Angeles, California. This good man and his excellent wife and people have built a beautiful new church, with excellent Sunday school and young people's facilities. God gave us some definite cases of old-time salvation in this meeting and we believe the church was helped in many ways. In all of these meetings we have been greatly hindered by the flu

which has been raging for the last two or three months in this section of the country. Our slate is full till March 10, when we plan to start for the Middle West and East for the spring, summer and fall. Pray that God may give us many souls this new year."

MONTICELLO, KENTUCKY—"Our revival closed January 13, with Rev. Sosby in charge. He preached with power, good gospel messages every night. While our church was not at a high tide for a revival we feel God has wonderfully blessed and Brother Sosby has been a help here. Several were at the altar. His family was here also in the battle with him. Many hearts were touched by the children's praying and singing. Personally we never experienced a time here when so many people were touched. There was a full house every night and many were turned away. Finances came easily. The people in general want Brother Sosby and family back."—Mrs. Less Phipps.

THE UTTERMOST SALVATION

By Rev. A. M. Hills, D. D.



A collection of sermons and short articles originally prepared for the religious press of this country and England. They have been used of God to the edification of many and solely with the thought of widening their circle of influence we are bringing them out in book form.

The articles or chapters have no special connection with one another except that all are on the subject of holiness. The title of the book is taken from the subject of the first chapter. Dr. Hills' abilities as a theo-

logian and as a writer are so well known that we need say nothing further on that line.

The book has 128 pages; twenty chapters, each one a masterpiece.

Beautifully bound in cloth boards with gold title

Prepaid price, \$1.00

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EVANGELIST W. M. Lusk—"I have just closed a meeting in the community where I was born and lived until 1918. I can truly say that the days of old-time revivals are not over. There were several prayed through in the old-time way. My, such shouting that took place in the camp. Well, the old-time gospel will bring old-time results. If you want to get a man off of the trap that will let him into the pit, just show him his danger, where he stands. Rounding the corners and soft pedal preaching won't disturb any lost soul. One good feature about the meeting, all that were saved were heads of families except one. We hope to organize a Church of the Nazarene in this place later. Will those who read these few lines and desire to have a revival in your church or community, write me. I am ready to help you."

WALBRIDGE, OHIO—"God's blessing is upon the church here, and every department of the work is progressing. We consider ourselves very fortunate to have such a man of God as Brother Crider as our pastor. He is proving a great blessing to all and find that he is a great teacher as well as a great preacher. We are looking forward for a victorious year. God has also blessed us financially. We have a fine church building with three Sunday school rooms all paid for; a new eight-room parsonage including bath; paid \$60 on General Church Debt and all expenses, including budget, paid up to date, with extra Christmas love offering and a good pounding for pastor. We have a fine Sunday school that presented the church with a new church bell for Christmas, a fine N. Y. P. S. with a class of young people to be proud of, a teacher's-training class of twelve, W. F. M. S. with good attendance, which recently sent a good sized box to the Orphanage. I am sorry to say that the people are not coming to the Lord in flocks but we are only getting the handpicked fruit, but glad to see them growing by leaps and bounds spiritually."—Mrs. Christiansen, Reporter.

Modernism With the Mask Off

By W. G. Bennett

A scathing indictment of modernism; a brief statement of the claims of the evolutionists and a strong refutation of their arguments. In spite of the publicity given to the ridiculous and untenable teachings of the modernists many still fail to realize the danger that threatens especially the youth of our land. This is a most worthwhile presentation of the subject. Fifty-two pages.

Price, 25 cents

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PASTOR F. L. SPINDLER, LONGMONT, COLO.—"We have just closed a revival meeting, that is, the protracted part closed, but the revival goes on. Evangelist N. J. Hepburn, of 3733 Cleveland Ave., Kansas City, Mo., held our meeting and gave us splendid service. Brother Hepburn resorts to none of the modern tactics to work up an interest, but preaches the gospel and believes God to send down from heaven the revival. We can recommend him as a safe and powerful preacher of the Word. If you desire a revival, a real awakening, give him a call for a meeting. Our church was greatly helped; not many saved in the meeting, owing to local hindrances, but deep conviction was on and several have been converted since, in cottage meetings. We have called Brother Hepburn for a tent campaign in June."

FESSENDEN, N. DAK.—"We are truly praising the Lord for His presence with us in the battle at Fessenden and Denhoff, North Dakota. Mrs. Ova and I are pastoring the two places, which are forty-five miles apart. One of us preaching at Denhoff in the morning and the other at Fessenden and then both of us are in the service at Fessenden in the evening. The great distance between the two places makes it necessary for us to travel by auto approximately 200 miles a week, besides our regular pastoral work at Fessenden. The Lord helps us in a very special manner and gives health and victory in the work. We held a good meeting in Denhoff in December. I did the preaching and Miss Dorothy Kulp of New Rockford the special singing. It being a new church and having pastored it for only a few months I felt led to hold the meeting myself. The Denhoff people know how to pray and some real prayers of intercession were prayed. God came on the scene and conviction was tremendous at times. We had forty seekers during the meeting. To God be all the praise. We are expecting some members out of this meeting. During the month of October we held a very blessed and profitable meeting with Brother H. J. Hart, our Superintendent, as evangelist. We feel he is a humble man of God and was a real blessing to the church. His inspired messages stirred and helped us all on the upward way. We had fifteen seekers during this meeting and feel the work done was definite, and the end is not yet. We have a very liberal people here in Fessenden. They bring in their means and take good care of the pastor. They gave a liberal offering to Brother Hart and also to the pastor."—T. H. Ova and Wife, Pastors.

EVANGELISTS HARVEY AND MARIE CHRYSLER—"These are busy days for us in the service of the King but God has graciously provided the strength and grace for us, enabling us to hold eight meetings since July with a number of seekers and some finders. Our first meeting was with Sister B. H. Edwards of Omaha First church in their brand new tabernacle and God did wonderfully bless, especially the last night of the service which closed with the tabernacle filled and the altar lined with seekers.

