

HERALD of HOLINESS

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WHOLE NO. 865

THE ADVANTAGES OF MEDITATION

MEDITATE upon these things," were words spoken with apostolic authority to Timothy, an early bishop of the church. Meditation is the handmaid of prayer. Meditation has been compared to the eye which views our mercies, prayer to the hand which appropriates them. Meditation aids the judgment to ponder, discern and credit the things which are furnished by our reading and hearing. It assists memory to lock up the jewels of divine truth in her treasury. Meditation changes spiritual truth into spiritual nourishment, and helps the renewed soul to increase its power to know the things that are freely given to it of God.

We have read of a famous engineer, who, unaccustomed to regular discipline, was able to accomplish marvelous results. He threw bridges over almost impassable torrents, and pierced the eternal mountains with his viaducts. Sometimes a difficulty brought his work to a pause, and then he was accustomed to shut himself in his room, eat nothing, speak to no one, abandon himself intensely to the contemplation of that on which his heart was set. At the end of two or three days he would come forth serene and calm, walk to the spot, and quietly give orders which seemed the result of superhuman intuition. This was meditation.

Meditation in its nature is partly active and partly passive. In this it differs from reverie which partly resembles it. Reverie is a state in which the soul resigns itself to pure passivity. When the soul is absent and dreaming, it cannot be said to be spiritual meditation, or anything else that is spiritual.

Said a great writer, "It is not the number of books you read, nor the number of sermons you hear, nor the amount of religious conversation you indulge in, that insures your spiritual growth; it is the frequency and the earnestness with which you meditate on these things, till the truth which may be in them becomes your own—this it is that insures spiritual growth."

HERALD OF HOLINESS

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EVANGELICAL PERFECTION

CHRISTIAN perfection is another term often used in describing the state of grace known as entire sanctification or perfect love. As a term it is perhaps as little understood, and more distasteful than any other term used in this connection. It seems to connote a standard of excellence which even those who enjoy the experience never claim for it. The term "perfection," therefore, when used in this connection should always be accompanied by its guardian adjective such as "Christian" or "evangelical" perfection. When so used, and understood it is a gracious experience and a scriptural term, and if any use it against us in a satirical manner, we must bear it in the reproach of Christ.

I. *Christian perfection is an evangelical as opposed to a legal perfection.* The law made nothing perfect, because it was weak through the flesh; but the bringing in of a better hope did, by the which we are sanctified through Jesus Christ and enabled to draw near to God. The term Christian perfection therefore, is a perfection of grace in which Jesus Christ brings His people to completion or perfection under the present economy. The term "sinless perfection" was a term which Mr. Wesley never used because of its ambiguity. Those who are justified are "saved from their sins;" those who are sanctified are "cleansed from all sin;" but those who are thus justified and sanctified still belong to a race which is under the doom of original sin and will bear the consequences of this sin to the end. But it is, nevertheless, a proper term because it marks a completion or finality in Christian experience in relation to the sin question. (1) It is a proper term because the "righteousness of God" is unto all, and upon all that believe, as a forensic act; and correlative with this, sin is purged from the soul and the perfect love of God shed abroad in the heart by the Holy Ghost which is given to us. This is a perfected or completed act, though the love shed abroad in the heart by this act is capable of eternal increase. (2) It is a proper term, because we are conformed to the image of His Son—we are made sons of God by a completed act, and as sons may be purged from all spiritual disease, and as a result brought to a gracious or evangelical spiritual perfection. And yet this treasure is still in earthen vessels and infirmities which belong

to us, a race of fallen beings, still attach to us in the racial sense.

II. *Christian perfection is a relative term.* Those who use the term "perfection" are charged with lowering the meaning of the term in order to make it conform to the experience of those who profess the blessing. That it is a "lowering" of the meaning of the term we deny; but that it is an "accommodation" of the term we freely admit, an accommodation that bears the impress of the condescension and lovingkindness of God. It is a term which when viewed in relation to the absolute perfection of God, may never be reached, either in this life or the life to come; but viewed in relation to the present economy of grace it marks a finality in the deliverance of our spiritual nature from the defilement of sin.

When the apostle John viewed the glories of the world to come, he mentioned among other blessings, that there should be no more curse. In that bright world, all the consequences of sin will be removed, as they cannot be removed here. But sin itself, must be removed here, or the soul can never experience the deliverance from the consequences of sin in the heavenly world above. Christian perfection, therefore, consists in the removal of sin from the spiritual nature here; the consequences of sin in the race will not be removed until the glorification of the body. It is therefore a relative perfection, in which we rejoice in spiritual redemption, but still groan in our bodies waiting for the deliverance of the creature, and final redemption of the body.

If some still maintain that we lower the standard of perfection, we affirm that the term "accommodate" is more applicable, and that it is a proper term in that it represents a perfection of the spiritual nature of man, through grace delivering him from all sin; but that this redeemed and perfected spirit dwells in a body which is a member of a sinful race and compassed about with infirmity. Man in this life apart from grace is a "ruined soul in a ruined body"; His spirit may be lifted from darkness to light, and be perfected, while his body ever remains the "same muddy vesture of decay" that it was before the redemption of his spirit. As a result the spirit is still beclouded with weakness, the soul is under the influence of material things, and the body on its way to dissolution.

III. *Christian perfection is a probationary perfection.* It is a state which is always under ethical law and which must be guarded by watchfulness and maintained by divine grace. While we remain in this world, however deep our devotion, or fervent our religious life, there will still be the sources of danger within us. In our nature, and as essential elements of it, there are appetites, affections and passions which belong to the nature of man as such, and without which he would be unfitted for his present state of existence. While these things are innocent in themselves, they are simply un-

reasoning impulses, over which there must be kept a constant watchfulness, controlling them by reason, by conscience and by divine grace.

This is brought out clearly in the first temptation. When the woman "saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise," the appeal was skillfully made to elements of her nature that were not depraved but fresh from the hand of God. The desire for pleasant food is not sinful in itself, neither is the artistic taste which delights in beautiful form and color. Neither can we condemn the desire for intellectual development and the acquisition of knowledge. These are original instincts and appetites which are essential to human nature as such, and if they had not existed before the fall of man, Satan would have had no power of temptation. To argue, therefore, that Christian perfection will destroy or eradicate essential elements of human nature, or that a man or woman may not enjoy Christian perfection while these instincts remain, is to misapprehend entirely the nature of this experience and to be wise above what is written. What Christian perfection does is to give grace to regulate all the instincts of the soul or body and bring them all in subjection to the higher laws of human nature.

IV. *Christian perfection is a mediated perfection.* It is wrought in answer to simple faith in the blood of Jesus and is not only received in answer to faith, but is likewise maintained by simple faith in the atoning work of Jesus Christ. It is wrought by the agency of the Holy Spirit through the truth, and is maintained by the constant abiding presence of the Spirit. "The mediatory intercession," says one, "is never so urgently needed as for those who have so priceless a treasure in earthen vessels; the higher the grace and the more finished the sanctity, the more alien it is from the surrounding world, the more hateful to the tempter, and the more grace does it require for its guard. Our Lord's rehearsal of His abiding intercession tells us of this: *"I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil."*

DEBT CAMPAIGN THIS MONTH

Our readers will have noticed in the last two issues of the paper, statements relative to the campaign to pay off the General Church Debt. This matter was ably presented by Dr. Williams at the General Assembly and almost \$40,000 subscribed by individuals, the balance being covered by subscriptions from the districts. The month of November was set as the time for the presentation of this matter to the various churches, and November 25 set as the date for the great offering.

A statement concerning the General Church Debt and suggestion as to the best methods of presenting it to the churches may be found in the HERALD OF

HOLINESS for October 25. Dr. Goodwin also has an article on "Our Debt" in the same issue of the paper, and articles from Dr. Reynolds and Dr. Chapman are to follow these. The articles should be read carefully and thoughtfully. Let every pastor call the attention of his people to these articles and to a prayerful consideration of the needs at this time.

In the address of the General Superintendents at Columbus, Ohio, the General Church Debt was characterized as "the only dark shadow that lies across the pathway of the church." We are called to "walk in the light." Let every true Nazarene rally at this time and help remove the obstacle that would serve to cast a shadow across the pathway of the triumphant march of the Church of the Nazarene.

STABILIZING THE SUBSCRIPTION LIST

While we are giving attention to clearing up the past indebtedness and freeing the Church of the Nazarene from some of the impediments to progress, it may be well to call attention to another and increasing need—that of stabilizing the subscription list of the HERALD OF HOLINESS. Our official organ, aside from the direct influence of its contributed articles, has an indirect influence of binding together the various elements of our organization. It is like the nervous system of the human body, making possible the proper functioning of the several organs. The payment of the General Church Debt will remove much that has been clogging our system as a church. Why not during this campaign also begin work on the subscription list of the HERALD OF HOLINESS? We should have a permanent list of at least 25,000 subscribers.

MILLION TESTAMENTS FOR CHINA CAMPAIGN

George T. B. Davis of the Bible House in China sends us an interesting bulletin which we wish might be printed in full but this is impossible at this time. We were greatly impressed however, with the great desire which has sprung up in China for a knowledge of the Word of God. Great success is attending the nation-wide distribution of New Testaments in connection with the Million Testaments for China Campaign. Over 600,000 of the life-giving Books have been sent to missionaries, pastors, and other workers for wise and careful distribution. This great victory has been wrought by a great volume of prayer on the part of God's children in many lands, and has been characterized as "a huge seed-sowing time." The Word will not return void, though it must be watered by our prayers and tears. The Word is the best kind of literature to put into the hands of inquirers, whether in China or America.

OCTOBER GLEANINGS

By General Superintendent Chapman

The following testimonial to healing recently appeared in the official organ of "The Gideons," an organization of Christian traveling men. The testimony was sent in by the Wilson Evangelistic Party:

While holding a tent meeting at Wenatchee, Wash., a stranger came in and took a seat near the front. After the song service, an opportunity was given for testimony and this stranger arose and gave one of the most remarkable testimonies I have ever heard. I will give it as near in his words as I can remember.

He said, I was dying from a cancer on my face. It had eaten out almost one cheek and through into one nostril. I went into a hotel and rented a room, expecting to die there. I found a book lying on a stand and I noticed on the cover of the book, these words, "This book placed in this hotel by the Gideons, the property of The Gideons." I opened it and it opened to James 5:14, 15, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." On running references I found many places in the Bible where it spoke of the sick being healed. Then I prayed and said, "Lord, you know that I am an old Irish Catholic and never was allowed to read the Bible, but if you will heal me as you did in Bible times I will give you my life." This man's healing was perfect, not even a scar being left on his face. And his testimony was with power as one having authority.

Speaking of religious temperature, we think it is worth observing that people are not necessarily dead because they are cold; usually they are cold because they are dead. And speaking of *temperature* versus *temper*, there can be no escape from Bud Robinson's conclusion that it is better to be cold and sweet than hot and sour.

I don't think there is any immediate danger of the Nazarenes departing from the essentials of orthodox faith. The greatest danger I see is that our people will bicker and play with trifles and assume the judgment seat regarding one another and make mountains out of molehills and exalt personal opinions and prejudices to the place of principles and fail in the glorious program of God because of failure to co-operate. What others say or think about the people of God has never had a great deal to do with either the success or failure of the Church, but what they have done and said among themselves has had everything to do with such matters. The fact is that a man can be a *good* man and yet be a very *small* man, and while it is not always a sin to be little, it certainly is disagreeable for those who must live with us and work with us.

Evangelist C. W. Ruth calls our attention to the fact that praise is to be *volitional* as well as *spontaneous*, for the psalmist said, "I will bless the Lord at all times." Perhaps we would have more spontaneous praise if we had more volitional praise. But there are

not a great many people who have the courage to praise God just on general principles. Of course we all think we would shout, "If the Lord put it on us," but we are careful to maintain such silence and to assume such decided "self-control" as to make it reasonably certain that God will not put the shout upon us. Shallow shouting is not as good as deeply felt emotion—certainly not; but even at that shallow shouting is every bit as good as deep deadness, and there are so few who "put on a shout" that it is scarcely necessary for us to take special pains to reprove them. And while an empty wagon does frequently make considerable rattle and noise, a loaded wagon does not make less noise for the speed it gains—it is its comparative "stillness" which makes it quiet.

The time is ripe for an "out-reaching" revival in our churches everywhere. We have had about all the "inside" revivals we can afford. We have gathered more grace for ourselves and have deepened our own spirituality and have ourselves become established to such an extent that there is need everywhere for a practical demonstration of the objective value of it all. And we are not speaking lightly or in derision. We do not even suggest that the period of "settling" through which we have been passing was not necessary. But we are convinced that the time is upon us when we should see revivals that would reach "outsiders," and when tons of new material should be brought and placed in our temple. We have the true apostolic doctrine, we are unhampered by private notions of the incidentals of Christian life and service, there is not a modernistic preacher or an evolutionary member among us, we are tied on to the essentials of the past with cables of steel, but we are not bound to the passing methods of the past in any way at all. God has raised us up and wrought us out that we might be the instrument through which He may bring on a tremendous and far-reaching revival. And the local place for this revival is our own meeting house. Big mass movements and big union revivals do not meet the need. The revival must have quality as well as quantity and the call is for us to pray down old-time conviction and gather the people into our churches and pray them through at the altar and lead them into the grace and experience of holiness.

We hear so much about the Church being *antiquated*, and there are so many suggestions to the effect that if the Church would do away with creed and "tests of membership," and specialize on universal brotherhood and service the people will flock to it that we think it fit to say that facts do not approve such propaganda. The Unitarian church has no creed, exacts no standard as to conduct and specializes on the universal fatherhood of God and the universal brotherhood of man and on service, and yet the Unitarian churches are the emptiest in the land.

WRITE THE VISION: MAKE IT PLAIN

By General Superintendent Goodwin

IN BUILDING this Nazarene movement we have found many difficulties. Very naturally the world has not been in close sympathy, and a formal religion has not been very enthusiastic in our support; but in spite of the world, the flesh and the devil, we have been able to succeed.

In the last twenty-two years we have added about 70,000 net gain to our membership. But all this gain has been a great problem. Hundreds of new church buildings have been provided, and hundreds of thousands of dollars have gone into our schools and colleges. All this provided, while we have been carrying on the running expenses of the movement. As Dr. Bresee once said, "It is hard to build the wagon and carry the load at the same time and make progress."

However, this has been done with marked success on every line. We have already become a great people. We are no longer small, and the movement can no longer be set aside. Our Publishing Interests have become a great success and are steadily growing in favor. We have hundreds of beautiful church buildings. Our colleges are becoming better established every year. We may rejoice along many lines.

And yet there is left one matter which will greatly hinder us unless our people come up to the help of the Lord at once. This Capital Fund Debt is hanging like a great stone about our neck. We have undertaken to pay it off this fall. The General Assembly was enthusiastic in the effort. Now it remains for each individual Nazarene to do his best at the call of the General Assembly. The time has been set November 25, when this money must be all raised in cash or good notes bearing interest. Shall we succeed or fail? To fail, will mean that no more aggressive steps can be taken in the General Interests, along foreign missionary lines. When we want to move forward and undertake some needed enterprise on the field, then we are reminded that this debt must be paid first before we can undertake aggressive plans. Delay is dangerous and eating up the funds with interest. We must awake and lay down the \$100,000 to supply this great demand.

It cannot be that any loyal Nazarene will fail to do his best at this time. For with this old debt paid we shall have another problem solved, and be on the highway to greater victories at home and on the foreign fields.

I have anticipated what it will mean to get this "millstone" from our necks, and feel, once again, free from this crushing load. I have pledged myself a shout of victory which will sound loud and long in

every Nazarene camp. But I fear our people are not awake fully to the needs of the hour.

For a long time a strange fear has been settling down over my thinking. We are living in a selfish, self-centered age of pleasure, self-ease and comforts, even luxuries are almost universal. We can hardly endure privations of any kind. Home expenses have increased and there seems no way to get them back to the old standards.

Then I must remember the days of old, when God had given prosperity to His ancient people Israel. I note how this very prosperity was such a disappointment to God. Notice the charge against the Church. "Ephraim is an empty vine, and bringeth forth fruit unto himself." It was not that there was *no* fruit, but this fruit—prosperity, divine gifts, abundance—was consumed upon themselves, instead of providing for the needs in the divine plan. Then I have wondered if our Lord is always pleased with our better homes, clothes, automobiles, and our luxuries, when we forget the heathen, and a lost and dying world. And thus I am fearful in the midst of this ease-loving age that we may fail God in His great plan to get this gospel to the ends of the earth. What an awful thing if we should fail with the end of the world upon us.

I have watched with great interest the growth of this movement for over twenty-five years and have done what little I could to help as opportunity has opened to me. I have been pleased, astonished and gratified, and yet there is so much land to be possessed. I am fearful that we shall settle down in our victories like Israel of old and not possess our inheritance as a movement. I have been so fearful that we would become weary of the constant battle and draw back into easy places when, in fact, of all times this is the time for heroism, courage, sacrifice and more toil. Pioneers, heroes, mighty men of valor for home and foreign lands, are greatly needed. How we need men of vision to make money and save money to provide means to carry forward the work. We must come up to the help of the Lord against the mighty in this time of need.

Open our eyes, thou Sun of life and gladness,

That we may see that glorious world of Thine!

It shines for us in vain, while drooping sadness

Enfolds us like a mist; come, Power benign,

Touch our chilled hearts with vernal smile,

Our wintry course do Thou beguile,

Nor by the wayside ruins let us mourn,

Who have the eternal towers for our appointed

bourn.

—J. KEBLE.

THE CHURCH OF THE NAZARENE

Will It Succeed?

By GENERAL SUPERINTENDENT CHAPMAN

WE ARE frequently confronted with the saying, "History repeats itself," and the words are spoken with a resignation which we think is reprehensible. History does indeed repeat itself, but only because the recipients of a former generation's work prove themselves dull learners and profligate spenders.

"But," says one, "all churches start as spiritual revivals and run well for a while and then they backslide." In the first place, the saying itself is too broad. Perhaps most churches did start as spiritual revivals, but many of them started as factions and as followings of men who were drunken on personal ambition. The pedigree of all denominations is not honorable.

But it is a fact that many churches and movements do become less spiritual after a time and do lose sight of their original purpose and mission. But we think it is only half the truth to imply that they all compromised with sin and the world and died on that account. In reality, about half of them did that, and the other half isolated themselves and died for want of a field. In other words, half of the spiritual movements in the Christian Church die because they dissipate their force and the other half die because they lose their field. Perhaps the reason we think that only those who lose the force go astray is because they alone are left to tell the story—the others perish entirely from the earth.

But the situation is not simple as those who would warn us only against compromise would seem to suggest. There is a rock as well as a whirlpool, and we must steer our boat between them. If we compromise the principles of righteousness to win the favors of men, when we have won their favors we have no power to rescue them. On the other hand, if we separate ourselves from contact with men by emphasizing incidentals, our salt will be useless on account of having no contact with the meat it was intended to preserve.

But will not the Church of the Nazarene lose its force, as many other movements have done, and will it not finally become simply an ecclesiasticism with a noble pedigree, but with no revival fire and no power with God and men? We assert that we do not believe it will thus drift, and our faith that it will not is based upon considerations and comparisons.

Personally, we were never connected with a Methodist church. We say this as an apology for what we are now about to say, and that is, we believe that John Wesley was the most apostolic preacher that has lived since Paul and that the early Methodists were the most apostolic people that have lived since the

first century of the Christian era. Their beginning was honorable and their early success remarkable. But the Methodist Church as a whole cannot now be considered a strong factor in the spreading of holiness after the Wesleyan interpretation. They have held the field in a remarkable manner. Their loss has been a loss of force.

We do not believe the Church of the Nazarene will lose its force in the manner described, and we base our conclusions upon the following considerations: First, the early Methodist movement made the seeking of holiness the normal experience and the obtaining of it a supernormal experience. This, we think was a mistake, and the Church of the Nazarene has corrected it in its program, for it has made the experience what Paul made it—the normal experience which every believer should possess. The hymnology of early Methodism had very much to commend it, but it was rather the language of longing than that of realization. The characteristic hymnology of the Nazarene movement uses the language of victory.

Now the early Methodist program left the Christian in a suspended relation which in the nature of things he could not long maintain. And since the experience, and not merely the doctrine of holiness, is the means of establishment, in the course of time the multitudes who were brought under Methodist influence drifted from the seeking attitude to that of indifference and even to that of opposition. This is but a solemn comment upon the truth of the Wesleyan conception of the independability of the unsanctified heart and proves the need of the grace of holiness which Wesley was so zealous to preach.

In the second place, the early Methodists attempted to propagate the work of holiness through the instrumentality of a ministry, many members of which did not even profess the experience they were attempting to represent to others. The ritual used at ordination proposed the following questions and answers: Q. Have you faith in God? A. I have. Q. Do you expect to be made perfect in love in this life? A. I do. Q. Are you groaning after it? A. I am. And just here the preacher was left. The suggestion was that normally a preacher would not be in the experience of entire sanctification at the time he was ordained to preach this gracious truth to others.

But preachers could not maintain that suspended position represented by groaning after holiness and while a few groaned on until they obtained it, the majority groaned but lightly, then ceased to groan and—wonder and horror—some drifted into indiffer-

ence and some into opposition to the precious truth which Methodism was especially called to preserve and promote.

Taking lessons from the failure of others, the Church of the Nazarene requires that every candidate for the ministry, even before he is licensed to preach, must be able to testify to the experience of perfect love, and each year when the minister gives his report before his District Assembly he must give a clear, definite testimony to the possession of this grace. No talent or position can excuse him. If he loses this testimony, he must surrender his credentials. And we believe the correction of these two mistakes assures the Church of the Nazarene against apostasy and heterodoxy as no other measures could do.

But some other churches and movements that have sprung up since Wesley's day, most of them more or less related to the Wesleyan movement, have maintained their purity and orthodoxy, but have sounded the changes on incidentals and laid such emphasis on certain points of a legalistic nature that they have never secured a hearing and have died or are now dying for want of a field from which to gather matriculates to continue the work. Usually the leaders of these movements justify the barrenness of their efforts by claiming superior soundness and by saying that there are indeed few who will take the true, straight way.

But the fact is, whatever the cause, such movements are not and cannot be strong and successful factors in the propagation of the work of holiness. And there remains the question, "Can it be done?" Can a movement retain its force as a spiritual revival and yet gain the field of opportunity? The Church of the Nazarene was founded upon the belief that this can be done, and its position has brought it criticism from both sides. Those who observe rigidity on certain principles call it narrow, and those who see its liberality on legalism call it broad. One side says it is egotistical and the other says it compromises. But all will have to answer to the fact that in head and body—in ministry and laity—the Church of the Nazarene is unblemished by modernism and by any tinge of compromise on the doctrine and testimony of holiness, and by the somewhat opposing fact that it is having most remarkable success in gathering in the people and promoting its program everywhere. It is accounted by Dr. Carroll in the *Christian Herald* as one of the fastest growing Protestant churches—a fact which he accounts for on the ground of its devotion to evangelism—and the records show that a new church building is finished for practically every day in the year among the Nazarenes.

Will the Church of the Nazarene compromise and lose its force? We do not think it will because it has adopted the fullest guaranties it can against this calamity by preaching holiness as the normal experience of Christians, in the true Bible way, and by requiring that its ministers shall all have a testimony to the

experience. Will it lose its field and become a mere fossil, as so many holiness bodies have done and are doing? We do not believe it will, because it positively refuses, and has from its incipency, to endorse movements of legalistic nature and to exalt incidentals to the position of fundamentals, and to make reforms a substitute and complement of its program of evangelism and education.

Of course no one can look into the future and say of certainty what another generation will do, but the tendencies of the Church of the Nazarene have for twenty years run in rather certain directions. Every bid that popularity has made for the compromise of essential matters has been refused without consideration, and every attempt to inject legalistic forms and incidental and personal interpretations has been emphatically refused.

There is of course in every body no room which is quite so large as the room for improvement. But our conviction is clear that if one is concerned with the question of promoting scriptural holiness, there is no place just now where the investment of his life makes better promise of returns than in the Church of the Nazarene.

WHO IS TO BLAME?

By REV. D. RAND PIERCE

"Can we have a real old-time revival in these days?" is becoming a mooted question generally. I ask you, Has God changed? Has He abrogated a single one of His promises? Has the Holy Ghost become discouraged and gone back to heaven? Has the scarlet thread of atoning blood, that runs unbroken down the whole Bible history from Genesis to Revelation; and then on down through the days of Luther, Fox and Wesley; Finney, Moody, Fowler and Bresee, been severed? *I think not!* Brethren, I fear the fault is on the side of the human. Let me ask, Who are walking the aisles, today, exhorting souls with tears in their eyes, as they did in the days of early Methodism, and in the holiness movement within the memory of some who read these pages? Who spend nights in prayer, as the earlier holiness people frequently did?

How many of the members of our churches have some special time set apart for waiting on God daily? Who have a burning desire to see sinners saved and believers sanctified? A desire that so swallows them up that they care for neither food nor sleep scarcely?

It has been said that "God will come anywhere He is wanted badly enough." Is He just as *able* and *anxious* to come as ever? Who would dare question it? Then why does He not come? Simply because He is not wanted whole-heartedly. "When ye shall seek me and search for me, with all your heart, I will be found of you," is God's answer to these questions. Oh, for a greater passion for souls in our ranks; for more of the spirit of importunity in prayer; for that faith which will surmount every obstacle and cry, "*It shall be done!*"

TAKE YE AWAY THE STONE

By General Superintendent Reynolds



REVIVALS of pure and undefiled religion are the results of co-operation of the human with the divine, of man with God. God is always willing, and abundantly able to bring about such a revival, but frequently there are obstacles in the way, or such conditions existing that prevent God from performing the miracles of grace, either for the individual or community. Such obstacles or hindrances as can be, must be removed by man or by human efforts. Especially is this true when, as frequently is the case, these obstacles have been placed in the way by human agencies, or such circumstances have been allowed to develop as are positively in the way of the desired revival of Bible salvation.

When Jesus was about to perform the miracle of raising Lazarus (who had been dead four days) from death and the grave, there was a great obstacle in the way. "A stone" lay upon the cave, or grave. Judging from the size of some of the stones the writer saw when visiting some of these tombs in Palestine, it was a stone of sufficient size as to require the effort, or co-operation, of a number of persons to place the stone there. The great stone was there; it was in the way, for the stone was directly between Jesus and the dead body of His much loved and wept over Lazarus. A stone was in the way. Perhaps if, as some scientists claim, stones grow, then that particular rock, or piece of a rock might have been a considerable time growing. However, it was there. Someone had either put it there or allowed others to place it there. No matter who, or how it got there, it was the result of human co-operation.

It was true, Jesus could have removed the stone, or He could have commanded, and angels would have taken away the stone, as they did later when Jesus himself rose from the grave. But Jesus, the God-man that He was, did not do what man could do, but commanded, "Take ye away the stone." It was placed there by human co-operation and could be removed by human co-operation.

Therefore Jesus said, "Take ye away the stone." Yes, Jesus could have removed the stone, but it was and is not in His divine plan to do that which man can do, but reserves His divine power to do what God only can do. "Take ye away the stone." That particular stone, for it was the obstacle in the way of a great miracle, the bringing to life of him that was dead. And they took away "the stone." They, plural, more than one. How many more we do not know, but "they" proving beyond doubt that they co-operated, and soon the obstruction, the hindrance, that which was in the way, that which was between Christ and him upon whom Christ was to perform the miracle was "taken away." As soon as they co-operated and the obstacle was removed, Jesus at once spoke the dead to life.

This same resurrected Lazarus did much to continue the great revival in that day by being a living witness to Jesus and His divine power. The stone that the seventy-five thousand Nazarenes are to remove by November 25, 1928, is the "General Debt." This is one stone that grew. It is in the way of the great revival God is waiting to give us.

This debt-stone is between Jesus and the multiplied thousands now dead in trespasses and sins. Jesus is waiting to raise them to spiritual life, that they like the resurrected Lazarus may witness to Jesus. But Jesus says to us Nazarenes, "Take ye away the debt-stone." The "ye" plural, it's to be done! And co-operation will do it. "And they took away the stone." They did not question how it got there; who put it there; or how long it had been there. But they did obey! They did co-operate! They removed the stone! Then Jesus spake him that was dead to life and a great revival went on. Now Jesus speaks to us! If now we will co-operate—and we will, then now the debt-stone will be removed! And as ever and always, Jesus will manifest His divine power and the long prayed for and desired revival will come.

Yes, fellow-Nazarenes, let's co-operate! Let's remove the debt-stone, not for our sakes only, but as Jesus said, "Because of the people which stand by." Or, for others also.

FROM GENERAL SUPERINTENDENT WILLIAMS



ONE of the most successful revival meetings I have been engaged in for many years has just closed at Olivet with the local church and the college. I found upon arrival in Olivet a splendid student body, one of the best from the standpoint of personnel I have seen in our church. They have this year the largest enrollment they have had for a number

of years and the quality of the student body is very gratifying, for they seem to be there almost everyone with a high purpose. The school does not have the appearance of a student body who have been sent away against their own will to be reformed. My contact with Olivet those ten days has been very pleasing to me in another respect, namely, that the faculty and institution are endeavoring sincerely to hold and advocate the high standards and ideals held sacred in the hearts of our people. As long as the schools are loyal to our principles and stand for the ideals for which the church was founded, our future is assured. I find this situation in Olivet as I do in the other institutions of our church.

God was present in the meeting from the first service to the last. The meeting was normal in every way. There was always the undercurrent of deep concern, burden, prayer and passion for lost souls. The students, faculty and the community seemed to desire the old-time power and fire and victory that characterize the preaching of true holiness.

The last two or three days of the meeting were glorious indeed. There were always seekers in the altar at every invitation, but at the close of the meeting, including the last three or four days, the altar was packed with hungry, weeping men and women, boys and girls finding God in regeneration or holiness.

President Willingham has proved himself a real leader and a success in school work as he has been in the ministry and in the handling of finances. He is one of our very finest and most efficient men and under his leadership God is graciously blessing Olivet College. Brother Willingham is deepening and ripening in Christian experience and devotion to God and the high ideals of Bible holiness. It was a joy to spend the time in his home with himself and his family.

Rev. E. O. Chalfant, District Superintendent, was present throughout the meeting. Those who know Brother Chalfant know the value of this man in any kind of battle for the church and for God. Brother Chalfant is one of our outstanding District Superintendents, a great leader, a great soldier and worker

for God and the church. He and his wife, like Brother Willingham and his wife, are great assets to our movement.

The meeting was directly under the auspices of Rev. J. E. Williams, pastor of the local Church of the Nazarene at Olivet, and the Olivet local church. Brother Williams has been pastor at Olivet several years and has demonstrated his ability as a leader and success in the Church of the Nazarene. He is one of our outstanding pastors and will make good anywhere in the movement he might be placed. He preaches a great gospel, carries a burden for souls, is a good mixer and believes in and stands for the entire program of the entire church. It is this type of men we must depend upon for our success in the future; men who are not localized in their visions; men who are not selfish in their ministry, but men who believe in the movement and are part of the movement and willing to give themselves for the movement. The members of the local church and community were all faithful in attendance. We had the finest crowds I have ever seen at Olivet. The community attended faithfully. People were there from Georgetown, Danville and other parts of Illinois and Indiana. It was indeed a joy to meet our good friends from many places in the Central West.

Thank God for these centers of fire and for these institutions that are training men and women for the future. We must have leaders and we must make our own leaders. This fact is obvious. Let the people pray for our schools, for our churches, working and believing for great revivals throughout the connection. We were born in a revival atmosphere and we must continue to live in such an atmosphere if we hope to live at all.

Yours for Christ and the Church,

R. T. WILLIAMS.

A blessed thing it is for any man or woman to have a friend: one human soul whom we can trust utterly; who knows the best and the worst of us, and who loves us, in spite of all our faults; who will speak the honest truth to us, while the world flatters us to our face, and laughs at us behind our back; who will give us counsel and reproof in the day of prosperity and self-conceit; but who cheer us in the day of difficulty and sorrow, when the world leaves us alone to fight our own battle as we can.—CHARLES KINGSLEY.

If we stand in the openings of the present moment, with all the length and breadth of our faculties unselfishly adjusted to what it reveals, we are in the best condition to receive what God is already ready to communicate.—THOMAS C. UPHAM.

Cast thy burdens upon the Lord—hand it over, heave it upon Him—and He shall sustain thee; shall bear both, if thou trust Him with both, thee and thy burden; He shall never suffer the righteous to be moved.—ROBERT LEIGHTON.

THE DOCTRINE OF ENTIRE SANCTIFICATION

By Rev. T. M. Anderson

The very God of peace sanctify you wholly (I Thess. 5:23).

WE ARE now to consider the entire sanctification of the soul. The apostle tells us that the whole spirit, soul and body are sanctified, and then preserved blameless unto the coming of our Lord Jesus Christ. The soul of man is that in man which shall live forever. It is the immortal part which shall continue to exist, whether in heaven or in hell. Now sin is a matter concerning the soul. Sin is not in the body. The body is only the servant and residence of the soul. Sin is in the soul. No amount of external washings can possibly wash the stain of sin from the heart or soul of man. Therefore sanctification must be a work of God so thorough in its cleansing as to reach the very seat of sin which is the soul of man.

Now the soul is the seat of the will. It is the place where our volitional powers reside. Sin has defiled the soul and consequently has defiled the will, and that to such an extent that man wills to sin, hence is held responsible before God for his guilt and law-breaking. But man not only wills to sin in acts but he is willing to remain in a state of unrighteousness because, to so continue, he can indulge his sinful appetites and desires. Now sanctification reaches this state of the will and releases it from the bondage of sin. The will is not the seat of depravity, for depravity is in the soul. But depravity in the soul controls the will to a very large extent. It has snared the will and holds it obedient to its cravings and lusts. Sanctification so cleanses the soul that the will is free to do the will of God in all holy living without having any battle with inborn depravity in the soul. A sanctified soul has no strain or conflict when confronted with the will of God. Sanctification has removed the carnal mind which is enmity against God. This results in a sanctified soul being happy and obedient to the will of God, no matter what that will is. To know that it is the will of God is all that sanctified persons desire to know. They gladly suffer, or sacrifice and labor, counting it a high privilege to be counted worthy to perform service in His name.

The struggle that some professors of holiness have to perfectly conform to the revealed will of God shows that they are not free from carnality and selfishness. To try to argue the case with God and be let off in order to escape the pain and privation is carnal. One may feel his unworthiness and limitations, but never an unwillingness. Sanctification results in the sanctified laying their possessions, their children, and their own bodies and talents before God, permitting Him to do as He will with them. It raises no protest, no matter what God does. With a faith that rests in His love and wisdom the sanctified say, "Thy will be

done." These do not sing "perfect submission, all is at rest." It is not submission. The sanctified will does not submit to the will of God. It is acquiescent to the will of God. The man who loves his wife does not need a threat of imprisonment to furnish him with a reason for supporting her. His pure love results in that. One who loves God with holy love needs nothing to coerce his will to serve Him; love that is sinless, resident in a sinless soul, does this gladly. The stubbornness and stinginess and littleness so evident among the believers are proof of carnality. They are shut up in their own hearts and are not willing to sacrifice themselves on the altar of God. When the soul is sanctified wholly the will passes under the dominion of the Holy Ghost. Sin no longer causes a conflict with God's perfect law. Such delight to do His will.