New York District endorses "Forward Program" of the church in a substantial way. The offering taken at the convention last week for the General Budget amounted to one thousand dollars.

Who will be next?

J. G. MORRISON.

From Omaha we traveled by auto to Arnold, Nebraska, for a twelve days' meeting with Rev. Frank Mayhew. Although in the midst of threshing season we had a very good meeting and would liked to have stayed another week but had to hurry back to Iowa for the Assembly at Council Bluffs. Our next meeting was with Grand Island, Nebraska, church of which Rev. Elizabeth Mead is the faithful pastor. Then to Montrose, Iowa, with Rev. A. W. Irwin and his good people, having three weeks of real battle, good crowds and much conviction. From Montrose to Litchfield, Nebraska, with Rev. J. D. Williams. The first week of our meeting the roads were blocked by snowdrifts so the congregations were small, but at the last roads were better and our crowds grew until the last night we were invited to the largest church in town, the Christian church, having a

packed house, as the other churches called off their services. From there we were privileged to go to the Nebraska Preachers' Convention at Curtis for a few days. Our next meeting was with the Lone Star church with Rev. Frank Shea. The first week the snowdrifts and bad roads kept the people away, however, we are called back for another meeting and are expecting a real revival there. Leaving Lone Star by auto it took us about five hours to plow through the snow about thirty miles and this just the first of December. We were glad that our next meeting was in the southeast part of Missouri with Rev. V. A. Scofield and saints at Malden. They have the finest crowd of young people in Malden, that I know of, having a young people's class in the Sunday school of the ages 16 to 25 of about fifty members. The last Sunday having almost 150 in Sunday school. We are now in a real battle at Dexter, Missouri, with Rev. Della Walker. Some are praying through and the tide is getting higher. Have held two factory services and one chapel service at the junior high school. Last night the men from the shirt factory came in a body to the services and seemed to enjoy the singing and preaching. Our next meeting is in Rock Island, Ill. We are open for calls anywhere and have some open dates after February 17. Mail ad-

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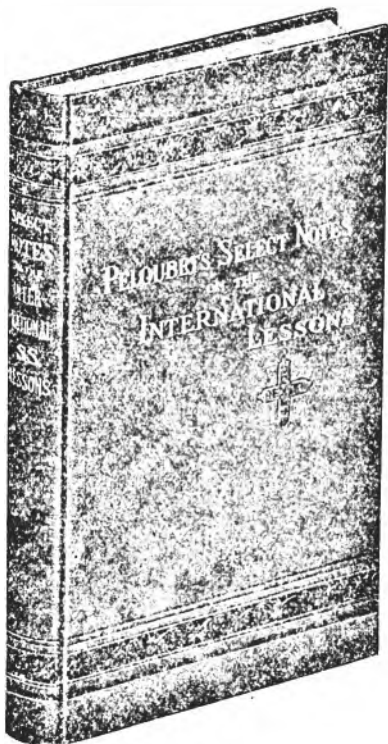
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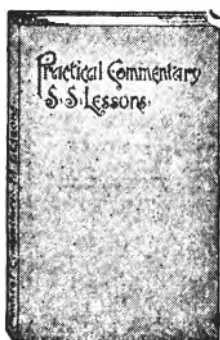
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dressed to 2320 Avenue A, Council Bluffs, Iowa, will reach us. Please pray for us."

EVANGELIST LON R. WOODRUM, PLAINVIEW, TEXAS—"At my last report I was in Kansas City, following a campaign at Eula, Texas. From Kansas City, I went to Des Moines, Iowa, and worked in an eight days' campaign with our good friends, Brother and Sister Ingle. During that meeting I had the pleasure of seeing my sister, who almost became a Catholic nun at one time, and also my brother-in-law, reared a Catholic, kneel at the altar. Leaving Des Moines we returned to Kansas City, held a short meeting there, and then went to Plainview, Texas, to attend the Hamlin District Assembly. We located at Lubbock after the assembly, and held a three Sundays' campaign at our Nazarene church there. Then we conducted a ten days' revival meeting at Shallowater, Texas, in the Methodist church. On Christmas day we began another meeting with Rev. R. M. Hocker at Plainview, Texas. This was one of the finest meetings I have ever seen. Brother Hocker is a strong pastor and an untiring, aggressive worker. He has certainly built up a great work in Plainview. His people are not to be easily excelled. They know how to pray and work and give. May God ever bless them. There were seventy-nine professions of regeneration or sanctification; and a splendid class presented themselves for membership in the church."

PASTORS J. H. CRAWFORD AND WIFE, GUTHRIE, OKLAHOMA—"We have just closed a successful revival with Rev. James Miller of Indianapolis, Ind., as evangelist and E. D. and Winnie Simpson as song evangelists. It would be hard to find a better gospel team than these Spirit-filled workers. This is twice we have had Brother Miller this year and we gladly recommend him to any church that wants a man who knows how to sacrifice, fast, pray, and preach uncompromisingly a full gospel and line the church up according to the Nazarene Manual, which is merely the Bible standard for true holiness. Brother and Sister Simpson are splendid singers and workers and know how to win both old and young. A scourge of flu greatly hindered our attendance, but in spite of all a large number were saved, reclaimed or sanctified and a foundation laid for a greater work for God and holiness in this worldly, lodge-ridden city which is the Masonic capital of the United States. Since we took the pastorate about a year ago we have about doubled our membership, both in church and Sunday school, and while we are not making great strides yet we do realize a steady progress in every department of our work for which we praise the Lord."

EVANGELIST PERRY ROOD—"We are having a victorious revival here in the Cardington, Ohio, Church of the Nazarene where Rev. F. S. House is the fine, fatherly pastor. Brother House had had several days' meetings before we got here hence the revival was already begun. The first few nights the weather conditions

kept the people away but on Sunday morning we had a nice crowd and the Lord was faithful and the Holy Ghost fell on us with a burden for the lost. At the evening meeting God gave us a good crowd and great conviction and the altar full of earnest seekers for pardon and holiness. Others were trembling in their seats. Last night was another service owned by the Holy Ghost and souls were at the altar for pardon and sanctification. New people are coming and we predict a great harvest of saved and sanctified souls. We are here till February 3, after that are open for calls and would be glad to go where a stirring revival is needed. Pray with us that we keep holy, sweet and hot with the Holy Ghost fire. Glory to God."