Again, the soul is the seat of the affections of man. It is true that the affections of the race have been debased by the fall. Man does not love the spiritual and the pure; mankind love the mere temporal and material things of earth; and love their own kind with selfish and depraved affections. Sanctification purifies the love streams that issue from the heart of man. It raises his affections to a high and holy level. Man loves God with a strong affection that becomes worshipful and devoted to the service of God. A sanctified soul is so opened to God that He is given pre-eminence in the affections over all persons and things and self. A holy man loves God supremely; far more than he loves his own life, or his blood relations, or his own wife and children. Sanctification of the soul results in a new self that is pure as God is pure and wills as God wills, and loves as God loves. Out of this new and purified self the sanctified soul loves the brethren. Such a one loves others as he loves himself. A pure affection is never critical or suspicious of others. It never magnifies others' faults and failings. It covers with the mantle of charity a multitude of sins. It loves until it lays down its life for the brethren. It loves its enemies with pity and compassion. A sanctified soul has nothing in its nature but pure love.

Again, the sanctification of the soul results in pure desires. The soul is the seat of the desires. A desire may be for something to gratify the mental or physical, yet it springs from the soul. The body is only the servant of the soul; it is a medium through which the cravings of the soul are often satisfied.

Sanctification of the soul removes all sordid passions and lusts. All desires for world honor or fame are destroyed. All pride and ambition for self-gratification are destroyed. All covetous and sensual desires are removed. The desire for power, and place, and prestige is eradicated. Such desires that for ambitious reasons would sacrifice persons and principles,

and sacred things to gain its end are killed. There is not within the confines of the sanctified soul a single desire, that to gratify it, would bring conflict with the law of God. A sanctified soul is so free from evil desire that should he have full power over other persons' property and possessions he would not exploit these for self-gratification.

The conscience resides in the soul. The entire sanctification of the soul results in a pure conscience. The sacrifices under the law were not sufficient to meet the need of the soul. It was not possible that the blood of bulls and of goats should take away sin. If so, then the worshiper once purged would have had no more conscience of sin. But the sanctification which is through the blood of Christ so purges the soul from sin that there is no more conscience of sin.

The conscience, which is the inner moral conviction of the soul, does not feel the stirrings of inbred sin when the blood of Christ has cleansed the soul. By one offering He has perfected forever them that are sanctified. They have always a good conscience toward God.

Under the trying conditions of life, when the world and the devil try their utmost to break the faith of the sanctified, and cause the will to yield to temptation, the conscience vindicates the believer because it feels no motions of sin.

The very God of peace will sanctify the whole soul, and in that act purge the conscience from dead works to serve God in living out a holy life having always a conscience void of offense toward God and man.

(To be continued)

SECRET PRAYER AND PERSONAL RELATIONSHIP TO THE FATHER

By H. O. Fanning

But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee . . . Your Father knoweth what things ye have need of, before ye ask him (Matthew 6:6, 8, R. V.).

SALVATION is twofold in its nature; it is from sin, and it is to an intimate and vital and personal relationship with God the Father, through Jesus Christ the Son, by the Holy Spirit. God brought the children of Israel out of Egypt that He might bring them into Canaan. He brings us out of sin, that He may bring us into holiness; out of fellowship with the world, that He may bring us into fellowship with Himself. One of the most important things in Christian experience is the proper maintenance of this relationship and fellowship. Fundamental to this is the secret prayer life of the child of God.

Prayer is an intensely personal matter, just as salvation is an intensely personal matter. Others cannot be saved for us, neither can others do our praying for us. Prayer is to our spiritual life what breath is to our physical life. Without breathing we die physically. Without prayer we die spiritually. Spiritual life must be maintained as certainly as physical life must be maintained. Others can no more do our praying for us than they can do our breathing for us. The kind of prayer under discussion here, is a secret transaction between our heavenly Father and one of His children. Not only do we need secret prayer, but we need public prayer, we need united prayer, we need family prayer, we need vocal prayer, and we need silent prayer; we need every form of prayer. But no other form of prayer can be substituted for secret prayer. Neither can all other forms of prayer be substituted for it. Nothing can take the place of it. We may live

without other forms of prayer, but we cannot live without secret prayer. To come to our best we need all forms of prayer, but secret prayer is fundamental to all other forms of prayer. It lies at the root of our whole prayer life.

The secret place of prayer is a place of revelation. It is in the secret place of prayer that God makes new discoveries of Himself to us. It is there that He makes new discoveries of ourselves to us, and there that He makes new discoveries of His will concerning us. No man will ever know God as he may know Him; no man will ever know himself as he may know himself; and no man will ever know the will of God concerning him, as he may know it, apart from the practice of secret prayer. The place of secret prayer is a place of inspiration. No man will ever do the will of God as he may do it, apart from the inspiration that comes to him in the place of secret prayer. It is a place of power. No man will ever have power with God and power with men as he may have it, apart from the practice of secret communion with God. Our secret prayer life is the determining factor in the development of character, the improvement of our conduct, and the perfecting of our powers for service.

In this passage our Lord sounds a needful word or two of warning. "And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (R. V.). It is not public prayer that our Lord has in mind here, but ostentatious praying in public. Praying to be heard of men, rather than to be heard of God. We may be certain that if this warning had not been needed, it would not have been given. Again He said, "And in praying use not vain repetitions, as the Gentiles do: for they think that

they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (R. V.). It is not repetition that our Lord has in mind here, but vain repetition. It is the motive back of prayer, as well as the manner of prayer. The objective of true prayer is not the doing of our wills, but that the will of the Father may be done. "Thy will be done," is the burden of all Spirit inspired prayer, and is in harmony with our Lord's teaching and practice. It was the burden of His own prayers, and the objective of His own prayer life, the master motive that ever inspired and moved Him in all of the activities of His life among men. He is our pattern in prayer, as He is in all things else. He spent whole nights in secret prayer and communion with the Father. We will become like Him as we follow His example.

The place of secret prayer is the place of intimacy with God. He waits for us there, that He may commune with us, and we with Him. "Thy Father who is in secret." He is in the secret place, and longs for our coming. Not only do we need to be alone with Him, but He needs to have us alone with Him. Just as there are things that we can make known to Him only in secret, so there are things that He can make known to us only in the secret place. There are secrets that we share only with Him, and there are secrets that He shares only with us. There is a secret side to our relationship with the Father, just as certainly as there is a public side to it, and the secret side is vital and fundamental to all else.

"Thy Father who seeth in secret." It is one of the most blessed things in our Christian experience to know that God sees everything in us, and knows us altogether; that nothing can be hidden from His all-seeing eye, and that nothing need be hidden from His eyes. No honest soul need fear the scrutiny of our God. Our Father understands us, He looks on the heart, beyond the head, and beyond all outward appearances. He knows our possibilities, and what it will take to bring us into the realization of these possibilities. The discovery of weaknesses in our characters may be a source of embarrassment, but should never be a source of discouragement to us. The discovery of defects is the first step toward their removal. In the perfecting of character, conduct, and service, discoveries must be made. The secret place is the place for these discoveries. In this we see something of the wonderful delicacy of our Father in dealing with His children. There are many things in His dealing with us, that are for the secret place alone. He does not parade our faults and failures before the world, or even before His other children. He discovers them to us in the secret place, and corrects them for us there. The secret place of prayer is a place of vision. Not only does our Father see there, but He causes us to see there also.

"Thy Father which seeth in secret shall reward thee

openly." The secret place of prayer is a place of challenge to the best there is in us. It is a place of discovery where we catch visions of the possibilities that are wrapped up in us, and are within our grasp under the awakening, quickening, and developing power of the Father's love and grace. That for which we pray in secret will be manifested openly in our lives, our conduct, and our service. The character of our outward life is determined by the intensity of our secret prayer life. Not only does He reward us in the development of our personalities, but He rewards us by taking us into partnership with Him in the accomplishment of His purposes.

"Your Father knoweth what things ye have need of before ye ask him." On superficial thought, one might say, Why then should we make known our needs to the Father, since He already knows them? It is not enough that He knows them. We too must come to know them. A personal knowledge of our needs is the first step toward securing their supply. We do not seek the supply of needs of which we are unconscious. It is as needful that we know as it is that God knows. The secret place of prayer is a place of revelation of these needs. We need a powerful awakening to a sense of our needs. It is safe to say that wholly sanctified people are the neediest of all people. The fact that our need of salvation from all sin has been met, opens up to us the vast realm of the needs of the wholly sanctified. We are not numbered among those who are rich and increased in goods, and have need of nothing. We are numbered among the neediest of all mankind. Our opportunities and privileges far transcend those of any other class of people, consequently our needs are far greater than those of any other class of people. In the realization of the possibilities of entire sanctification, our needs are commensurate with the vastness of these possibilities.

God has a place for each of us in the working out of His great plan for the redemption of mankind. He has His plan for each of our lives, and He knows just what we need for the working out of that plan. God has a purpose in saving us, and it is because of this purpose that He knows exactly what we need. In the nature of the case, we can know the purposes of God for us, only as He reveals them to us. Consequently we can know our needs, only as He reveals them to us. In His purposes for us, sanctification is not a goal, but a gateway that makes possible the reaching of the goal, the accomplishment of His purposes through us. It is in the secret place that our Father reveals to us His plan for our lives, and helps us to see our needs in the light of that plan. Truly the place of secret prayer, and the practice of secret prayer, have a large place in the maintenance of a proper relationship with our Father. It is safe to say that the proper maintenance of such a relationship is impossible without secret prayer, and is possible only according to the measure of our practice of secret communion with Him.

HAMLIN, TEXAS

Department of Bible Studies

Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

Lesson Forty

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

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

First day, John 8-10. Second day, John 11-13.

Third day, John 14-17. Fourth day, John 18-21.

Fifth day, Acts 1-3. Sixth day, Acts 4-6.

Seventh day, Acts 7-9.

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

"My sheep hear my voice" (John 10:27).

The sheep of the eastern shepherd became so familiar with him that they knew his voice from all others. They could not be fooled and led astray by another. Just so the Lord's sheep should understand His voice. In the story of the Good Shepherd Jesus says of His sheep that they hear His voice, they know His voice, they follow His voice. In Palestine the different herds of sheep might get mixed together and it would be hard to tell whose sheep they were, but just a call from their shepherd and each sheep would come to its master. A mark of ownership was a knowledge of their owner's voice. If we are the Lord's sheep we must follow His voice, otherwise we have no claim of being His. A call at midnight is heard and understood by the sheep. If you come to some dark passage, or encounter some severe trial, which overshadows your pathway so that you cannot see the way before you, hear the Master's voice and follow Him, even though the angry waves threaten to engulf you. The wife of a sea-captain reached the harbor at the end of her journey when the waves were rolling high. As she was obliged to go to the shore in the darkness she became frightened. An old seaman said, "Be not afraid, I will help you. Hold fast to my hand, do not look to the right or left, but step carefully in the little light that I am holding just before your feet." She heard the rushing waters below her but did as she was told and reached the shore safely. The next morning her guide showed her a very narrow plank over which she came to the shore from the vessel. Just a little turning from the pathway would have meant that she would have fallen into the dark waters below. She did not realize how narrow the way was for the light revealed only the pathway. How important that we follow in the light and hear the voice of our Lord.

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

Study Sixteen, Acts 20

1. *Build Your Own Commentary.*

Notice the number of "farewells" found in this

chapter and the one following. The Christian voyager is traveling to another country. Paul's heart-breaking experiences made him most tender.

Paul loved friends. He usually had a group of young converts with him. Name those with him at this time in verse four. Note how he lingers with his friends at Troas. He preached until midnight, then talked with them until the break of day (20:6-12).

Note what kind of example Paul set before his converts. He said to those at Ephesus: (1) I have served the Lord with humility. (2) With many tears and temptations. (3) I kept back nothing that was profitable to you. He preached the whole truth to them. (4) I have taught you publicly. (5) And testified to all (20:19-21).

Note the one thing that the Holy Ghost kept ever vividly before Paul's mind about his future. Can you show how this was realized everywhere Paul went? Do you think that the secret of his many persecutions is found in the fact that he was reaping some of the sufferings that he had caused other Christians before he was converted?

What was revealed to Paul about his churches and what prophecy did he make about them (20:29, 30).

2. *The Holy Ghost the Overseer of the Church.*

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (20:28).

The Holy Ghost is the great Overseer of the Church, but He has seen fit to delegate this work to under overseers, or bishops. The spiritual oversight of the Church is in the hands of these. What a great work. "The Holy Ghost hath made you overseers." We are responsible to the Head Overseer for our service. He does His work through these human leaders. Their work is manifold.

1. The Shepherding Work of the Overseers. "To feed the church of God" is indicated as the first work. No shepherd would expect much from the sheep that were not fed. So the Holy Ghost appoints shepherds for the Church.

2. Watching Is Another Work of the Overseers. Paul says, "that after my departure shall grievous wolves enter in among you, not sparing the flock." And even from the Lord's sheep wolves appear. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The Holy Ghost appoints watchmen for the Church.

3. The Building Work of the Overseers. From verse 32 we see that Paul recognized that God would have His Church built up, and given an inheritance among all them which are sanctified. The Word of God is the agency by which the Holy Ghost builds up the Church.

4. The Supporting Work of the Overseers. "I have showed you all things, how that so labouring ye ought to support the weak" (20:35). There will always be some in the Church that must have help. "God hath

set some in the church . . . helps" (1 Cor. 12:28). The Holy Ghost appoints supporters for the Church.

5. The Intercessory Work of the Overseers: "And when he had thus spoken, he kneeled down, and prayed with them all" (20:36). All Christians should pray, yet God needs some in the Church to give themselves to prayer. God desires some overseers who will watch and pray over the work of God. The Holy Ghost appoints prayers in the church.

The Church must have spiritual oversight, and "the Holy Ghost hath made you overseers."

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

Terms by Which Depravity Is Known in the Bible

It is difficult for us to realize the fearful heinous character of a depraved heart by the use of only one term. But if we gather the different terms used by the Holy Ghost to designate the condition of the human heart after it has fallen away from God we can see more clearly what the actual nature of original sin is. In the Scriptures it is designated as, "the carnal mind," "our old man," "the flesh," "sin that dwells in me," "the body of sin," "the law of sin and death," "the lust which wars in the members," "the body of this death," "indwelling sin," "the heart of stone," and many others. It is manifested by such evil traits as: anger, pride, self-will, jealousy, malice, covetousness, impatience, hatred, strife, unbelief and the such like. This unholy, abnormal condition may be rectified by the baptism with the Holy Ghost.

RAISING THE BUDGETS

By REV. N. B. HERRELL

IN THE General and District Budgets, are the full running expenses of all the General and District interests. If the Budgets for the General and District interests fail to come in, some very vital part of these interests are certain to suffer and more than likely fail. The Church of the Nazarene is so closely organized, and one part depending on the success of another for support, that, if one interest is neglected, all interests feel it in so much that all suffer in a measure because of shortage in the one department. The local church depends upon the District and General departments for its connectional life and activity, without which it would drift to self-centeredness and die. The General and District interests depend upon the local church for financial support without which the connectional life will be so hindered that all will suffer and fail together.

The pastor stands as the key man between God's storehouse of the local church and the needs of God's kingdom at large. If he so chooses, he can so manipulate the finances of God's storehouse that the District and General interests will suffer if not fail just in proportion as the pastor may see fit to collect and release the money of the King. We have known of pastors who did not raise one penny for the District Budget and at the District Assembly be a knocker on the District Superintendent because he was unable to accomplish what he thought he should on the district. I have said and will repeat it here, for a church to call a pastor and then make it impossible for him to succeed and knock the pastor because he did not succeed is mean and almost unpardonable. The same may be said of a District Superintendent or a General officer. For a pastor and local church to fail or lag with the District and General Budgets until the last of the year to pay, is a crime, not only against those who are trying to do

District or General work, but, against God's cause. If a church can pay, why not do it so the money can be used during the time it is supposed to be. Better late than never, but, it is better to be never late.

But back to that pastor who lives off of the church and contributes but little or nothing to anything aside from the interest of his own church and salary. All a District Superintendent has to do, to get a line on a pastor, is to get the minutes of his past record and see where his strong points are. We are told like priest, like people, no funds for the General or District interests while the pastor's salary and local church interest are up in good shape, is a poor showing for the future work of the General and District interest of the denomination. A selfish pastor will soon show up in making his church like himself. This kind of a pastor may be the unusual but their number doubtless is multiplying.

I grant that the pastor and local church can be and doubtless have been imposed upon, but most pastors owe all they are, as pastors, to God and the church and it ill becomes any pastor to feed, clothe and shelter himself and neglect his brother minister who is at his mercy. The major part of the General and District Budgets on the salaries of connectional ministers whose salaries are largely at the mercy of the local pastors. Sometimes the pastors are guilty of withholding the facts from the church board and members so that the church is not to blame for the hardship that is forced on other ministers by their own pastor. Brethren, these things should not be.