ROSELAND CHURCH, CHICAGO, ILL.—"Our church is located in a Catholic, largely foreign neighborhood; nevertheless we are making steady progress under the able ministry of Rev. Harold Small, with a membership of only twenty-seven, we meet a monthly payment of nearly one hundred dollars on our church building, and are ahead with our General Budget, besides other obligations. At present our Sunday school seems to be our best access to the people. The various classes of the Sunday school recently raised about \$40 for school supplies for Mrs. Winan's work in Peru and paid \$30 toward Home Missions. A good revival spirit is on and several recently prayed through, mostly young people. February 3rd or 4th we will be in a revival campaign with the Roseland Gospel Mission, Dr. Vayhinger (ex-President of Taylor University) as evangelist. We solicit the prayers of the HERALD OF HOLINESS readers."—Mrs. Ruth Gustafson, Reporter.

PASTOR H. C. LITTLE, IRONTON, OHIO—"A little more than two years ago I came here as pastor. While many expressed regret at losing the former pastor, yet all hands seemed ready to join in with the new pastor to push the battle. With this spirit prevailing there surely should be victory. While I regret to say that we have not seen landslides of victory and multitudes flocking to the altar, yet we can say that there has been a steady increase in interest and a gradual deepening of the spiritual tide. At the close of a recent revival, with Rev. A. S. Joppie preaching, a class of thirteen adult members were received, including four men of mature age, with their wives. An average attendance of 174 in Sunday school last quarter, with no classrooms, except that one class uses the parsonage, we think is 'not so bad.' And the increase in attendance during the last year has shown us that we must 'do something about it,' and the indications are now that 'we will arise and build.' A beautiful spirit prevails in all the services; the people 'have a mind to work,' and we are pressing on. Jesus was never more precious to me."

PASTOR VERLEN E. ROBISON, LANCASTER, OHIO—"Just closed one of the best revivals in the history of the church here. While the flu hit us hard, the pastor and several of the members being able to attend only the last few days of the meet-

ing, yet God used Evangelist Dwight M. Pellsley of Brookville, Ohio, in a remarkable way. His messages were close, clean and straight as a gun barrel and without any foolishness whatever. A larger number of souls came to the altar than in any one meeting since the organization of the church and nearly all of them were new and also adults. Took in a nice class of twelve members with more to come as they can make arrangements. Miss Doris Rogers of Indianapolis had charge of the music and delighted all with the efficient way that she handled the work and a better altar worker could scarcely be found. Pellsley surely knows how to get a church to stand back of the pastor. If you want a man that will do you good, brother pastors, you will make no mistake in giving this man a call. A good offering was given the evangelist and pianist and a splendid love offering to the pastor."

NEW BERLIN, N. Y.—"We have just finished a two weeks' revival meeting with Rev. Belle B. Burns, evangelist. In spite of much sickness and inclement weather the meeting was good. A few were saved and sanctified and the loyal little band of believers was greatly blessed. After the faithful praying and fasting of Sister Burns and the church we expect to see greater results in this work in the future. The last we heard from heaven God was still on the throne. We will trust Him."—R. W. and Augusta B. Visscher, Pastors.

EVANGELIST JOHN T. HATFIELD—"We have been wanting to make a report for some time but we usually wait until our meeting closes before we make our report but we have never come to the place where we could close until now. This has not been a ten days' meeting, it has been an eight weeks' meeting. We have been in a mission at Long Beach, Calif., with Rev. Dave Hill, who has charge of the mission. After being with him a couple of weeks his wife was taken to the hospital and passed through a very critical operation. She was near death's door for several days. The doctors all say it was a miracle she ever survived. They had about given up all hope, but they did not know that the saints were in touch with a greater Physician than they, and it was through their prayers that this woman was spared and is now out of the hospital and at her home making rapid improvement. And as Brother Hill himself is in very poor health, my wife felt that it was nothing more than our Christian duty to stay and keep house for him and run the mission until his wife could return home again. The meetings were good for a mission. They were well attended, we had plenty of seekers and some getters, but there were more that didn't get. The true saints of God were loyal and stood by us to the end. Of course, when we first started in we had to weed out a lot of dog fennel and smartweed, but we cleaned out the patch and we didn't have to go over it the second time, and there was a good spirit

among the remaining ones. So we put them to digging and kept them at it as long as we remained. There were a number of times we had some great outpourings of the Spirit, but at no time did we strike real pentecostal fire. On last Christmas day we had one of the happy days in our life; we were so blessed that we jumped, we ran, we danced, we cried, we sang, we laughed, and we don't know what all we did or didn't do, but there was one thing sure, we were on the 'band wagon' that Christmas day. It seemed to us that everything within was vibrating with holy unction and we are still having some spells occasionally. We want to announce that we have recovered from our sickness and we are ready to make dates."—John T. Hatfield, 726 N. Mariposa Ave., Los Angeles, Calif.

MCPHERSON, KANSAS—"We do not know when a report has been made of

the work at McPherson, but we are carrying on in Jesus' name. Having gone through manifold temptations and discouragements in the fifteen years of its existence, this church owes to its true blue members and faithful friends, some of the best of which live in other towns, the credit for its present bright outlook. Our November festival with Rev. Adeline Kirk of Chautauqua Springs, Kansas, was the best that any of the members could recall having been held here. Rev. O. R. Schwab, who led the singing, was a great blessing. These young people went to their respective fields of labor with the highest esteem of the whole church, and their efforts are still yielding blessed and substantial results. During the revival two members were received and about one hundred and eighty-five dollars was raised for all purposes. We are expecting to receive four or five other members not far hence. The pastor has received a fifteen dollar love offering, a

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fine new suit for Christmas and a fine pounding of several dollars' worth of groceries, besides many gifts of goods, money and other necessities at various times. The standing of the church in the community is excellent, and we can see an increased wholesome friendliness that is very encouraging. Without a word of praise for my wife this report would be incomplete. She has been a storehouse of quiet faith and a great help in every way. Only through her courage and initiative have I been persuaded that many worthwhile things could be done. Youth need not be a bar to being a blessing and so we undertake it for Jesus' sake."—D. R. Gish.