One reason for writing this article occurred the other day. I asked a pastor if he was going to raise his first month's General and District Budgets, knowing that this particular church had failed to raise its budgets the past year. "O," said he, "I have got to raise the janitor's salary, it is past due." "Well," I asked, "are not your missionaries, General Superintendents' and District Superintendent's salaries due?" He blushed somewhat and said, "That's so." The drift of this pastor shows just how easy it is to neglect. The janitor's salary must be paid though all the District and General interests fail. Brethren, these things should not be.

The time is not far distant when pastors will be expected to report just why they failed to raise the budgets unless we overcome the neglect and drift to localization of finances of the church. I believe the local church is God's storehouse for the needs of His cause but when the ministers of God's storehouse begin to rob His connectional interests it is time to speak of it with no uncertain sound. Thieves in the pulpit are just as bad as thieves in the pew.

STANDARDIZING THE SUNDAY BIBLE SCHOOL

By E. P. ELLYSON

THE General Assembly of 1923 instructed the General Sunday School Committee to arrange a standard for our own Sunday schools. After examining carefully the International standard, and that of several of the other denominations, one was arranged to suit our own conditions. This was printed in pamphlet form and sent out to all of the schools. Our response to this was small so we are unable to measure the results. It was thought desirable to renew and intensify this effort during the present quadrennium. Accordingly we have revised this standard to conform to the new arrangements and have again sent it out. This time we have added to the pamphlet a wall card. We have forwarded to the District Assemblies, or to the District Church School Board of the assemblies, a sufficient number of these for each school to have one of the wall cards and a few of the pamphlets. We have more of the pamphlets which we will be glad to send to any school desiring them for wider circulation.

We are writing now to appeal to every school to make this standard a goal toward which they shall reach. Only a very few can reach the A1 standard, not a large number can now

make the A standard, quite a few can make the B standard, many cannot make this. But if we will set the goal before us it will be a surprise what rapid advancement can be made by persistent effort. We do not get ahead without having something definite toward which we are going, some objective we are seeking to reach. Every point in this standard is one that makes for efficiency. The school that sets this standard before it as an objective and works faithfully at the task is sure to advance.

We have a great work to do, and we must do it as well and as largely as possible. To be careless relative to the Sunday school work is criminal. Come, let us get busy and take this matter of becoming efficient seriously. For your own sake, and for the inspiration you will be to others, take hold of this standardization. Let us have a bit of holy competition. Two have already received the A1 classification. Who will be next? How many can make the A or B classification? If you can make neither now let us see how quickly you can make the B classification, and then the A, and then the A1.

We have a survey blank to be filled out by those who wish to know their standing according to this standard. All whose score is as high as 80% are given a certificate of standing upon application. Why not send for this blank, fill it out, and get your certificate if it is coming to you? We shall publish a list of those receiving the certificates a little later.

Will you listen a moment! No plan works unless it is worked. There will be no particular benefit from having your Department of Church Schools make out this standard unless it is used. We have not learned to co-operate in these plans as we should. Co-operation will make the local, district and general work more effective. Let us learn how to use our machinery to advantage.

The Sunday school enrollment as reported at the recent General Assembly was 144,000. What shall the report be at the next General Assembly? Nothing less than 200,000. This will mean a gain of 14,000 a year. We made an average gain of 12,000 a year last quadrennium. We can easily bring it to the 14,000 mark by a little work. To build toward this standard will help us. Numbers are not all. But the standard calls for the other things also.

We now bring to you our earnest appeal for co-operation. Let every school adopt the standard and begin working toward it. The small school as well as the large one can reach it. Let this standard furnish you with the inspiration to work for the better conditions. All together let us go forward.

CHOICE WORLD NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

The patrol of the iceberg area—inaugurated by the United States Navy in 1912—was organized on an international basis in 1914 when the International Derelict Destruction, Ice Observation and Ice Patrol Service was brought into existence by the principal maritime nations of the world. Not a ship has been lost from collision with an iceberg since the patrol has been in action.

For all the signs and symbols since the world began there is none so full of meaning as the flag of this country. That piece of red, white and blue bunting means five thousand years of struggle upward. It is the full-grown flower of ages of fighting for liberty. It is the century plant of human hope in bloom.—ALVIN M. OWSLEY.

Horses, mules and donkeys supplied the only meat served to gourmets at a banquet recently held in Paris. Among the important dishes were cheval a la delacroix and pate de foie truffee of donkey, the last named arousing special praise from delighted epicures. Responses to the toasts were filled with praise for the meats that had been consumed, and M. Buflon, the toastmaster, reminded the guests that the horse

was the favorite dish of the Hindus 4,000 years ago. Brillat Savarin, famed throughout France as a gastronomist, declared that he liked nothing better than roast dog.

Do not examine so closely into the progress of your soul. Do not crave so much to be perfect, but let your spiritual life be formed by your duties, and by the actions which are called forth by circumstances.—ST. FRANCIS DE SALES.

The world's largest known deposit of mercury, at Almaden, Spain, has been worked since Roman times, having been operated by the Spanish government since 1645.

"My meditation of him shall be sweet; I will be glad in the Lord" (Psalm 104:34).

An extension ladder eighty-five feet long with which the London fire department has been equipped has been supplied with a telephone to enable a man at the top to converse with others on the street.

Water power is being developed in Iceland, and it may be utilized for the electrification of the proposed railway and for nitrate production. Some of the southern waterfalls will probably be used for the purpose. It is estimated that there is available in Iceland 4,000,000 horsepower, or about forty horsepower to the inhabitant, the highest amount of available water-power according to population in the world.

*All my life I still have found,
And I will forget it never;
Every sorrow hath its bound,
And no cross endures forever.
All things else have but their day,
God's love only lasts for aye.*

—P. GERHARDT.

The Atlantic has been conquered. The Indian Ocean has been conquered. The Pacific Ocean has been conquered. The Arctic seas have been conquered—all by daring aviators. Only the South Polar seas remain to be triumphed over, and daring flyers soon will have made that victory complete. The whole earth is bowing the knee to the heroes of the air.

To get away from earth disturbances a radio testing laboratory in Kansas has been erected on top of a 125-foot tower.

Clusters of flowers made of glass are finding favor among fashionable women of Europe. The little clusters of artificial blooms shine like jewels at night and are declared to greatly enhance an evening gown. They are worn on the street as well. Crystal flowers are also used for table decorations. Flowers in brass and copper are finding many devotees.

It is reported that 158 species of plants in the state of Washington are found nowhere else.

A rifle bullet with a range of 5,700 yards and an initial velocity of 32,400 inches a second has been developed by United States army officers.

For the third successive year the rose has topped the list in a flower popularity contest taken in New York schools, receiving nearly half of the 900,000 votes recorded.

For insulating walls against heat and cold, a new process sprays them to any thickness desired with old newspapers, cut to the size of confetti and mixed with water glass.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Proverbs 11:24).

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

THE MISSIONARY SPIRIT

By REV. GEORGE SHARPE, of Scotland

This spirit is ever a blessing to the individual, and also to the church. It is always indicative of faith, and is a gift inherent in those whose passion is for the lost. Where zeal and love for missions are seen selfishness is on an eternal holiday. The heart hears and feels the cry of lost millions. Plans are put into operation for helping the mission society, the missionary worker and missionary objects. Jesus, who gave His all, becomes their pattern in works and gifts. While Jesus spent nights in prayer because of His work, they spend much time in prayer for His work. The compassion of Jesus over lost multitudes is repeated in them with the result that they accept every opportunity of doing good and seek to carry out the highest ideals of the gospel to alleviate the universal sorrow in the world through sin. This spirit brings into relief the teaching and practice of faith. Their faith and their works are in the same measure. They believe that Jesus said, "Go ye into all the world," and they always work with that end in view. Their prayers are not limited to their home and their local

church, but having brought their gifts for the missionary cause, their language in prayer speaks of a greater vision, an enlarged heart, and a relation to Jesus that a nonmissionary man or woman never possesses. All this proves what a blessing the missionary spirit is to the individual who possesses it.

A REQUEST FOR PRAYER

A young fellow, backed by a noncooperation Hindu Society at Shahapur, has filed suit in the court there against Wamanrao Kharat, our preacher who lives there, and Elizabeth Khare, a Christian woman of Khardi, for abducting a girl, whom he claims to be his wife (She is not his wife, however, and even the man himself has confessed the same to me). Elizabeth, at my request, took the girl in question to Shahapur and Wamanrao took her to Ramabai Mukti Mission at Kedgaon.

Mr. D. N. Tilak, Christian lawyer of Nasik, son of the late Narayan Tilak, the great Christian poet of the Maharashtra, wrote us and offered to take the case free of charge, save current expenses, which offer we accepted.

The fact of the matter is, this Hindu Society is striking this blow at Christianity. The judge, though a Hindu himself, told us that this society was moving heaven and earth to win the case. The glaring falsehoods, as stated by the complainant in the courtroom are appalling.

Our Khardi people have in no wise joined this league against us. We are so grateful for this. We feel that would have finished breaking our hearts. They have been most loyal to us so far.

We are praying, will you join us?—that the wrath of man may be made to praise God, and through all this, that we may reveal the Spirit of the One we represent, that these who fight us may be compelled to admit that we have something, yea, someone, that they have not found.

If God will be glorified through our losing the case, we want to lose. We could not say that at first, but these weeks of burden and heartache, when humanly speaking we have been so alone, God has brought us to that place.

Christ's for India,
JOHN AND MAY MCKAY.

CHICAGO CENTRAL DISTRICT

Missionary Group Conventions

The Chicago Central District and the Foreign Missionary Department are planning in conjunction with the Woman's Missionary Society to hold a series of Missionary Conventions. A good program will be arranged. The plan is to have three services each day with special addresses, sermons, missionary displays, maps, conferences.

The conventions will be located in as central places as possible. The District Superintendent is to be in charge. The pastors are to come and contribute in speech, testimony, exhortation, and in every way possible for the INSPIRATION AND INFORMATION of all the people. The following persons will assist in these Conventions: Dr. H. F. Reynolds, Dr. J. G. Morrison, Rev. Mrs. S. N. Fitkin, President of the General W. M. S., Rev. Eva Carpenter, returned missionary from India, Mrs. R. E. Howe, Rev. W. G. Schurman, and other district workers. A free will offering will be taken to defray the expenses of the workers who must travel any distance to reach the conventions.

At the following places and on the following dates the Missionary Conventions will be held:

Benton	Nov. 25, 26, 27
Decatur	Nov. 28, 29, Dec. 1, 2
Champaign	Dec. 3 and 4
Danville	Dec. 5, 6, 7
Woodlawn	Dec. 9, 10, 11
Racine	Dec. 13, 14, 15, 16
Ottawa	Nov. 28, 29, 30, Dec. 1, 2

For further particulars write Rev. E. O. Chalfant, Danville, Illinois, General Delivery.



INDIAN DAY

All churches are urged to emphasize Indian Day in November, using the new Indian Day program which has been sent out to all presidents of W. F. M. S. The special offering is for the support of an Indian pastor for our Indian church in Campur in Central America.

MRS. R. G. CODDING, Secretary.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Canton, Ohio, after telling you of the great service with Brother Forcey. After preaching, we made a run to Alliance and spent the night with Brother C. Warren Jones and family. On Friday we got off a fine lot of mail and drove over that night to Sebring. We had a very fine service with Brother and Sister Fick, our splendid pastors at Sebring. We had one good time and I met many old friends of other days, but the old leaders of the early holiness movement were not out, but God is going to have red-hot, second blessing holiness preached at any cost, and when others lie down on the job, God will raise up a few more Nazarenes and plant a few more holiness churches. Last year in Ohio, the Rev. Charles Gibson of the Ohio District organized twenty-three good strong Churches of the Nazarene, and since the General Assembly Rev. C. Warren Jones has organized six good Churches of the Nazarene. Some of them were organized with more than fifty charter members. Well, glory to God, we are in the fight to the finish, and to prove to the readers that we are doing the job, since the 15th day of June up to last night, the 15th day of October, I have put the HERALD OF HOLINESS in 1,213 homes, that is 303 each month, and then we are just now getting our feet down to do some good running.

On Saturday, the 13th, we made a run over to Newell, W. Va. Here we have one more as fine a pastor as you will meet in a lifetime's travel, the Rev. Freese, and his good wife. Some of the HERALD OF HOLINESS readers will remember that Brother Frank Watkin, now of Hammond, Ind., and Brother Freese used to evangelize together and they made one fine team. We had a fine service with Brother Freese and spent the night with them, but Sunday morning, the 14th of October, we made a run down to Wellsville. Here we had one fine service in the First Evangelical church. Their good pastor and our Nazarene pastor united and had a union service and we had one fine time together. We then drove back up to East Liverpool and took dinner with Brother Stewart our pastor at Wellsville, as he lives in East Liverpool, and East Liverpool and Wellsville are adjoining cities.

After the good dinner at the parsonage we made a run across the river to Chester, W. Va., where Brother James Ward is our fine pastor. At this writing Brother Jack Linn and his good wife are in a fine revival in the Chester church and we had one great time there on Sunday in the afternoon. The Home Missionary work was well looked after and the HERALD OF HOLINESS was not neglected. After preaching and staying with them

until after early supper, we made a run down the river on the Ohio side to Toronto where we have just organized a church with fifty-two members. We had a great hall well filled. We must have had at least four hundred out to the service, and a fine offering for the work. After preaching we stayed in the home of Brother and Sister Fulmer. Their two married daughters live in the big home with them and they make up a fine Nazarene bunch.

On Monday after lunch we made a run to East Liverpool, to be in the First church at night with the miracle worker, O. L. Benedum, and he must have had five hundred out on Monday night and when we took the offering for Home Missionary work they went so far over the top that it was harder to stop them than it was to start them. There is no way that I can figure it out to improve on that East Liverpool bunch; to say that they are doing the thing is putting it tame, and we also went over the top for the HERALD OF HOLINESS. After staying in Liverpool until after lunch we made a run back to Toronto and the brethren met there to look up a lot for a church and they found a fine corner that they think they will buy. Brother Jones is now looking for a pastor for the new church and he thinks perhaps he can get Brother Miller, who is now at Newell, W. Va., in a revival with Brother Freese. I hope that he can get this fine young man as he has made such a fine record in his life's work. He has been to Japan once and to Korea once and he is a graduate from the Cincinnati Bible school.

Well, after a short stop at the Fulmer home we made a run to Shadyside, Ohio. Here we have no Nazarene work but we were in the First M. E. church of which the Rev. E. E. Shiltz is the fine pastor and he is the secretary of the great old Camp Sychar at Mt. Vernon. He has been there for many years and is one of the outstanding holiness men in the East Ohio conference, and one of the finest men that you will meet in a lifetime's travels. We had about six hundred out and they went over the top for the HERALD OF HOLINESS subscription list, almost forty subscriptions. My, my, but we did have one fine time, and old Bud preached on second blessing holiness. We spent the night in the good home of Brother and Sister Shiltz and then on Wednesday we stayed over until after lunch.

Now beloved, if you don't call that kindness and brotherly love, you just sit down and try to think up a name for that kind of kindness. Well if E. E. Shiltz could not be that kind of a man he could not be anything for he is so tangled up with holiness, that to put him in anything else, he would be ruined. You take a man that has been going to old Camp Sychar and old Hollow Rock

and Sebring and Rosco and such places, all his life and he is simply spoiled for anything else. May his tribe increase, is my prayer.

We left Shadyside at 1 p. m., and pulled into Wheeling at about two and had a beautiful service in the Mission of Brother Best. He is on the independent line, and he had a fine crowd out and we had a fine service. We left Wheeling at four p. m. and pulled into Bethesda at about five-thirty and drove to the parsonage, got Brother Reif and drove a mile out into the country to the home of Brother and Sister Jones, where we had a fine supper. Then we went back to the city and had a fine crowd and a most beautiful service, with almost a packed house. It was raining; if it had been a clear night we would have had a packed house, but we did well as it was, and we stayed in the home of Brother Wilcox. Sister Wilcox had gone to visit the children at Hammond, Indiana. As some of the HERALD OF HOLINESS readers may not know it, but Frank Watkin married their daughter. We stayed in the city until afternoon on Thursday. We took breakfast and also dinner at the home of Brother and Sister Jerrett. Their married daughter lives with them and we had a fine time together. I judge that there are no finer people on earth than they. As Sister Wilcox was away, the only thing that Brother Wilcox could do, was to furnish good beds and he did all of that.

After dinner we made a run to Uhrichsville and we had the house packed and a fine service, a number of preachers, and at each point we did well on the Home Missionary Campaign. Our people on this district are on the run for heaven and desire to take everybody with them. We have a fine pastor here and a fine membership.

In love,
UNCLE BUDDIE.

GROWTH OF PROTESTANT MISSIONS IN AFRICA—1914 to 1924

Total Societies at work	122	150
American Societies	37	54
British Societies	36	39
Other Societies	49	57

Protestant Missionaries	4,629	6,289
Native Staff	24,593	43,181
Organized Churches	6,586	10,592
African Communicants	645,958	1,015,883
Christian Community	1,738,201	2,629,437
In Mission Schools	680,755	926,793
Medical Treatments	226,427	1,809,391

NEWS AND NOTES FROM ALBERTA DISTRICT

DRUMHELLER, ALBERTA

Greetings to all our great Nazarene family and brethren of like precious faith. Amen! We have as loyal a band of Nazarenes and friends to the church and its pastor here in Drumheller as can be found anywhere on the earth. We have been the pastor of this wonderful little church now for seven months, and truly we feel they have been the best seven months thus far in our ministry of twelve years in the Church of the Nazarene. Grateful indeed are we for God's goodness to us in this part of the Lord's vineyard. And the "end is not yet, praise the Lord." We are in labors abundant for Jesus, and have our share of perplexities and the devil to fight. But greater is He who is for us, than all they who are against us. Hallelujah! "I believe we shall win if we fight in the strength of our Hallelujah King. I believe Jesus saves and His blood washes whiter than snow." Thank God, we are winning, and several have been saved, reclaimed and sanctified during our pastorate here. Praise the Lord forever, for to Him belongeth all the honor and glory. We are glad that God is still on the throne and is answering the prayers of His people in the same old-fashioned way. Our Sunday schools, both in Parkdale and Newcastle, are being led on to success, blessing and victory by our faithful superintendents, Brothers Oldham and Locke, with the wonderful co-operation of all our teachers, officers and scholars. We are also having the joy of seeing a few new faces each Sunday of late, which help to swell our numbers. We thank God for them. Our N. Y. P. S., prayer-meetings, W. M. S., and all our Sunday services are well attended. God is with us, and making each of these services a real blessing to us all. We have had the pleasure of receiving two new members into the church and several others are looking our way for membership soon. God bless them. We have a great privilege here in Drumheller of holding street meetings and doing hospital visitation. The Lord is blessing and helping us in both of these open doors of opportunity. If any readers of this report have any back numbers of HERALD OF HOLINESS, Sunday school papers, etc., we would be glad, if you felt led of the Lord to send them to us at once and along as you have them, for use in our hospital work. I am sure the Lord Jesus would bless you for doing so and make the papers a great blessing to some poor suffering soul. We love this holy way of the cross of Jesus. And as pastor and people we expect to keep on keeping on in this good, old-fashioned way, preaching, praying, testifying, singing, shouting full salvation and God's power to save and sanctify until Jesus comes.—A. R. Herring, Pastor.

RIMBEY, ALTA.

Since last reporting, we have had some good times on the Rimbey charge. We have put special emphasis on the Sunday school during the last months. Our aim numerically has been to have at least one hundred in the school sessions, so for September 16 we planned a Rally day which proved to be a real success. There were 127 in attendance. Rev. and Mrs. J. R. Spittal and David of Red Deer were with us for the day. The main feature of the morning service was an object lesson to the children by Brother Spittal. His theme was "The Gospel in a Nut-shell." The lesson was very aptly illustrated with objects.

Rev. Mrs. Spittal brought the evening message and one brother was definitely reclaimed at the close of the service. In all, we had a great day together and we believe the rallying spirit will continue.

Following the Rally day our Sunday school attendance has slowly been creeping ahead. Last Sunday our attendance was 94. We are realizing more than ever the need of an enlarged building for the more efficient handling of the Sunday school.

Our night services are also times of blessing; the church is generally well filled and from time to time the Lord gives us some seeking soul.

On August 3 and 9 we were privileged to attend the Eastern Zone Young People's Convention held at Drumheller. A very excellent program had been arranged for the two days' session, and while some who we had hoped could have been there found it impossible to attend, we had a most refreshing and uplifting time together. The local pastor, Rev. A. R. Herring, was elected chairman of the zone for the year and Miss Burgess of Calgary was elected secretary.

We are now looking forward to the Central Zone Convention to be held at Red Deer soon after the opening of the school session in November.—P. J. Bartram.

MEDICINE HAT, ALBERTA

It has been some time since I have written for our Canadian page. I like to hear from others so thought I had better write.

During our two months' summer vacation our Sunday school was very small, but now since schools have opened again we have gotten some of them back again. Sunday, September 30, we had an evangelistic service for our Sunday school instead of a review of the quarter's lessons. Four of our children came to the altar, two getting through definitely and clearly. We thank God for these two and are praying and believing God that this is just the beginning of better things for Medicine Hat Church of the Nazarene. The battle continues to be a very hard

one, we know God is still on the throne and answers prayer.

My own experience is expressed in the words of Chas. P. Jones' song: "There is nothing in this world like Jesus."

"O there's no one in the world like Jesus, Sympathetic, kind and true;

If it was not that I know and trust Him, I know not what I should do.

"Every trial of my life I tell Him, And He understands it well; He sustains me with His consolation, Every fear His words dispel."

Thank God for such a Savior. He saves, sanctifies and keeps by power divine. Please pray for Medicine Hat church.—Pastor.

STETTLER, ALBERTA

We, the members of the Mission Circle of the Stettler Church of the Nazarene are glad to report a successful year thus far; we feel our love for God's work has deepened, and by the definite "course of study" we are brought so much closer and feel we know our southern neighbors so much better, that they have a real interest in our prayers.

We put on a Missionary program Sunday, October 7, in our Stettler church in the morning and in Erving Ridge schoolhouse in the afternoon. Both were well attended and about \$20 was raised for our foreign mission work. Next Sunday, God willing, we are giving this program in Red Willow schoolhouse.

We have two needy fields here, and precious souls to be saved; we ask the prayers of God's people, that God may have His way, and these needy hearts may find Him. True there are many needy fields in Alberta, but God is still saving the few here and there.

Brother and Sister Collier are doing a good work here in Stettler; precious souls are being saved. Praise His name.

We are having a sewing bee at the parsonage this week, for one of our members who has a family of little ones and hasn't much spare time. We also plan on sending a Thanksgiving box to Beulah Rescue Home in Edmonton. We praise God for a little corner in His vineyard.—Margaret Six.

LESLIEVILLE, ALBERTA

For days we saw clouds of smoke rising out of the bush north of here, and growing larger each day. One would think the whole world was taking fire and it reminded me of the story of Lot and the destruction of Sodom and Gomorrah. It arose in such volumes, so high into the air, that it looked like a great thunderhead with a white top, which we sometimes see in the east after a storm has passed in June.

This was a forest fire northwest of Leslieville about fifteen miles, which started on September 24 (no one knowing how). The forestry department

called us out to fight fire on September 28, but we didn't get to the fire until next morning.

It surely looked like the coming Sunday would see us fighting fire instead of preaching, and so we immediately took it to God in prayer, asking Him to undertake for us. The fire ranger in charge sent us home. The rest of that day was spent helping extinguish two fires a mile south of where we met the ranger, and then returning home that evening. Thank the Lord! He still answers prayer, for we still had Sunday to be His day alone, and had a splendid meeting that evening in our point farthest from the fire area.

We would like also to report a good Sunday at all points on September 23, with Brother Thomson, our District Superintendent. The meetings were well attended at all places with good singing and preaching.

We are organizing a Sunday school in this schoolhouse (Beaver Flats) and pray for a good day and a good start. Our prayers are for this, and hope it will be a means of starting some holy fires in this neighborhood that will burn with more ferocity than any bush fire ever heard of. One of that kind that burns up sin and leaves purity behind. God grant it.

At the present writing God gives us the victory through Jesus Christ our Lord. In Him we find all we need to sanctify wholly and encourage our heart; and "for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day," until we come into His presence, and shall see Him "face to face"; to be "ever with the Lord" and "go out no more forever."

Hallelujah! "I love Him, I love Him, because He first loved me, and purchased my salvation on Mount Calvary."
—Nelson Z. Woodruff.

LETHBRIDGE, ALBERTA

The last time you heard from us, we reported from Shackleton, Sask. We received a call from Lethbridge, Alberta and we came here after the Manitoba-Saskatchewan Assembly in Regina.

The little flock here have been struggling along for some time without a regular pastor. Brother Kenneth Hunt, the local preacher at Nobleford, has been taking the Sunday services and holding the fort until we arrived.

Our little church is encouraged and though we are small, we are pressing on. Our Sunday school is on the increase. New scholars are coming nearly every Sunday. We believe the Sunday school will continue increasing under the able direction of Brother Hostetter, our superintendent. Our W. M. S. have again tackled the job. They have already proved a source of inspiration to the pastor.

We have recently closed a week's meeting with Mrs. N. B. Welch, dean of women at Northwest Nazarene College. Sister Welch has been wonderfully used of God to encourage our church. If there is any church feeling discouraged, just send for Sister Welch, and your discouragements will flee away. Her hallelujahs are still ringing in our ears.

Finally, brethren, pray for us.—William A. Peterson, Pastor.

Sunday School Lesson

For November 18, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Paul's Experiences in Jerusalem.

LESSON TEXT: Acts 21:37-40; 22:1; 22:22-29.

GOLDEN TEXT: *Be strong in the Lord, and in the power of his might* (Eph. 6:10).

Southey wrote:
"How little do they see what is who frame
Their hasty judgments upon that which seems."

The truth of the above quotation is verified in the incident with which this lesson opens. How little did the rabble know concerning this man whom they were about to rend in pieces. How little did the chief captain know about this small man whose bodily presence was so weak and who doubtless seemed to him contemptible in his physical appearance and whose helplessness made his defense imperative as an officer of Roman law.

We see how excellent people and movements are run down by popular clamor. A frenzied mob will not take the time or pains to find out the truth relative to the objects of their rage, but will push on to the accomplishment of wrong purposes that afterward reveal how dire a mistake was made.

The question of Paul to the captain reveals the modesty and humility of the man and also the cultural advantages that had been his. Paul knew how to address the greatest of men, and though this Roman officer was far from being his equal, yet as a representative of law and order he respects this commander who is for the time being his protector in this hour of imminent peril. It would seem that up to this moment he had said no word of self-defense and will go no farther now, until the captain gives permission, for he refuses to be offensive even to those who oppose him. "May I speak unto thee?" What a surprise! That this man could speak in the learned language of the Greeks, that this unassuming prisoner possessed such qualifications was indeed an occasion for amazement to Lysias.

But how often we have been surprised to find in some modest and humble person stores of spiritual knowledge and power that amazed us. And why? because we did not know the life of devotion that was led by that servant of Jesus, his secret prayer life, the hours of meditation. We had not seen the thumbmarked Bible that was his constant companion. Such a life will always produce heroes and heroines. "Canst thou speak Greek? I thought you were a seditious Egyptian." It was a rude awakening for the commandant. He had underestimated the man. We fancy we can hear Lysias say, "A gentleman

and a scholar; I have already blundered in this case." Paul rectifies his mistake and informs him who he is and desires only an opportunity to plead his own cause.

Paul's address, we judge, was not merely to establish his identity; he had another aim, one that was always his, to preach Christ. He would win even this mob to Jesus. Bruised, torn and bleeding as he must have been, yet here is another chance to tell the story and it must not be allowed to slip. All went well until he spoke of the Gentiles, and then prejudice began to show itself and finally broke into fury. All of this furious manner was because he preached that the Gentiles were to be given a share in Israel's privileges.

What a difference salvation makes in a man! Paul was once such as these, but contrast his manner now with their rage. We note he makes no charges and addresses them by most respectful titles: "Men, brethren and fathers." He had once been a bigoted Jew but salvation had wrought the change in his life, yet still he retained respect for his countrymen. The chief captain was surprised to hear him speak Greek, the Jews were surprised to hear him speak Hebrew and both gave him audience. He was in the race to win. He was "made all things to all men, that by all means I might save some."

Paul's exhibition of calmness was sublime: his enemies were senseless with their rage; they clamored for his life like wild beasts for their prey. What an example of fortitude; never a moan, never a whine, never a murmur; he does not even sob or sigh; this royal soul could speak of "our light afflictions which is but for a moment," even in the face of torture which he did not merit. To scourge a man just because a rude, tumultuous mob cried out against him was a great injustice, and yet in silent dignity he bore it all for he counted not his life dear unto himself. He also understood the fierceness of their anger for he had once been as full of prejudice and hatred as they were now.

The more people enter into the true possession of their heritage the more do they desire that the nations about them know the liberty that really sets men free. May the love of God be so enshrined in our hearts that love for our fellowmen will save us from exhibitions of narrow bigotry that so frequently retard the advance of our holy faith.

We would call attention to Paul's claim of Roman citizenship. This to him was one of God's gifts and together with other gifts consecrated to God. He permitted them to prepare him for the ordeal and then calmly questioned the legality of such an act on an uncondemned citizen of Rome. It was like the bursting of a bomb among them. If the chief captain was surprised at his scholarship he was clearly astounded at this claim of being freeborn. The whole power of Rome was behind Paul when he said "I am a Roman born." Bound and tied with thongs to a whipping post and that by the order of the chief captain, was this untried, uncondemned, freeborn Roman citizen. The officer in whose keeping was this prisoner could have known all

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Remove the hindrance Sunday, November 25th.

of this had he sought for information, which he should have done and not have submitted him to this insult. Though not beaten yet he was bound to be scourged. Many like this captain are restrained from evil practices because of fear of man, who would not be restrained through fear of God. Thus we see the benefit of laws, and how thankful we should be to God for them.

As we are considering Paul's hardships let us ask ourselves the question, how are we bearing ours? Are we courageously keeping the faith and looking toward the crown at the end of the race?

NEBRASKA DISTRICT

The Lord is blessing the efforts of our faithful pastors and their earnest people. A revival spirit prevails throughout the district. Revivals are now in progress at the following places: Our good pastor, J. D. Williams, is in a special campaign at Litchfield with Rev. Harvey Chrysler and wife as evangelists. Brother Geo. Vogt reports splendid success in his pastoral work at Curtis, and is now entering a special revival meeting with Rev. Miss Vaage as evangelist. Kearney is now in a meeting with their good pastor, Rev. A. R. MacDonald, doing the preaching. We were with them over Sunday and helped to shout the victory. Brother Beaver, our pastor at Kenesaw, is now entering his fall revival with Rev. Bridgewater and wife as evangelists.

Rev. A. M. Sprague is now in a meeting at Hubbard and contemplates going from there to Homer, where he will launch an extensive effort to strengthen the work. Atlanta is being cared for by Rev. MacDonald of Kearney, who contemplates special services in the near future. Miss Anna Nutter, our pastor at Farnam, is meeting with splendid success. They are now remodeling their building and will begin their fall revival in a few days. Rev. Frank F. Shea of Lone Star is making good headway in his efforts to build up a strong constituency and is also planning a special revival in his church.

We spent a night with our pastor, G. C. Miller, of Hemingford, and had a splendid service. The tide rose and the glory fell. Our old schoolmates, Rev. W. G. Ewers and his wife, are located at Chadron. Brother Ewers is indeed getting the hearts of the people of Chadron and there is a splendid revival spirit manifested in the church. Rev. Samuel Rich of Broadwater is now arranging for a meeting to begin in the next few days. Brother and Sister Rich are meeting with excellent success and we are expecting a great revival in their church. What a precious time we had with Brother Rogers, our fine pastor at Maxwell.

Brother Rogers is now entering his fall revival meeting. At Arnold, where Rev. Frank Mayhew is pastor, and has just closed a good revival, we had a splendid time preaching and assisting the church to raise some needed finances.

Miss Lillian Johnson and her people at Guide Rock where she is pastor, have moved into a large building and are now arranging for special services. We spent one evening with the Guide Rock church

and had an excellent service. Rev. and Mrs. DeVoll are now in a special revival meeting at Jansen with our pastor, Rev. Harvey Miller, of Fairbury.

We are at this time in a home mission campaign with Rev. C. B. Johnson, our splendid pastor at Alliance. The meeting is getting started off well and we are praying for a strong church in the beautiful little city. Kirby and Juanita Fields, song evangelists, from Anderson, Indiana, are being especially blessed in their singing and at the altar; they join in praying conviction upon the unsaved as well as helping earnest believers to consecrate and obtain the sanctifying grace of God. Our midyear convention will be conducted at Curtis, November 13-16. A special program has been prepared and a most helpful convention is expected.

We are grateful to the Lord for favoring us with this most excellent progress.

MARVIN S. COOPER,
District Superintendent.

PASADENA COLLEGE

Pasadena College opened under very favorable circumstances this year. There was a substantial increase in attendance, lacking only two of reaching the three hundred mark when we left for Kansas City for a few days, and others were registering. The attendance was about as follows: College of Liberal Arts 143, Bible College and night classes 54, Academy 101, a total of 298 in all departments.

We are especially delighted with the character of the students registering this year. Many of them were saved during the revivals held by the college bands this summer and came to college filled with the Spirit and earnestly desiring spiritual training. We are as usual emphasizing this training feature of our work and the bands have been arranged under the general supervision of Mrs. J. F. Ransom, Dean of Women, who hardly has a peer in this kind of work.

At a recent chapel service, the foreign missionary students were given an opportunity to register for the work and to name the special field to which they were called. Fifty-three were definitely called to this work and were in college preparing themselves for the field. The foreign mission bands are under the supervision of Mrs. Myrtle White, one of our successful missionaries, and Miss Lou Jane

Hatch, another returned missionary, will also be in the field with one of the bands. Miss Hatch and Miss Mayberry entertained the first meeting of the united missionary bands.

The year opened with a great camp-meeting under the direction of the District Campmeeting Board with Rev. T. M. Anderson and Rev. Dean as evangelists. These men are great preachers and the camp was a blessing to the students at the opening of the year.

Following the camp, District Superintendent Little arranged for a Preachers' Convention at Pasadena First church which was a blessing to the young men and women preparing for the ministry. Rev. Macrory, the pastor of First church, continued his revival meetings for three weeks and the students rendered as much service as possible. Rev. Melza Brown is also in a series of tent meetings and another band has been assisting him in his church. Another band under the direction of Brother Benson, Vice President of the District N. Y. P. S., has been doing excellent service among the young people's meetings.

A great revival spirit has characterized the opening chapel services. Rarely have we seen a year open with such a fine revival tide. God is wonderfully blessing and we have never felt more encouraged in regard to the work.

Dean Janosky has charge during the absence of the president for a few weeks and has things running exceptionally smooth. We have one of the most efficient internal organizations I have ever seen in a college. Last year we closed with a book balance of over \$3,000 and while some of this had not been collected, at the time, much of it has come in during the summer and there will be but little loss if any. The dormitories are full and everything has taken on an atmosphere of encouragement and expectancy.