EVANGELIST GUSSIE MORRIS GILL—"We closed 1928 with beautiful meetings at Holtville and Hawthorne, Calif. Our church at Holtville, S. B. Damron and wife, pastors, is well located and has a splendid class of consecrated people who love holiness and stand by their pastors and evangelist. They sing and shout with no uncertain sound until the enemy is defeated and victory won. There were some wonderful altar services, with penitent souls weeping their way into the kingdom. As we closed this meeting we felt assured that we had made ourselves, by the grace of God, a place in the hearts of this dear people and also were conscious of the fact that they had

entered into our heart life. The Hawthorne meeting was filled with specials, it seemed every service was a special. Brother Frank Daniel and wife are the good, sweet-spirited pastors here and they too have a lovely people, who entered right into the spirit of the meeting and we had a gracious revival. Quite a number found pardon and purity in this meeting, for which we rejoice and give God all the glory. This church also presented the evangelist with a beautiful ten dollar Bible. When it was presented my heart overflowed with gratitude to God and this dear people and then and there I pledged them my word of honor that I would be true to its teachings, preach its eternal gospel, claim its promises, die in its faith, have a glorious resurrection, and at last behold its Author face to face. O fellow-soldiers, let us keep on the whole armor and contend earnestly for the faith once delivered to the saints."

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PASTOR G. H. MACLACHLAN, SHACKLETON, SASK.—"We began our work here in August, following our assembly, which was held in Regina. Previous to this, we had traveled some two thousand miles in our two-door Ford, leaving Woodstock, Ont., our last field of labor, in June, in order to reach the seat of the assembly in time. On our arrival here we were graciously received by some of the good saints. We found a very comfortable little parsonage; and a building secured, which had formerly been used for a pool-room, converted into a place to worship God. We were glad to learn that the place of worship was all paid for, but some \$350 was standing against the parsonage, which, we are glad to report, has been lifted recently. So that makes our property here free from any incumbrance. We have some noble saints here, who are standing by the work, not only with their prayers but with their substance. Since our coming here they have not only lifted the debt from the parsonage, but they have cleaned and beautified the auditorium. We were blessed with a visit from our good missionary from China, Dr. West, who gave us one splendid message on the needs and great possibilities for our work in that great, needy field. We have also been blessed with a visit from our old friend, Rev. Ernest S. Mathews, our pastor in the capital city of Alberta. He came in the interest of our Alberta School of Evangelism. We enjoyed his visit very much. We have just closed a two weeks' special effort we put on, beginning the first Sunday in the New Year. We were very ably assisted by our pastor from Morse, Sask., Rev. F. W. MacDowell, who did the preaching throughout. And how the blessed Holy Ghost did help him lay the truth upon our hearts. The dear Lord gave us just the kind of a revival we needed and that was within the church. Some who had been members of the church for several years but not in the blessing of holiness, came through to a glorious sky blue experience. We have had two visits from District Superintendent Beirnes, which were appreciated very much, especially the last one, when he

stayed three or four nights and brought us some blessed messages from the Word, which blessed our hearts. I say, God bless our good District Superintendent and help him solve all the intricate problems that confront him on this great Manitoba-Saskatchewan District. We are planning to attend our District Convention which convenes at Moose Jaw, Sask., January 30, 31. And from there, wife and I go to Morse, Sask., to assist Brother MacDowell in a revival campaign. Pray for us. On with the battle for souls. Amen."

THEODORE AND MENNIE E. LUDWIG—
"Since last reporting we have been in revival meetings at the following places: Richmond Hill, N. Y., with their good pastor, R. L. Hollenback, and people. The Lord gave us a good meeting and some good victory around the altar. At Anderson, Ind., we had quite a battle for the first part of the meeting with many hindrances. However, God gave us a good breaking up during the closing days of the revival and a goodly number sought the Lord in saving and sanctifying power. We had a real battle against odds at Science Hill, Ky., with their hustling good pastor, A. J. Frank, and his people. The Lord again answered prayer and came in power to save and sanctify a goodly number during the last week of the meeting. We spent some time at home for needed rest over the holidays and began the new year with our good brother and pastor at Bloomsburg, Pa. Here we found the pastor, J. M. Price, undergoing a serious affliction. He took down with typhoid last September, and was in the hospital for thirteen weeks, requiring a day and night nurse. The typhoid left him and neuritis set in over his body and finally settled in his spine. He is still bedfast at home, just

being able to sit up a few moments a day during our meeting. The Lord has wonderfully undertaken for them financially and otherwise. Our brother has kept sweet in his soul through it all and has been completely submissive to the will of the Lord. The Lord is undoubtedly using his affliction to impress the whole city and community of the reality of holy living. Brother Price has lived for years in Bloomsburg and was saved some years ago and cast his lot with the holiness people and was called as their pastor a few years ago. Two of their young men, Brothers Long and Nichols, have been carrying the burden of supplying the pulpit for their pastor without any charge so that the church has been able to continue the pastor's salary without a break. Could the pastor have been about his duties as he so very greatly desired it of course would have been much better for the revival. However, after much prayer and waiting upon God things began to move heavenward. Conviction settled upon those who attended, many being hindered because of the flu epidemic, and some yielded to God and were saved and sanctified. But on the last Sunday the Lord wonderfully poured out His Spirit. There were about forty at the altar that last day of the feast. After Mrs. Ludwig gave an object sermon to the Sunday school sixteen young people and children and one woman came to the altar. After the morning preaching service seven more sought the Lord, most of them for sanctification. At night seventeen found their way to the mercy seat in three altar services, closing with shouts of victory at about midnight. Some have united with the church, the Sunday school has been increased. We are doing our best in His harvest field to gather in the sheaves. We covet an interest in your prayers."