Pasadena College has an exceptional faculty in many ways, especially in having such a large number of people with such outstanding excellence, and such capable leadership. Our voice department has nearly fifty students already enrolled, and the piano department is doing well.

H. ORTON WILEY.

NEWS IN BRIEF

We have just received a copy of resolutions adopted by the Alabama District expressing appreciation of Rev. Hooker's ten years of faithful service as District Superintendent, signed by the Advisory Board. Rev. J. E. Gaar succeeds him.

Mrs. Ida Work of Riverside, California, reports an interesting trip to Holland recently. She was greatly impressed with the spiritual needs of the people there. She states that she had no opportunity to speak in any of the churches for the women must be silent, and the men were so one had much to say along spiritual lines. She visited some in the homes of the people and endeavored to bring

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the light of full salvation. Only a few, she states, seem even to have any light on the new birth. She feels the need of a Church of the Nazarene in Holland, and hopes that our people may be able to plant some churches there.

Sister W. H. H. Price writes of the wonderful testimony of her husband who has just departed this life. We quote from it as follows: "God sanctified me and washed me and made me white in the blood of the Lamb. Glory be to the name of God. He sanctified me on the night of May 3, 1893, and for six days, or until the morning of the ninth of May, He continued to bless me. Tongue cannot express the fulness of the love of God."

Brother Burton of Howard, Kansas, writes that a good revival is in progress in a country church about ten miles southwest of Moline. Brother and Sister Hasley and Sister Miller are the workers. Brother Balsmeier has organized a church of ten or twelve charter members.

Rev. N. B. Shade of Ft. Lauderdale, Florida, writes that while he has passed his eightieth birthday, he is still anointed to preach the gospel, and plans if the Lord tarries to begin a campaign in the spring in the Southeastern states.

CHURCH NEWS

EVANGELIST LEE L. HAMRIC—"We are now opening a campaign with our new church in Carnegie, Okla., and God has been with us since the first service. Our previous meeting was with Pastor A. K. Scott at Amarillo, Texas. This was an old-time revival with a large number praying through to victory. Professor Douglas and wife had charge of the singing. I think I never heard them sing better. The Lord has enabled Brother Scott to do a great work for our church in Amarillo, and has been called back for another year. We were assisted by visiting brethren from Canadian, Dalhart, Plainview, Slaton and Hedley. Blessings on the HERALD OF HOLINESS office and the great family scattered abroad. Have witnessed nearly a thousand souls praying through at the altar and some marvelous cases of healing. We ask an interest in your prayers. We are now slating meetings for 1929. Home address, Hamlin, Texas."

AVON PARK, FLA.—"Our revival closed with a high-tide Sunday, Sept. 9. Rev. Estill Crutchens and her daughter Hazel were the evangelists. Sister Crutchens is a God-sent evangelist preaching with great unction from night to night, with inspiring messages also in the afternoon services. Her daughter Hazel is only eleven and one-half years of age and is a remarkable girl preacher. She carries a burden for souls and through her efforts many children were won to Christ. Rev. W. E. Melton, our pastor who has labored with us so faithfully during the past two years, was unanimously recalled for another year."—Grace Meredith, Reporter.

Your district has underwritten a portion of the Church Debt.

Help yourself by giving liberally Sunday, November 25th.

EVANGELIST J. B. MCBRIDE—"I closed a most successful meeting in the Carthage church, Cincinnati Ohio, September 23. Rev. and Mrs. Chas. B. Hail are the good pastors, and they are most splendid pastors, and are building up a great church there. The church is only nine months old and while they had less than a dozen members to begin with they have kept steadily adding to their number until they had over seventy when we closed the meeting, with another prospective class to receive later. They have a good church and parsonage, and while the church seats about three hundred, they will enlarge it in order to take care of their crowds, and Sunday school. The Sunday school under the wise and efficient superintendent, Brother Hughes, numbered 153 the last Sunday of the revival—they should have 250 in another nine months. We needed a seating capacity of five hundred for our meeting, hundreds were turned away during the revival nights. Rev. Charles B. Hail is one of the most energetic and hustling men I have ever known. He believes in winning out for God, and is a Nazarene in heart, and everybody knows he is a Nazarene booster. I was royally entertained in the Hail home. Money to pay the expense of the meeting came without a pull, they give well. Rev. Will Lewis and his good wife had charge of the singing, and they are fine. They should be out in the work all the time. He is a wonderful leader, and fine in his special work too. The church has a male quartet and a mixed quartet that are very fine for new beginners, we have heard many that do not measure up to them in singing. I return to Carthage church March 31, 1929, for another meeting, D. V. Professor B. D. Sutton and wife and the writer will be in our wonderful Norwood church, Cincinnati, Ohio, Oct. 6-21, 1929, for a great campaign with that efficient pastor, Rev. Selden B. Kelly. I will also hold the second annual meeting for our Mt. Washington Church of the Nazarene in the city, July 3-14, 1929. Rev. O. A. Singleton is the fine pastor. Rev. W. Sherman is planning to enlarge his work, he is a splendid pastor, and builder, and he will have a great church down in the city in the near future. The time is ripe for our work in this fast growing metropolis and we should have a dozen good churches within the bounds of Cincinnati in two more years. We are praying very much for the Nazarene

movement. District Superintendent Gibson was with us the opening night of the revival and boosted for us. He is a successful organizer and superintendent, and is much loved by his people. I am now in the beginning of a soul-saving meeting in Lamar, Colorado, with Rev. Thomas Hayes. He is getting a good start here on his new field of labor. Pray for souls."

PASTOR W. S. PURINTON, DANVILLE, ILL.—"We rejoice in the victories God has been giving His church in Danville. We have just closed a good revival with Rev. J. E. Williams of Olivet. A beautiful spirit prevailed throughout the meeting and every service found seekers at the altar. The attendance was fine, the church got under the burden and prayed and worked and God gave the victory. A fine class of new members has been received into the church. The music was provided by musicians and singers from Olivet College. Every one was good. They sang in the Spirit and their singing blessed the people. This year at Olivet we have one of the finest student bodies of consecrated young men and women to be found anywhere. We now have 175 Nazarenes in Danville with an average attendance in our Sunday school of 225, and we have set ourselves to pray harder and work more this year to build up the kingdom of God than ever before. We are holding all day meetings the first Sunday of every month, and invite nearby friends to come and worship with us."

HEBER SPRINGS, ARKANSAS—"I am in a battle here against sin and the powers of darkness. The devil is fighting hard but our God is giving us what I consider a great revival. There have been about fifty seekers up to date and most of this number have prayed through in the old-fashioned way and a number of others are under conviction and asking for prayer. We are looking up and trusting God for a real landslide from glory. Dear saints, please help us pray to that end. This is a county seat town and a health resort, the prospect is good here, in my judgment, for a strong Church of the Nazarene. Under the leadership of the Holy Ghost with Brother George Downing as their pastor for next year, I predict a great harvest of souls for our beloved Zion. Our God is able. Brother Oliver, the District Superintendent, and wife were with us two days last week and were a great blessing while they were here. They were well pleased with the meeting. On account of our church being open and the sudden change in the weather, we are preaching in the North Methodist church this week. The altar was about full last night and the end is not yet. Praise the Lord. God willing, wife and I will take work on this district after the assembly."—C. C. Sellards.

EVANGELIST G. N. MITCHELL—"When we reported last to the HERALD OF HOLINESS we were pastor of our church at Attica, Indiana. Attica is a beautiful city and a more loyal band of Nazarenes cannot be found anywhere. After receiving a unanimous call back as pastor, but feel-

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ing the Lord leading into the evangelistic work again, at the close of the assembly year we entered the evangelistic field. This year so far has been one of great victory and blessing. Our first battle against the devil was with our church in Union, Missouri, where the Lord gave us a good meeting, for which we are thankful. Our next meeting was with our church in Pennville, Indiana. This was a hard fought battle but we thank the Lord for the victories that were won. We are now in a meeting with our church in Olney, Illinois. The meeting has been in progress only three nights, but we are glad for the crowded house, and the beautiful spirit that prevails, and we are looking for a great time in the Lord. We are sure there never was a time in our life when we had a better experience, loved the Church of the Nazarene better, and had a greater burden for lost souls than we now have. We covet the prayers of the **HERALD OF HOLINESS** readers that the Lord will keep us hot and sweet and with a burden for the lost. Anyone wishing to correspond with us may address us as follows: 4421 Hunt Ave., St. Louis, Missouri."

PASTOR C. W. GRIFFIN, WHITTIER, CALIFORNIA—"After twenty-six years of ministry on the Southern California District Mrs. Griffin and myself have had the great and grand privilege of visiting our old home in dear old New England. It was a wonderful trip and a wonderful time. We left Whittier, California, Monday, September 3, arriving in Portland, Maine, Saturday, September 8. On Sunday morning we attended our church in South Portland and heard our dear Brother Rev. J. Glenn Gould, the pastor. He preached a wonderful sermon on the Holy Spirit. In the evening we preached for Brother Lanpher at Westend, Portland, Maine. We spent the following week with our relatives. They fed us plenty of good old Maine fish of all kinds, clams and lobsters, wild duck and Boston baked beans. Saturday, September 15, we went to Fitchburg, Mass., for a fifteen days' meeting with Rev. Tom Brown and God gave us a very fine meeting. I want to say that Brother Brown is the right man in the right place and Brother and Sister Brown treated us royally. He has as fine a class of people as I have ever met. His young people can't be beat. He has a young

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ladies' quartet that cannot be beat either. They are wonderful singers. From there I went to Bangor, Maine, visiting my wife's folks for a few days. Sunday, October 7, we began a fifteen days' meeting at old South Portland church, where your humble servant helped build, I think, the first holiness church in Maine. Rev. J. Glenn Gould is the pastor now. We were treated royally there. We had a very good meeting. Backsliders were reclaimed, sinners converted and believers sanctified. Just got to going good when we had to close. Brother Gould is a very fine man, the city of South Portland is very fortunate to have such a man to lead them on. The meeting should have gone on for another week. Monday night, October 22, we went to Long Island, five miles down Caseo Bay in Portland Harbor. We had a three days' meeting in the Methodist church that I was born in. God gave us in three days I think twelve souls and as many hands raised for prayers. We will be home after Tuesday, October 30, and would like to come to any church on the Pacific Coast for a real revival meeting. My home address is 308 North Newlin Ave., Whittier, California."

PASTOR C. J. GARRETT, OTTAWA, KANSAS—"This is the first time in my life that I have ever reported as a pastor. But such I am at this time. For some thirteen years I labored as evangelist and saw thousands weep into the kingdom of our God. I enjoyed that work in many ways. Yet for some few years I saw the great need of pastors who were feeders of the sheep; though the goats should come into his flock often, he would not kill sheep trying to skin goats. In my travels I saw many pastors and labored with them who were real feeders of sheep; and even the goats would follow around after them. But now I have the job of trying it out myself. It is very new to me, yet I have a very fine people to labor among here in Ottawa. They seem hungry. I was appointed to this charge by the call of the church board, and the appointment of our District Superintendent, N. B. Herrell, about September 1, following E. R. Shook, who

resigned at that time, after a long stay at this place. We have a very fine Sunday school, a good equipment, and a full size basement, with many good Sunday school rooms. Mr. Joe Ames is our Sunday school superintendent and a very fine man. We had with us our Superintendent N. B. Herrell and wife and Junior, over Tuesday and Wednesday, giving us a helping hand indeed. Brother Herrell is a pastor's friend and very much of a well rounded out District Superintendent. Last night the pastor preached, the church wept, we had a great altar service. We expect Miss Eva Carpenter, returned missionary from India, with us tonight and over Sunday. Pray for us. I enjoy my new work."

PASTOR F. W. DOMINA, LANSING, MICHIGAN—"The tide is continually rising in the Church of the Nazarene here. Largest congregations in the history of the church, extra seats required to hold record crowds. Seekers every Sunday night. Great day last Sunday. Took in fourteen splendid members and more coming later. Two hundred and twenty-five out to weekly prophetic Bible study on Tuesday night. This by actual count. Some of the finest people in the city are coming to our meetings. One dentist and family and two school teachers among those taken into membership Sunday. We begin a revival campaign next Sunday, with our own talent, pastor own evangelist. Pray for us."

PASTOR R. B. FREDERICK, METCALF, ILLINOIS—"The Lord has been gracious to us since we came to Metcalf, Illinois, in September, 1927, to pastor the little flock here. Since that time we have seen souls born into the kingdom and have witnessed the presence of the Holy Ghost in sanctifying power. These victories have been numerous together with many other victories pertaining to the spiritual and temporal battles we have had to fight. Our church property consisting of a poorly located lot and an old shed for the gathering of the people, made us many burdens that were impossible to overcome, but we earnestly prayed that God would undertake for us. Today our vision of better things is being realized. We have sold our property and bought a lot in a good location, near the center of the town. We have a new church under construction, 26x42 (\$1500 consideration) which will be completed for dedication November 11. President T. W. Willingham will have charge of the dedication for us. We will begin a revival on November 4 and continue to November 24, with Rev. H. H. Perry of Coshocton, Ohio, as evangelist. Pray for us that we may be able to reach multitudes of sin-stricken souls in this campaign and that on November 11 God will help us in our effort to raise finances for our beautiful new church. We believe God wants to do some mighty work in Metcalf and work that is permanent."

PASTOR J. HERBERT AND PANSY S. MORGAN, HAGERSTOWN, INDIANA—"We commenced our assembly year aright by starting a revival meeting under the leader-

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ship of Rev. C. C. Davis of Evansville, Indiana. Our people stated the fact that no better evangelistic preaching had been done since the organization of the church. It was a time of the building up of the saints, also gaining the confidence of the outsider. Many of our services since the meeting have had the anointing of God on them, and we are expecting to continue to reap results from the old-fashioned radical truth heard during the three weeks of Brother Davis's ministry among us."

PASTORS REV. AND MRS. ALVA L. HUDNALL, ANSEL, KENTUCKY—"A great victory in the hills of Kentucky, we just closed out our revival at Mt. Hope with the greatest success in ten years. Had thirty-one at the altar that prayed through to victory. When our good Superintendent, Brother Wells, sent us out here he said he was ashamed to offer us such a poor place, but he knew we would bring it out, so here we are on top at last. Some of the best people on earth are out here in these hills, always carrying us something to eat. They are taking care of us as well as it is possible for them to care for anybody. We are starting a meeting at King Bee, and we covet the prayers of all God's people that He will give us as great success here as he did at Mt. Hope."

EVANGELIST M. M. BUSSEY—"Since last reporting I feasted my soul at the Pasadena Campmeeting, which was indeed a great camp. Then went to Cypress, Calif., to assist our pastor, Rev. F. E. Chapman, in a revival for seventeen days. One night while preaching on sanctification a woman got the experience and took the meeting, shouting until it stirred the natives. The devil gave us a little free advertising by reporting we were beating up the women, so later some rusty sinners came in to see the sights and God gave me a hot message on sin which spiked their guns. At present I am assisting Rev. Henry Scheideman at Glendale, Calif. God has been blessing richly. Continuous prayer every hour in the day and night has been pouring forth from some of the members for over two weeks. On Sunday night God helped me to preach on hell and there was a smashing up time by the power of the Holy Ghost. Around midnight the altar service closed with some shining faces and shouts of victory. These are my palmy days as I live at 224 W. Palm Ave., Monrovia, Calif. *On with the battle. Pray for me.*"

WEST SOMERVILLE, MASS.—"Another great prayermeeting has gone into history, but the results will live on forever. The District Woman's Prayermeeting was held at West Somerville Church of the Nazarene, October 9, from 9:30 a. m. to 4 p. m. We are praying for a revival in the New England District and throughout our Nazarene movement. God is putting the groans and cries upon our hearts and faith cries it shall be done. The Deaconess' Association met with us and

shared in the inspiration and refreshing that came from the presence of the Lord. Following the all day of prayer a Deaconess' Meeting was held in the evening. Mrs. Edith Whitesides of Portland, Oregon, was the speaker. God wonderfully blessed the message and we felt at the close of the service that our faith had grown exceedingly and our love toward each other abounded. The next District Prayermeeting will be held on January 9, 1929, in the Church of the Nazarene at Worcester, Mass. Let every praying woman plan to attend. Nothing changes things like prayer. 'The effectual, fervent prayer of a righteous man [or woman] availeth much.'—Mrs. Arletta Martin, Mrs. Lottie DeLong.

PASTOR M. J. JONES, SIOUX CITY, IA.—"We are in the beginning of our second year as pastor here at Sioux City. The first year was one of many battles. We made some progress and kept the interest up. We are making a fine start this year in our finances. Our Sunday school is on the increase. We have made some much needed improvements which gave us more room for the primary department. Last Sunday was Rally day and we had double the regular attendance. Our N. Y. P. S. is starting off with good interest this year. We had the Northwest Iowa Zone Rally meet with us on October 13 and 14. This was a good meeting. Our W. F. M. S. is well organized and is doing good work this year. They have a Junior Society which is going strong. We are building an electric sign on Morningside avenue, one of the main thoroughfares of the city, which will give us much publicity and help people to find the Church of the Nazarene. We have just closed a very gracious revival with Rev. Allie and Emma Irick, Bethany, Okla., as evangelists. I wish to say that Brother and Sister Irick are still preaching the old-fashioned brand of second blessing holiness. And what is more, they do it with a smile on their faces and keep as sweet as heaven while they are at it. Their ministry was much appreciated here by all who heard them. Much genuine conviction was on the people during the meetings. There were, counting them as they came, between ninety and a hundred seekers and nearly as many happy finders. I do not hesitate to say that Brother and Sister Irick will hold you a good revival and bless your church. For several weeks prior to the meetings we had held about three prayermeetings a week for the meetings. It was so blessed to see the Lord answer these prayers and to see the people pray through to a definite experience. Thank God the day of revivals is not passed. During the meetings the pastor received a good, old-time pounding, which was very much appreciated. We received fifteen subscriptions to the HERALD OF HOLINESS, which is getting better all the time. We are thankful for the new Editor and we are praying for him that he will be able to give us the best paper that we have ever had. The Iowa District is coming to the front. There are several churches that have on a revival or are planning one. God is blessing our acting District Superintendent, Rev. C. Preston Roberts,

in his work. He has organized one new church since the assembly and has prospects for another soon. We are now praying for our next revival which we hold in February with Rev. Bona Fleming as the evangelist. Please remember us when you pray."

ATLANTA, GA.—"Our revival meeting, which continued through four Sundays, closed with a great climax Sunday night. The auditorium was packed and hungry souls filled the altar praying through to glorious victory. Rev. C. M. Dunaway, the evangelist, who united with this church recently, gave the gospel trumpet no uncertain sound. He is a great soul winner, Nazarene to the core and engages the attention of all classes. Rev. N. B. Vandall, who is a member of First Church of the Nazarene, Akron, Ohio, was in charge of the music. He organized a choir of fifty voices with orchestra, securing the assistance of musicians throughout the city. He manifests a beautiful spirit and was pronounced one of the best soloists that had visited Atlanta. Although our building was not finished and the workmen were going

Temptations

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By C. W. Ruth

A new book by this well known writer, preacher and Bible teacher. The author's name alone would guarantee this book to be scriptural, logical and worthwhile. Evangelist Ruth's other volumes have been read by thousands and perhaps have done more to further the cause of holiness than the writing of any other one person of the holiness ranks today.

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- II. The Two-Fold Nature of Temptation
- II. Important Distinctions Concerning Temptation
- IV., V. and VI. Temptations Peculiar to the Sanctified
- VII. How to Meet Temptation
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- IX. The Way of Escape in Temptation
- X. The Reward of Temptation

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ahead plastering, laying brick, flooring, etc., through the day throngs crowded to the night services throughout the meeting, numbers of them kneeling at the altar and seeking deliverance from sin. Twenty united with the church with fully that many more to follow, among them some talented young people and successful business men. We organized an enthusiastic N. Y. P. S., in addition to our Junior Society, reorganized our Sunday school, preparatory to effective work in that arm of the church and have added considerable strength to the W. F. M. S. The work here is no longer an experiment. With our parsonage completed and occupied, the church building accommodating three separate departments, and growing membership, we only need to keep the glory down for the completion of one of the strongest institutions in the South. The money placed here by the Home Mission Board has been well spent. For every dollar received more than ten have been invested in valuable property for the church, and, in a short while, the amount will actually be returned in support to the general interests. Home Mission work pays."—Oscar Hudson.

PASTOR D. JACKSON SEEVERS, MT. VERNON, SOUTH DAKOTA, MT. PLEASANT CHURCH—"We closed on the 14th one of the best meetings that it has been my privilege to be in. How God did honor His Word and the prayers of His saints. Rev. W. H. Minor of Bethany, Okla., was the evangelist and he was surely God's man for the meeting. How he would preach and sing the glory down on the people and then would come to the parsonage and pray some nights until two o'clock in the morning. One night we went from the meeting and two young men had the burden for souls on them and we all prayed until eleven o'clock when we all prayed through, and such shouting and praising God! All at once the pastor said that the Lord would send somebody to be prayed for, and about midnight there was a car drove up to the parsonage and a young man and a young lady came in. Everyone seemed afraid to say anything for fear of grieving the Spirit so we just praised and

People who pray freely, give liberally.

Sunday, November 25th.

thanked God until the young man said, 'Let us pray.' We went to our knees again and the pastor's wife spoke to the young lady and asked her whom she wanted us to pray for when she said, 'It is I, it is I.' After about an hour the power of God came on her and sanctified her. October 9, we had an all day holiness meeting with about ten churches represented. Rev. Minor preached at eleven and eight, and Rev. Ernest Coryell preached at three in the afternoon. Souls in the fountain at every service. During the meeting we took sixteen subscriptions for the HERALD OF HOLINESS. Bless God for the HERALD OF HOLINESS, the best paper on earth. Many blessings on the editor and publishers of the good paper. Brother Minor is surely a friend to the pastor and leaves him better liked by the people than when he comes to you. No one will make a mistake in calling him for a meeting. I can heartily recommend him. This report would not be complete without a word about our Young People's Society. We have as fine a band of young people here as there are to be found in the whole Nazarene connection. We have only ten active members but they support a native worker on the field. They are surely loyal to Jesus and the Church of the Nazarene, and how they can pray and get blessed! We have not a large number of them as this is a country church and some of the young people drive fifteen miles to get to church. Our church school is not very large, about ninety enrollment, but one of the best and most interesting schools in the Central Northwest District. We have a fine superintendent and a student body second to none. As for myself, I never enjoyed salvation better in my life than now. Jesus is my Savior, sanctifier, healer and coming King, bless His precious name. I say, on with this great work until there are centers of holy fire in all the centers of population. Amen. Pray for us."

PASTOR B. M. KILGORE, SOMERTON, ARIZONA—"We are moving along and God is blessing our labors. Somerton is in the very southwest part of the state, only a few miles to the Mexico line, where there is plenty of whiskey and all kinds of sin and vice, so this is a very wicked country. Yet there are a few of God's holy people here, clean and red-hot for God and old-time holiness. The church has called us back for another year. But since there are two of us to preach, one of us has freedom to go and do something else. I would like to hold a few revivals; if any of my friends would like to have me to come and hold a meeting this winter or next summer, please write me here. Lum Jones is to be here November 4, for a revival with our church. Please pray God to give us a great soul saving meeting. I have been in the battle for thirty years and I feel like going on. If any church thinks they would like to have me for a meeting and they are not acquainted with me, I give Dr. J. B. Chapman as reference."

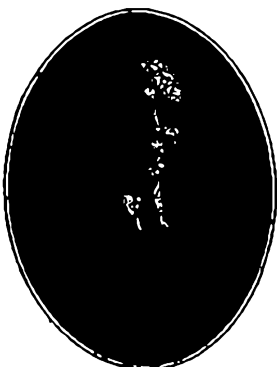
EVANGELIST J. A. CHENAULT—"My last meeting was with the good people at Chapman's Chapel in Grundy County near Pelham, Tenn. God certainly honored us with His presence in every service. During the twelve days thirty-two bowed at the altar for prayer, thirty-one of whom made bright professions of faith in God. Most of these were young people, the best the land affords. On the last day, Sunday, fifteen came forward and united with the Church of the Nazarene. About ten or twelve were baptized with water by pouring clean water upon their heads, thus typifying the outpouring of the Holy Ghost. It was a beautiful service indeed. My heart was made glad and I believe the angels in heaven rejoiced to see the tears on the glad faces and to hear the shouts of the fathers and mothers and the saints as they gave these young soldiers of the cross a most hearty welcome into the ranks of God's great army. Great crowds came at night. All in all this was a fine meeting and the offerings were good and came easy. Brother John Mooney and his good wife, and a Brother Towns were valuable helpers in the meeting. Brother George Payne and others said this was the best meeting since the boyhood days of Dr. J. B. Chapman, who held the first meeting here. My next meeting is to be at Dale's Chapel, six miles from Nashville, October 25. I am glad to report complete victory in my soul and that I believe this is going to be one of the best years the Tennessee District has experienced in many, many years. Our newly elected District Superintendent, Rev. S. W. Strickland, seems to be master of the situation and is forging ahead in a wonderful way. Pray for us."

EVANGELIST HOWARD W. SWEETEN—"We closed a very gracious meeting at East Liverpool, Ohio, with Pastor O. L. Benedum, last Sunday night. God gave us real victory and there were no barren services. Praise God! The last Sunday was a remarkable day. A great Sunday school in the morning of nearly six hun-

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dred and a missionary offering of about \$140. The morning preaching service was an effort to conserve the work of the revival, and seventeen signified their desire to unite with the church. At the closing service at night we had a great altar service with between thirty-five and forty seekers at the altar. This is a great church, with a great people and pastor, and they know how to do things. God bless them. We are now at Mooers, New York, just starting, great crowds, (many unable to get in yesterday), great interest, conviction, seekers, and everything we need to drive right on to victory. Pray for us. A number of subscriptions for the HERALD OF HOLINESS were obtained at East Liverpool."

PASTOR J. W. WALTZ, CANTON, ILL.—"October 14 we closed a three and one-half weeks' meeting at Maples Mill Church of the Nazarene. Rev. C. J. Henderson, a former pastor, was the evangelist. Weather ideal, spirit fine, and a blessed time. Some saved, sanctified, and some both saved and sanctified. To God be all the glory. Also good congregations and offering. The evangelist was greatly appreciated by the community when pastor here."

PASTOR C. C. WHITE, BIRMINGHAM, ALABAMA—"The greatest revival in the history of the local church of Birmingham has just come to a close. It opened September 16, with Evangelist J. E. Gaar and the Vaughan Radio Quartet as special workers. Capacity crowds were in attendance from the beginning. The large tent, 50x82, at times was too small to accommodate the people. The Vaughan Quartet was with us only three days. They certainly won their way into the hearts of the people of Birmingham in that short time. They are among the best that can be found in the land. On September 21 our precious Bud Robinson and Professor Messer arrived; by this time the meeting was in full swing. Gaar, Bud and Messer took charge until the close of the second week. We certainly had an old-fashioned campmeeting time. Services were held morning and evening. Gaar's unctuous scriptural sermons, Bud's characteristic messages and Messer's soul stirring singing captivated the situation. God certainly did come on the scene with a landslide of salvation, souls being saved and sanctified at every service. At the close of the second week the revival had gained such headway it was felt by those in attendance that it should continue, so while Bud and Messer were obliged to leave, Brother Gaar was prevailed on to stay over two weeks longer. There were something like two hundred and fifty seekers, counting them as they came. Around \$700 in cash raised. Twenty-five new members taken into the church, seventy subscriptions taken for the HERALD OF HOLINESS. Brother Gaar carried the major responsibility and burden of the campaign, having begun it and stayed to the close. He is one of the outstanding preachers of our movement. Back of his preaching is a prayer life that is seldom witnessed in these days. His all around experience, sound judgment and preaching ability qualify him for almost any position in our connec-

tion. At this present time a temporary tabernacle is being erected for the church to worship in."

PASTOR F. K. SMITH, FARMINGTON, IOWA—"Our revival meeting, held by Mack and Ethel Anderson, of Hutchinson, Kansas, closed October 21. We had the largest crowd in attendance at our services that we have had since coming to Farmington. As far as I know everybody was well pleased with the Andersons. They work hard, carry a burden for the lost, know the problems of the pastor, and laymen, help the Sunday school, boost the N. Y. P. S., brag on the W. F. M. S. and take subscriptions for the HERALD OF HOLINESS. We had about forty seekers, have taken three into the church, four or five more to be taken in next Sunday. If looking for an evangelist that will help your church, get the outsiders interested and under conviction, give your church a good impression on the town or city, in my judgment you will make no mistake in calling the Andersons. Yours for the old-time revivals."

PASTOR M. M. MOCKLER, STORM LAKE, IOWA—"After prayerful consideration we accepted the work in Storm Lake, the last night of the assembly and moved to the field, starting a revival at once. Bro. and Sister DeVoll came to us the third day of meeting and God surely used that worthy brother and sister from September 12 to October 7. They came greatly impaired physically, due to two auto accidents in Nebraska a few days before coming. Notwithstanding the fact that their bodies were bruised, they spared not themselves and rendered great services with the help of God, that Storm Lake will never forget. As the result of this meeting, out of eight souls praying through to victory six came into church the last day of meeting, and a N. Y. P. S. has been organized. To God be all the glory."

PASTOR S. W. BEERS, NORFOLK, VA.—"It affords me great pleasure to be able to report to the readers of the HERALD OF HOLINESS that under the blessing of the Lord and the efforts of the First Church of the Nazarene of Norfolk, Virginia, we were enabled to organize a

second church in this city in the western section, known as Lambert's Point. For the last two years the First church has conducted a Sunday school and mission there, and are at last rewarded by seeing the answer to their faith in a second church. We engaged Rev. Wm. Heslop and wife for the month of September. Not enough can be said in favor of these splendid evangelists, who faithfully labored in Lambert's Point. Brother Heslop's messages were scholarly, unctuous, and fruitful, and his wife did fine work in leading us in song and exhortation. We have recalled them for the entire month of June, 1929, when we hope to hold a tent meeting near the First church. On October 4, District Superin-

WANTS

WANTED—To correspond with good sanctified Nazarene woman, preferably past middle age and who has fair education and executive ability; also that will be interested in serving as matron of Beulah Training Home for unfortunate girls and their babies. A. J. Vallery, 1051 Pearce St., Memphis, Tenn.

A MISSIONARY PROGRAM, "Here Am I Send Me," composed especially for the N. Y. P. S. Requires five leading parts and as many foreign countries represented as desired. Has been given with much success. Price 10c each; 3 for 25c. Miss Dott Morrill, 221 E. Padon, Blackwell, Okla.

SINGERS from New Hampshire to California are ordering copies of "It Is Jesus" and "I'm Glad I Heard Him Call" by Prof. and Mrs. Paul White. These songs are being used successfully in revival and radio work. A lady from Wisconsin says, "I could not keep the copy I ordered, everyone wanted it so I gave it away. Please send another copy." Another says, "Your songs are beautiful; full of harmony and a wonderful message." Both songs on four-page folder, 25c; two folders 40c. Do not send stamps. Rates on quantities. Order from The Musical Whites, Box 204, Highland Park, Ill.

WANTED—Neat, consecrated Christian couple between thirty and fifty years of age—farmers, to oversee garden and house in small Missionary Children's Home in South America. Old time consecrated people required. Address Miss Minna E. Hall, 6039 S. Halstead St., Chicago, Ill.

NEW MUSIC—"That Wonderful Face," and "He Will Answer Prayer." Two copies of each and one 1929 Illustrated Scripture Text Wall Calendar, regular price 30c; both postpaid for 30c. W. J. King, 2029 N. Lafayette St., Ft. Wayne, Indiana.

PROCEEDINGS OF THE SECOND GENERAL CONVENTION OF THE NAZARENE YOUNG PEOPLE'S SOCIETY

Just off the press! The official proceedings of the General Convention held at Columbus, Ohio, June 11 to 13, 1928. It contains reports of the business sessions; reports of the President, General Secretary and the different committees. Also suggested Constitutions for Intermediate and Junior societies.

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tendent Harrison came to us for a four days' meeting, at the close of which the church was organized. Their faith is strong and they are working unitedly, hoping soon to call a pastor. At present the writer is serving both churches, assisted by local preachers. They have rented a brick church, formerly owned by Presbyterians. We are looking forward under God's blessing for a strong church."

PASTORS M. T. AND LIDA BRANDYBERRY, COFFEYVILLE, KANSAS—"We are making steady progress along all lines. Sunday, September 30, our much beloved District Superintendent, Brother N. B. Herrell, his wife and little Junior were with us and gave us very helpful and inspiring messages. Last Sunday, October 7, Sister Eva Carpenter, returned missionary from India, gave us a missionary rally on Sunday and also on Monday. Miss Carpenter has a missionary message that grips the hearts of the people. God greatly blessed her labors with us. She helped us to raise, by pledges, our district and general budgets and we went 'over the top,' praise the Lord. On Monday our W. F. M. S. had an all day meeting. Over fifty were present and we had a great day. Sister Carpenter spoke to us both morning and afternoon and we were all greatly benefited by her timely messages. Since returning for our third year, the church gave us a 'good pounding' and a reception of welcome. We are expecting the best year of our lives. God is with us in every service. We have co-operation and unity and have never served a better people than we find here. Our tabernacle is now being repaired with new ceiling, floor and lights. We are also making preparations for one of the best meetings in the history of this local church. We feel fortunate in having secured the services of

Evangelist C. W. Ruth, November 11 to 25. The pastors have been asked to conduct the singing and to begin the meeting on the 11th and Brother Ruth will be here the 16th. Brother Ruth is one of our very best holiness preachers and we are planning for and expecting a holiness revival. Let the Nazarenes in Tyro, Cana, Independence, Cherryvale and all the preachers in the Sunflower group avail yourselves of the privilege of hearing Evangelist, Ruth, of Indianapolis, Ind. Remember date, November 11 to 25. All day meeting on the 25th."