COMPTON, CALIF.—"Compton church moving on with glorious success. New people attending every Sunday. Dr. McLaughlin, editor Christian Witness, filled the pulpit both morning and evening. We opened a great campaign with H. H. Hooker and J. E. Moore, pastors Los Angeles First church. Four great services including radio program. Shouts of victory came ringing from the congregation and souls came weeping to the altar, praying through to victory. Pray."—W. E. Ellis.

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Specimen of type

Myological Body I. CORINTHIANS. of Charles F. Hall

11 But all these work-
eth that one and the
self-same Spirit, divid-
ing to every man sever-
ally as he will.

12 For as the body is
one, and hath many
members, and all the
members of that one
body, being many, are
one body: so also is
the church.

13 He body of his
flesh, and of his bone,

14 And he will save
the church, as he
his body,

15 To cleanse it
unto himself, a
peculiar people,
zealous of good
works.

16 As the church
is cleansed with
the word, by
water, by the
word,

17 That he may
present himself
to himself, a
glorious church,
not having spot,
or wrinkle, or any
such thing: but
that it should be
holy, without
blemish.

18 That he may
present the church
unto himself, as
a glorious church,
not having spot,
or wrinkle, or any
such thing: but
that it should be
holy, without
blemish.

19 That he may
present the church
unto himself, as
a glorious church,
not having spot,
or wrinkle, or any
such thing: but
that it should be
holy, without
blemish.

20 But now are they
many members, yet but
one body.

21 And the eye cannot
say unto the hand,
I have no need of thee:
nor again the head to
the feet, I have no need
of you.

22 Nay, much more
than members of the

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Abraham sends his servant

GENESIS, XLIV.

to get a wife for Isaac.

is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *will* give it, I pray thee, hear me: ^a I will give thee money for the field; take it of

11. 4. 1940

CHILDREN

CHAP. 23
- Phil. 4. 6. 8

i En 30, 13.
k-Bea 45-12

Jer. 22. 8. 12

Jer. 12, 9-12

* chap 25. 0
chap. 40. 30

of the daughters of the Canaanites,
among whom I dwell:

4 But thou shalt go ^o unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence

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ANNOUNCEMENTS

NOTICE—I am open for engagements for evangelistic services. I believe in the old John Wesley type of religion. You can make your own terms. If interested, please write. Will furnish references. I am an M. E. pastor at present, but am open for calls in the Church of the Nazarene as pastor—C. W. Roth, Marcus Hook, Pa.

NOTICE—I am once more engaged in evangelism, and am making up my slate now for spring and summer. Reference, H. C. Cagle, Superintendent Hamlin District. Write me at 1928 18th St., Lubbock, Texas.—Lon R. Woodrum.

NOTICE—Our address until June 10 will be 1419 W. 6th St., Hastings, Nebr. Anyone desiring our services, please write us there—Kirby and Juanita Fields, Song Evangelists.

SPECIAL REQUEST FOR PRAYER—Let all who are interested in our Nazarene work for Montana pray earnestly for a meeting which began Jan. 25, in Leonard Hotel, 205 Granite St., Butte, Mont. This is a daring undertaking but God is able to give the victory. "Prayer changes things."—H. B. Lewis, Evangelist.

PRAYER IS REQUESTED by a mother for her son who is called to preach and is finding it difficult to make preparation while at the same time supporting a family of seven; a mother in Oklahoma desires prayer for her two boys that they may be reclaimed, and for two daughters that they may be healed; by a daughter in Washington, D. C., for the healing of her mother; by a sister in

Ohio that her husband may be able to find employment; by a brother in Mississippi that he may be healed and helped in the present time of testing; by the pastor at Atlanta, Ind., for their revival meeting which is to begin the latter part of February; by a sister in Louisiana for herself that she may be healed; by a brother in Texas for a railroad man who is saved, but needs prayer for his family.

NOTICE—On account of my wife's illness I have been at home most of the last two months. She has now sufficiently recovered for me to take up evangelistic work again, and I am now rearranging my dates for meetings. I have some open dates in the spring and summer. Persons desiring to correspond with me relative to dates should address me at 1350 Grace Ave., Cincinnati, Ohio.—J. L. Glascock.

A SPECIAL REQUEST comes from a brother in Westminster, Md., that he be remembered in prayer on World Day for Prayer and Fasting Feb. 15, for divine guidance in a choice which he must make soon.

NOTICE—We are in the midst of a home mission campaign with Rev. Judd P. Wear and party in Anthony, Kansas, and would like for all Nazarenes and holiness people in Anthony and near there to attend this meeting and push the battle.—A. F. Balsmeyer, Superintendent Kansas District.

NOTICE—Prescott, Arizona, the mile high town of 7,000 population and a great health resort for lung trouble has a Nazarene church and four-room parsonage, both empty. Want to hear from some preacher that can support himself and family for awhile till he can build up the church. No other holiness work in town. How less than a dozen members left in the church with only four members living in town.—J. O. Eckel, Secretary-Treasurer, Box 746, Prescott, Ariz.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS

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

Georgia	Oct. 16 to 20
Alabama	Oct. 23 to 27
Mississippi	Oct. 30 to Nov. 3
Carolina Virginia	Nov. 6 to 10
Florida	Nov. 13 to 17
Barbados, J. I. Hill to preside	
Trinidad, J. I. Hill to preside	
Central America, R. S. Anderson to preside	
Cape Verde Islands, J. J. Diaz to preside	

J. W. GOODWIN

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

Alberta (Calgary, Alta.)	March 27 to 31
Washington Philadelphia (Lansdale, Pa.)	April 10 to 14
New York (Richmond Hill)	April 17 to 21
New England (Wollaston, Mass.)	April 24 to 28
North Pacific (Seattle, Wash., Central Church)	May 22 to 26
Northwest (Walla Walla, Wash.)	May 29 to June 2
Idaho-Oregon (Nampa, Idaho)	June 5 to 9
Rocky Mountain (Billings, Mont.)	June 27 to 30
Montana-Bash (Moose Jaw, Bash.)	July 4 to 7
North Dakota (Sawyer, N. D.)	July 10 to 14
Central Northwest	Aug. 14 to 18
Iowa (Cedar Rapids, Ia.)	Aug. 21 to 25
Chicago Central (Chicago, Ill.)	Aug. 28 to Sept. 1
Missouri	Sept. 4 to 8

R. T. WILLIAMS

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

Pittsburgh District Assembly	April 24 to 28
Northern California (Porterville)	June 5 to 9
Southern California	June 12 to 16
New Mexico (Clovis)	June 18 to 23
Michigan (Indian Lake, Vicksburg P. O.)	August 7 to 11
Northern Indiana	August 14 to 18
Indianapolis	August 21 to 25
Ohio	Aug. 28 to Sept. 1
Kentucky	Sept. 4 to 8
Tennessee	Sept. 11 to 15

J. B. CHAPMAN

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

British Isles	March 27 to 31
Nebraska (Fairbury)	June 11 to 16
Colorado (Montrose)	June 18 to 23
Kansas	September 3 to 8
Kansas City (Topeka)	September 10 to 15
Western Oklahoma	September 24 to 29
Eastern Oklahoma	October 1 to 5
Arkansas	October 8 to 13
Illinois	October 15 to 20
Hamlin	October 22 to 27
San Antonio	Oct. 29 to Nov. 3
Louisiana	November 5 to 10
Arizona	December 3 to 8

EVANGELISTS' SLATES

T. M. ANDERSON

Wilmore, Ky. (Methodist Church)	Feb. 4 to 17
Seattle, Wash.	Feb. 24 to March 10
Portland, Oregon	March 12 to 24

MACK AND ETHEL ANDERSON

Pocatello, Idaho	Jan. 30 to Feb. 17
Lincoln, Nebr.	Feb. 21 to March 10

ERNEST ARMSTRONG

Oremah, Okla. (Castle Church)	Feb. 7 to 24
Oklmulgee, Okla. (New Church)	Feb. 28 to March 17

JARRETTE E. AYCOCK

Dallas, Texas (First Church)	Jan. 27 to Feb. 10
Denver, Colo. (First Church)	Feb. 13 to 24
Baltimore, Maryland	March 3 to 17

P. P. BELEV

Racine, Wis. (1223 Racine St.)	Feb. 4 to 24
State Line, Ind. (P. O., Olivet, Ill.)	Feb. 25 to March 10

FRED BOISE

Premont, Nebr.	Jan. 20 to Feb. 17
North Platte, Nebr.	Feb. 21 to March 24
Scottsbluff, Nebr.	March 24 to April 28
Wayne, Nebr.	May 5 to 26

MR. AND MRS. R. E. BRIDGWATER

Wellington, Kans.	Jan. 27 to Feb. 10
Liberal, Kans.	March 17 to 31

M. M. RUSSEY

Santa Rosa, Calif.	March 3 to 17
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W. R. CAIN

Portland, Ore.	Jan. 27 to Feb. 10
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JACK AND RUBY CARTER, Song Evangelists

Peniel, Texas	Jan. 20 to Feb. 10
Sherman, Texas	Feb. 11 to 24

FRED T. CARRY

Cumberland, Ky.	Feb. 10 to 24
Burnsides, Ky.	March 10 to 24

F. E. COLE

Millington, Mich.	February
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C. A. CONDON

Columbus, Ohio (Third St. Mission)	Feb. 10 to 24
Danville, Ill. (Nazarene Mission)	March 3 to 17

C. T. CORBETT AND WIFE

Tuttle, N. Dak.	Jan. 27 to Feb. 17
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CLIAS R. COX

Richmond, Va.	Jan. 28 to Feb. 17
Norfolk, Va.	Feb. 20 to March 17

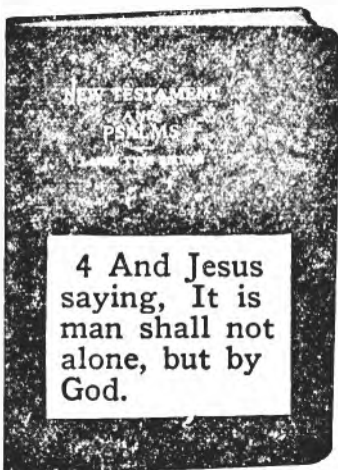
B. D. COX

Stringtown, Ind.	Jan. 27 to Feb. 10
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PROF. C. C. AND MARGARET CRAMMOND

Caro, Mich.	Jan. 24 to Feb. 10
Loneling, Mich. (Potter Park)	Feb. 11 to 24
Lansing, Mich. (Bethel)	Feb. 25 to March 10

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saying, It is
man shall not
alone, but by
God.

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STELLA B. CROOKS

Malden, Mass. Feb. 10 to 24
 Providence, R. I. March 3 to 17
 Springfield, Ill. March 24 to April 7

HARVEY AND MARIE CHRYSLER

Rock Island, Ill. Feb. 3 to 17

RAY DAVIS

Cane, Kans. Feb. 7 to 24

WILLARD B. DAVIS

Bartlesville, Okla. (U. B. Church) Feb. 17 to March 10
 Walla Walla, Wash. March 17 to April 7

J. E. DAVIDSON

Lulu, Mich. Feb. 17 to March 3

H. N. DICKERSON

New Castle, Pa. Jan. 27 to Feb. 10
 Bedford, Ind. Feb. 24 to March 10
 Wilmington, Ind. March 17 to 31

C. M. DUNAWAY

Columbus, Ga. Feb. 1 to 17
 Monacacla, Pa. Feb. 24 to March 10
 Anderson, Ind. March 17 to 31

J. R. EDWARDS AND WIFE

Wellsville, Ohio Feb. 17 to March 3
 Greentown, Ohio March 10 to 24
 Mt. Vernon, Ohio April 4 to 21

EDWARDS EVANGELISTIC LADIES' QUARTET

Peoria, Arizona February

THEO. ELSNER AND WIFE

Alhambra, Calif. Jan. 27 to Feb. 10
 Pasadena, Calif. Feb. 17 to March 10
 Ontario, Calif. March 17 to 31

KIRBY AND JUANITA FIELDS, Song Evangelists

Fremont, Neb. Feb. 10 to Feb. 17
 North Platte, Neb. Feb. 21 to March 24
 Scottsbluff, Neb. March 28 to April 28

DONA FLEMING

Council Bluffs, Iowa Jan. 27 to Feb. 10
 Sioux City, Iowa Feb. 11 to 24
 New Castle, Ind. March 3 to 17
 Hominy, Okla. March 21 to 31
 Holdenville, Okla. April 2 to 14

JOHN FLEMING

Hot Springs, Ark. Feb. 3 to 17
 Gary, Ind. Feb. 26 to March 10
 Detroit, Mich. (First Church) March 17 to 31

C. B. FUGETT

Troy, Ohio Feb. 17 to March 3
 Barborton, Ohio March 5 to 17
 St. Louis, Mo. March 24 to April 7

PAUL AND DORA GEIL

Churubusco, Ind. Feb. 10 to March 3
 Churchville, Ohio March 31 to April 14

R. N. GEORGIUS

Bowdle, S. Dak. Feb. 1 to 15
 Jave, S. Dak. Feb. 15 to March 1

MRS. GUSSEIE MORRIS OILL

Broken Bow, Okla. February

CLARENCE J. HAAS

Haverhill, Mass. (Home) 23 Dudley St. Jan. 30 to Feb. 23
 Livermore Falls, Me. Feb. 24 to March 10

J. C. HAPLEY

Colton, Calif. Jan. 25 to Feb. 25

LEWIS E. HALL

Sawyer, N. Dak. Feb. 1 to 17

LEE L. HAMRIC

Antlers, Okla. Jan. 25 to Feb. 10
 Alva, Okla. Feb. 17 to March 10
 Stamford, Texas March 15 to 31
 Clarendon, Texas April 5 to 21

W. H. HADDIN

Hiawatha, Kans. Feb. 10 to March 3

B. H. HAYNIE

Ringhamton, N. Y. Feb. 10 to 24
 Salem, Ohio March 3 to 17
 Port Arthur, Texas March 17 to 31

A. O. HENRICKS

Venice, Calif. Feb. 4 to 17
 Porterville, Calif. Feb. 20 to March 10

N. J. HEPBURN

Florence, Colo. Feb. 3 to 17

WM. O. AND NORAH HESLOP

Touring Ohio District Jan. 29 to March 1
 Indian Head, Md. March 3 to 17
 Columbus, Ohio (1st church) March 19 to 31

LEE HILL

Searey, Ark. Feb. 17 to March 3
 N. Little Rock, Ark. April 7 to 21

ALLIE AND EMMA IRICK

Delta, Colo. Jan. 28 to Feb. 19
 Home Feb. 11 to 23

Monett, Mo. Feb. 24 to March 10
 Mineral Wells, Texas March 17 to 31
 Sublette, Kans. April 7 to 21

ANDREW JOHNSON

West Frankfort, Ill. Jan. 30 to Feb. 13
 Athens, Ohio Feb. 15 to March 3
 Roundup, Mont. March 10 to 24
 Billings, Mont. March 25 to 30

A. H. JOHNSTON AND WIFE, Song Evangelists

Warren, Ohio Jan. 24 to Feb. 10
 Akron, Ohio Feb. 15 to 25

LUM JONES

Sherman, Texas Feb. 10 to 24

FRANK AND LEHMAN, Song Evangelists

Derry, N. H. Feb. 17 to March 3
 Lincoln Park, N. H. March 5 to 17
 W. Somerville, Mass. March 24 to April 7

JACK LINN AND WIFE

Coronut Grove, Fla. (Box 866) Jan., Feb., March

J. E. LINZA

Elisnore, Mo. Feb. 1 to 17
 St. Louis, Mo. March 4 to 8
 Hector, Ark. March 10 to 24

W. W. LOVELESS

Celina, Ohio (Gen. Del.) Jan. 24 to Feb. 10
 Lancaster, Ohio (Gen. Del.) Feb. 14 to March 3

THEO. AND MINNIE R. LUDWIG

West Chester, Pa. Jan. 23 to Feb. 10
 Everett, Mass. Feb. 14 to March 3
 Lawrence, Mass. March 7 to 24

JIM KNOTT MACKRELL

Hemphill, Texas Jan. 6 to 30
 Silsbee, Texas Feb. 1 to March 1

ERNEST D. MARSH AND RALPH D. SCHURMAN

Buffalo, N. Y. Jan. 24 to Feb. 10
 Barborton, Ohio Feb. 27 to March 17
 Canton, Ohio March 19 to 31

I. C. MATTHEIS

Oakland, Calif. (First Church) Jan. 27 to Feb. 10
 Oakland, Calif. (East Side Church) Feb. 12 to 24
 Vallejo, Calif. Feb. 28 to March 10

J. B. MCBRIDE

Marshfield, Oregon Feb. 10 to 24

L. O. AND BERTHA MILBY

Auburn, Ill. Jan. 27 to Feb. 17
 Bloomington, Ill. (Gen. Del.) March 31 to April 14
 Logansport, Ind. (Gen. Del.) April 21 to May 12

JAB. MILLER

Kalamazoo, Mich. Feb. 10 to 24

W. H. MINOR

Hillidown, Texas Feb. 3 to 17
 Elk City, Okla. Feb. 22 to March 10

WILL, P. AND LILLIE B. NERRY

Portland, Oregon (Sellingwood church) Feb. 10 to 24

AUG. N. NILSON

Deepwater, N. J. (care C. L. Woolson, Penns
 Grove, N. J., R. F. D. 1) Jan. 31 to Feb. 17

EDWARD C. ONY

Newell, W. Va. Feb. 8 to 17
 Syracuse, N. Y. Feb. 24 to March 10

FANNIE PAYNE PARTY

Liberal, Kans. Feb. 6 to March 6

D. M. PEFFLEY

Columbus, Ohio (Sunshine Mission) Feb. 11 to 25

R. G. PURKHISER

Purcell, Mo. Jan. 24 to Feb. 10
 Norwood, Mo. (1st Methodist church) March 7 to 24
 Webb City, Mo. (Tower Light Congregational) March 28 to April 14

B. H. POCKOCK

Hammondsville, Ohio (East Liverpool) March 17 to 31

J. E. AND ADA REDMON

Auburn, Ind. (care R. W. Cornelius, 316 W.
 4th St.) Feb. 8 to 24

LEWIS J. AND EDYTHE RICE

Benton, Ill. Feb. 6 to 24
 Frankfort, Ind. Feb. 26 to March 1
 Richmond, Ind. March 5 to 10

J. A. RONGERS

Portsmouth, Ohio Jan. 27 to Feb. 10
 Derry, N. H. Feb. 17 to March 3

Lincoln Park, N. H. March 4 to 17
 Somerville, Mass. March 24 to April 7
 Terrace, Pa. April 14 to 28

O. HOWARD ROWE

Warren, Ohio Jan. 24 to Feb. 10
 Bellmore, N. Y. Feb. 17 to March 3
 Columbus, Ohio March 10 to 24
 East Liverpool, Ohio March 29 to April 14

MISS MAE RUSSELL, Song Evangelist

Broken Bow, Okla. Feb. 1 to 16
 Searey, Ark. Feb. 17 to March 3

E. D. AND WINNIE SIMPSON, Song Evangelists

Datesville, Ark. Feb. 10 to 24
 Arkansas District Feb. 25 to March 31

BURL SPARKS

New Castle, Pa. Jan. 24 to Feb. 10
 Brownstown, Ind. Feb. 12 to 24
 Baltimore, Md. March 3 to 17
 East Liverpool, Ohio March 24 to April 7

FRED ST. CLAIR

Springfield, N. Y. Jan. 27 to Feb. 17

FRED W. SUFFIELD

Portland, Ore. (6515-67th St., B. E.) Jan. 27 to Feb. 10

GEO. W. SUDBROOK

Milton, Ind. Feb. 8 to 24

D. D. AND MARGUERITE SUTTON

Atlanta, Ga. Jan. 23 to Feb. 10

HOWARD W. SWEETEN

Sebring, Ohio Jan. 29 to Feb. 11
 Blinesville, Ind. Feb. 23 to March 11
 Cleveland, Ohio March 18 to 31

T. L. TERRY

Indianapolis District February
 Bath, Mo. March 3 to 24
 Sabula, Mo. March 31 to April 21

Z. T. THACKER

Ashland, Ohio February

SAMUEL THOMAS AND WIFE

Lawrenceburg, Tenn. Dec. 30 to Feb. 10
 Jeffersonville, Ind. March 10 to April 7

I. N. TOOLE

Reading, Pa. Jan. 27 to Feb. 10
 Chester, W. Va. April 7 to 21

E. E. AND ORA J. TURNER

Mishawaka, Ind. (544 W. 4th St.) Feb. 3 to 17
 Frankfort, Ind. Feb. 26 to March 1
 Farmland, Ind. (Gen. Del.) March 3 to 17

N. B. VANDALL, Song Evangelist

Gettysburg, Ohio Feb. 5 to 24
 Coshington, Ohio Feb. 25 to March 10
 South Bend, Ind. March 17 to 31

HAROLD VOLK

Yampa, Colo. Jan. 25 to Feb. 10

R. W. WELSH

Attica, Ind. Jan. 28 to Feb. 13
 Newon Falls, Ohio Feb. 17 to March 3

MUSICAL WHITES

York, Pa. Jan. 28 to Feb. 17
 Oil City, Pa. Feb. 24 to March 17
 Chicago, Ill. March 24 to 31

EARLE F. WILDE AND WIFE

Moscow, Idaho Feb. 7 to 24
 Fullman, Wash. Feb. 28 to March 17
 Portland, Oregon March 21 to April 7

R. E. WOOD

Jonah, Mich. Feb. 1 to 15

LON R. WOODRUM

Post, Texas (Grassland) March 22 to 31

WANTS

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OUR goal is a subscription list equal to one-half the membership of our denomination. To succeed we must have 40,000 subscribers. The goal can be reached if every church will get the vision and lend a hand. We are asking every pastor to keep this goal before his people and to start at once to raise his local quota of subscriptions equal to one-half of the local church membership. A number of districts already have taken official action urging every church to raise its share. The task will not be impossible if every one does his part. The Chicago Central District is planning for a district-wide campaign during March.

Our first objective will be to place the Herald of Holiness in every Nazarene home, for how can we expect to interest others if we have failed to sell our own people on the value of the church paper. And this brings to mind a suggestion—we don't appeal to our own people to take the paper because of loyalty but because of the help and blessing received, in other words because they cannot afford to be without it. The same thought should prevail in inducing others to subscribe. Instead of asking your friends to subscribe in order to help your church reach its quota, sell them on the value of the Herald of Holiness as a full salvation paper.

In a short time we shall publish the list of churches that report every home receiving the Herald of Holiness. For every church in this list we have a pleasant surprise. Also, we shall publish a list of districts and churches bringing up their quota of subscriptions equal to 50 per cent of their membership.

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"Get Acquainted" subscriptions of four months at 50c are still in force but it should be remembered that these are solely for persons taking the paper for the first time and for those not members of the Church of the Nazarene. Our members are expected to subscribe for six months at 75c or one year at \$1.50. The 50c subscription is a special inducement to non-members.

The Package Plan. Churches wishing to distribute the Herald of Holiness to visitors or in house-to-house visitation may secure ten or more copies for one month at 10c a copy; for instance 10 copies each week would cost \$1.00 a month, 15 copies \$1.50 a month, etc. When a church places an order for 10 or more copies each week for a period of three months or more we furnish free of cost an imprinted sticker bearing an advertisement of the local church. These stickers may be attached to the papers before they are distributed.



DR. H. M. WILEY
Editor



DR. J. B. CHAPMAN
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