EVANGELIST L. G. MILBY—"At my last report I was in Jonesboro with Brother J. S. Wallace and the Lord gave us a great meeting. Brother Wallace has the hearts of the people and had prepared the way for one of the greatest revivals, the people said, had ever been held in the church. Brother Clay Milby was our leader in song and I have never heard him sing better. Brother Wallace is a great man and has a fine family and Jonesboro church has some of the finest people that can be found anywhere. If all the people in Arkansas are like the ones which we saw at Jonesboro we would like to pitch our tent among them and live there. We came next to Taylorville, Illinois, where we held a meeting last spring for Brother and Sister C. E. Fritsch. They had one of those unwisely built out-of-town tabernacles, five blocks from the sidewalk in the mud. No pastor on earth could have success. I said while there that I would move this thing downtown and finish the building in order to have a decent place to worship the Lord in if I had to sell the city to do it. Folks heard me say it and I got the chance. We came back to Taylorville Sept. 25. The church was too small to do much financially, so Brother Fritsch and I started out and struck ev-

ery man we saw for money. On Oct. 14 that building was placed on a fine corner lot, paved streets around it, a new foundation, lot paid for, moving expenses paid, weatherboarding bought and paid for and enough cash on hand and in sight to finish the building. The church will now have a fine building for worship, and enough pews to seat the church. We saw lawyers and business men shed tears while we talked to them about the work of salvation which our church stood for, and the first three days that we solicited we never had a man turn us down, but gladly gave us offerings. While times are hard, the people value the church as one of the best things in the city. Brother Fritsch is making good in Taylorville, is a great preacher and fine pastor, and has a fine wife who can fill the place of the pastor. We give God all the glory for these things. We are now in Goschen, Indiana, a new church with six members. We are having a fine start, three at the altar last night. Brother W. L. French is pastor, a fine man, no better on earth. We thank God for the noble young men we have in our church. You will hear from this meeting later. Yours in the battle against the devil and red-hot for God."

EVANGELIST B. H. POCKOCK—"A good revival was held in the Springfield Heights Church of the Nazarene, Ellet, Ohio, with Rev. I. C. Mathis as the evangelist. The meeting was a great blessing to the church, and several prayed through, and many friends were made through the ministry of this faithful man of God. New faces were seen during the revival that have never been seen in the church before. Brother Mathis was accompanied by his wife, who gave two good talks to young people. Brother Mathis is a good, sane and spiritual man of God. He is a good preacher and revivalist, and I can heartily recommend him to any church in need of a good evangelist. The Barnett sisters were the singers. Two nights after the meeting closed, Uncle Bud Robinson, Professor Messer and Rev. C. Warren Jones and wife were with us in the interest of Home Missions. The house was crowded to its capacity, and many were standing. Also the Akron Zone was with us on that night. Ten or twelve churches were represented in the meeting, and what a time we had! Uncle Buddie and Professor Messer are great singers. This is a new line of evangelism for our dear brother Bud. God bless him. He will be missed from our ranks when God takes him to heaven. On October 14 I preached my farewell sermon to enter the evangelistic field to which I have felt called for the last several years. The Ellet folks are fine people, and they treated us royally. They have as fine a Sunday school as one will find anywhere. A good crowd came at the farewell service to hear our last message, and to bid us Godspeed. Blessings on the Elletonians. For the present we are expecting to reside in Akron, Ohio."

SANCTIFICATION

The Experience and the Ethics

By R. T. Williams, D. D.



Dr. Williams

Dr. Williams has written this book with a definite purpose—first to answer some uncharitable and also some honest criticisms against those who profess the experience of full salvation; second, to make clear some things that confuse those who possess a pure heart and are striving to live a life consistent with their profession of holiness.

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He who the sword of heaven will bear,
should be as holy as severe.—SHAKESPEARE.

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication of the Herald of Holiness. Telegrams reaching us later than that time must be held over until the next issue.

FRANKLIN, OHIO

Revival with pastor serving as evangelist and Dwight Pefley as song leader closed with twenty-two at altar last night. Two hundred and three counting as they came and near one hundred different individuals at altar. Two hundred and fifty in Sunday school. Church greatly encouraged and strengthened. Pefley returns in 1929.—Millard R. Fitch, Pastor.

FORT WAYNE, INDIANA

Revival continues with great victorious service tonight. 527 in Sunday school today, all classes reporting an increase. A. S. London and family great workers. Wonderful crowds. Money coming easy. Quintet at their best. Many finding God. Brethren, pray for us.—Morris M. Himmler, Pastor.

CLEVELAND, OHIO

Great spiritual revival on this church. Mighty break today. Over one hundred at altar. Rev. T. M. Anderson wonderful evangelist. Professor Haldor and Bertha Lillenas are blessing the people with their beautiful songs. Meeting continues another week. God still answers prayer.—L. W. Collar, Pastor.

AKRON, OHIO

Opening day of revival at Kenmore, Ohio, church great. Between twenty and twenty-five at altar. Crowd large. Outlook good for sweeping revival. Pastor Harold H. Davis has a great people who are praying much for meeting. Our soul cries out hallelujah.—Evangelist B. H. Haynie.

CHESTER, W. VA.

Just closed gracious revival with Rev. Jack Linn and wife of Oregon, Wisconsin, evangelist. Largest Sunday school in our ministry here. Could not accommodate the crowd. Seventy-one seekers in all. Finances came good. Ten subscriptions for HERALD OF HOLINESS. Church in unity.—James F. Ward.

SHERMAN, TEXAS

Closed a fine meeting at Denison, Texas. Am in another at Howe. Begin a Home Mission Campaign in Buffalo, New York, 161 Goebeling Ave., November 11. Pray for a mighty revival in that city. Now in evangelistic work full time.—C. B. Jerigan.

JASPER, ALABAMA

Largest assembly in history of Alabama. Mighty outpouring of the Spirit and salvation like a river. Dr. Chapman a great presiding officer. District Superintendent Hooker refused the superintendency after ten years' faithful and continuous, successful service. J. E. Carr elected and plans for a victorious year. Hooker entering evangelistic field.—C. C. Butler, Secretary.

DEATHS

Low—The life of a good woman comes to a close. Mrs. R. L. Low, wife of R. L. Low of Orland, California, was born in Tennessee, December 20, 1859. Departed this life August 7, 1928. She was born into God's family at the age of sixteen years, and has been a faithful servant of Jesus Christ since that time, always so thoughtful of others, and ready to do what she could for God's cause. She reproved, and rebuked sin wherever she came in contact with it, and exhorted people to serve Jesus. She was always present at Sunday school and church services when it was possible for her to be. When first coming to Orland, she attended the Methodist church and taught a class of women, among whom she made some true friends. She taught them the way of

holiness. A few years later, she and her husband united with the Church of the Nazarene at Corning, California, while Brother Murrish was pastor there, and there she taught a class of young people and saw them all saved before she passed away. Mrs. Low was not sick. She went to bed on Monday night as well as usual, seemingly, but about midnight she awoke and complained of her head hurting, and while her husband rubbed her head she fell asleep and in a short while he noticed that her breathing was unnatural so he went across the highway for a neighbor and phoned for a doctor, but nothing could be done for her. She was not conscious any more and between midnight and day, Jesus took her spirit to Himself. Her funeral was preached in Corning church by her pastor, Brother Chester Smith, then her body was laid away in a beautiful cemetery near Corning.

"Bible Gems" Missionary Calendar for 1929



WE are now ready to fill orders for the new Missionary calendar for 1929. The accompanying illustration gives only a suggestion of the attractiveness of this calendar. The cover page is printed in colors and the inside pages in black and white. There are fifty-two calendar pages—one for each week of the year; an interesting picture on each page, depicting some scene in connection with the missionary activities of the Church of the Nazarene. On each page is given a quotation of a missionary nature from some prominent writer. And for each day a selected verse of Scripture with a suggested reference for private devotion or for reading at the family altar. Every calendar is mounted on a gilded stick and tied with cord ready for hanging. It is difficult to adequately describe a calendar of this kind. It must be seen to be appreciated. Send for sample copy or better still, place your order for a quantity.

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where it awaits the first resurrection. She was a good sister, a good wife, a good neighbor. It can be truly said of her, "She hath done what she could," and is now with Jesus and all of the redeemed ones who have gone on before, where there are no trials, no sorrow, no suffering and no disappointments. Blessed are the dead who die in the Lord.—Mrs. F. W. Johnson, Sister.

GOODE—Donald Clark Goode, the youngest child of the L. E. Goode family, died October 26, 1928. The funeral was held at Bloomfield, Iowa, Sunday, October 28, 1928 at two p. m. Rev. and Mrs. D. W. Dobson in charge of funeral. Please pray for the heart-broken family.—Joseph W. Peters.

GRAY—Lucille Gray of Ada, Oklahoma, was born March 9, 1910, died October 2, 1928. She was converted at the age of fifteen and joined the Church of the Nazarene. We are so lonely here without her but the Lord saw best to take her and some day we shall see our sister again. She cannot come to us, but we can go to her.

ANNOUNCEMENTS

NOTICE—Arrangements have been made with Iowa District advisory board and Dr. Reynolds whereby we do not take up the district work until March 1, 1929. In accepting so hurriedly, many details were not considered and it seems providential for us to remain here for a few months. Arrangements have been made for Rev. C. P. Roberts of 1318 Eighth St., Des Moines, Iowa, to continue as supply superintendent. Let all forces co-operate with him and push ahead and make this a year of advancement. Pray that we may come to you in the fullness of the blessing and help carry forward this glorious work of conserving and spreading scriptural holiness.—J. W. Short.

REQUEST FOR PRAYER—We request prayer for my father who is suffering with a cancer. Pray God to heal him for His glory. If it is not God's will to heal him, pray that he will come back to God. He was at one time wonderfully saved. I am his daughter and have been in the Church of the Nazarene for 18 years. I love the Lord because He keeps me saved.—Mrs. Cloud, Oklahoma.

NOTICE—The attention of pastors who have erected new church buildings within the past year or two is called to the Church Building Competition being sponsored by The Christian Herald, 419 Fourth Ave., New York City. Mr. S. D. Fuson, Service Editor for the Christian Herald, desires very much that the Church of the Nazarene participate in this competition and he will take pleasure in sending a copy of their announcement covering the competition to pastors above mentioned and their architects.—E. J. Fleming, Secretary Department of Home Missions and Church Extension.

NOTICE—I am resigning the pastorate of the First Church of the Nazarene, Omaha, Nebr., to take effect Nov. 18, after which I will be available for evangelistic or convention work anywhere in any church, little or big, that wants the old fashioned gospel. I have had a quarter of a century experience as pastor and evangelist and have a great desire to assist every pastor in his ministry in the church, spiritually and financially. I will also consider call to another pastorate. My slate is open—I can begin immediately after Nov. 18. Address me at 2557 Brown St., Omaha, Nebr. If necessary wire me at my expense for date.—B. H. Edwards.

NOW READY!

Journal of the Seventh General Assembly of the Church of the Nazarene

Held in Memorial Hall, Columbus, Ohio

June 14 to 26, 1928

A detailed report of the business sessions and the evening services; reports in full of the different officers and departments of the church; financial reports from various departments; roster of delegates and alternates; membership of assembly committees, etc., etc.

Every person, delegate and visitor, who attended the General Assembly will be interested in this Journal. It will help you to live over again the seasons of blessing and inspiration and will acquaint you with the interesting occurrences that took place in sessions and services which you did not attend.

Every member and friend of the church who was unable to be at Columbus surely will want to read through the Journal. It is the next best thing to having attended in person.

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The following are new programs advertised for the first time:

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The following are programs that we advertised last year and which we now offer at considerably reduced prices:

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The Wonderful Song. Another high grade service of 32 pages with songs, recitations, etc. Prices same as on Hope of the World (above).

The Great Confessions. A sixteen page program that sold at 8c a copy. A few in stock that we offer at 5c each; fifty for \$2.00.

The Celestial Song. A very fine 16 page service of songs and recitations. Regular price 7c each. The following special prices are subject to prior sale: each 4c; fifty for \$1.50.

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San AntonioNov. 14 to 18
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- J. B. CHAPMAN**
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Noodeshu, Kans.Nov. 12 to 25
Meridian, IdahoDec. 2 to 16
- T. M. ANDERSON**
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Monongahela, Pa.Nov. 21 to Dec. 2
Lansing, Mich.Dec. 9 to 23
Webb City, Mo.Jan. 6 to 20
Olivet, Ill.Jan. 23 to Feb. 3
Seattle, Wash.Feb. 10 to 24
Portland, Ore.Feb. 26 to March. 10
Cincinnati, OhioMarch 14 to 31
- JARETTE E. AYCOCK**
Oklahoma City, Okla. (First church)Nov. 6 to 18
St. Louis, Mo. (Flower Memorial)Nov. 21 to Dec. 2
Ada, Okla.Dec. 5 to 16
- CARRIE BARBIEUR**
Worthington, Ind.Oct. 28 to Nov. 11
- P. P. BELEV**
Portland, Mich. (Gen. Del.) Nov. 18 to Dec. 2
- W. G. BENNETT**
Elmdale, Mich.Oct. 28 to Nov. 18
Hopkins, Mich.Nov. 20 to Dec. 16
- BOWMAN EVANGELISTIC PARTY**
Cuba, Ill.Oct. 17 to Nov. 11
- MR. AND MRS. R. E. BRIDGEWATER**
Haviland, Kans. (Prairie Flower church)Nov. 4 to 18
Hopewell, Kans.Nov. 25 to Dec. 9
- REV. C. C. BROWN**
Richmond, Va. (Beulah Church)Nov. 1
Vass, N. C.Dec. 1
- J. E. AND MAE BUDD**
Spokane, Wash. (Lincoln Heights)Nov. 15 to Dec. 2
- C. C. BURTON**
Argo, Ill.Oct. 29 to Nov. 18
- A. B. CAREY**
Brooktondale, N. Y.Oct. 30 to Nov. 11
Fall River, Mass.Nov. 13 to 25
Everett, Mass.Nov. 27 to Dec. 9
Lynn, Mass.Dec. 10
Flushing, N. Y.Dec. 11 to 16
- R. C. CARRELL, PIANIST**
Lynn, Okla.Nov. 2 to 18
Brea, Calif.Nov. 23 to Dec. 9
- JACK AND RUBY CARTER**
Capitan, N. MexicoNov. 16 to 25
- C. C. AND FLORA CHATFIELD**
Billings, Mont.Oct. 21 to Nov. 11
Fergus Falls, Minn.Nov. 14 to Dec. 2
- HARVEY AND MARIE CHRYSLER**
Litchfield, Nebr.Oct. 26 to Nov. 11
Farnam, Nebr.Nov. 18 to Dec. 2
- REV. C. T. CORBETT**
Minneapolis, Minn. (First church)Oct. 28 to Nov. 11
Litchfield, Minn. (N. Y. P. 8. Convention)Nov. 16 to 18
- C. B. COX**
Oil City, Pa.Oct. 25 to Nov. 18
Richmond, Va.Nov. 22 to Dec. 9
Roanoke, Va.Jan. 3 to 27
- STEUBEN D. COX**
Connersville, Ind.Jan. 6 to 20
Winchester, Ind.Feb. 15 to March 3
- PROF. C. C. AND MARGARET CRAMMOND**
Hopkins, Mich.Nov. 6 to 18
Vassar, Mich.Nov. 22 to Dec. 9
Stungis, Mich.Dec. 11 to 23
- STELLA B. CROOKS**
Caldwell, IdahoOct. 28 to Nov. 11
Salt Lake City, UtahNov. 18 to Dec. 2
Home—ChicagoDec. 9 to 23
Cambridge, Mass.Dec. 30 to Jan. 13
- J. E. DAVIDSON**
Shelby, OhioNov. 11 to 25
- C. C. DAVIS**
Terre Haute, Ind.Nov. 11 to 25
- RAY DAVIS**
Lyman, Okla.Nov. 1 to 18
Buffalo, Kans.Nov. 21 to Dec. 12
- C. I. AND IRENE DEBOARD**
St. Louis, Mo. (Mt. Zion church)Nov. 14 to Dec. 9
- II. N. DICKERSON**
Caro, Mich.Nov. 11 to 25
Hastings, Nebr.Dec. 2 to 16
Ashland, Ky.Dec. 17 to 29
- R. E. DUNHAM**
Arkansas City, Kans.Nov. 4 to 25
- CHARLES DYE**
Bellefontaine, Ohio (Church of the Nazarene)Nov. 11 to 25
Havens Corner, Ohio (Christian Union Church)Dec. 2 to 16
Columbus, Ohio (3rd St. Mission)Dec. 30 to Jan. 13
Lithopolis, Ohio (Church of the Nazarene)Jan. 20 to Feb. 3
- J. R. EDWARDS**
Port Elizabeth, New JerseyNov. 15 to 25
Rio Grande, New JerseyNov. 26 to Dec. 9
- EDWARDS EVANGELISTIC LADIES' QUARTET**
Pasadena, Calif. (Bresce Ave.)November
Riverside, Calif.February
- I. M. ELLIS**
Whiting, Ind.Oct. 25 to Nov. 11
Des Moines, IowaNov. 13 to Dec. 2
East Liverpool, OhioJan. 1 to 20
- THEO. ELSNER AND WIFE**
Alliance, OhioNov. 6 to 18
Schenectady, N. Y.Nov. 21 to 25
West Chester, Pa.Dec. 2 to 16
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**
North Platte, Nebr.Nov. 4 to 26
Fremont, Nebr.Dec. 2 to 18
Newport, Ky.Jan. 13 to Feb. 3
- BONA FLEMING**
Chicago, Ill. (First church)Oct. 28 to Nov. 11
Oskaloosa, IowaDec. 2 to 16
Kenmore, OhioDec. 28 to Jan. 6
Muncie, Ind.Jan. 10 to 20
Council Bluffs, IowaJan. 27 to Feb. 10
Sioux City, IowaFeb. 11 to 21
New Castle, Ind.March 3 to 17
Hominy, Okla.March 21 to 31
Holdenville, Okla.April 2 to 14
- REV. JOHN FLEMING**
Chicago, Ill. (First Church) Oct. 28 to Nov. 11
Richmond, Ind.Nov. 16 to 26
- L. N. FOGG**
West Somerville, Mass.Nov. 4 to 18
- C. B. FUGETT**
Wichita, Kans.Nov. 4 to 18
Topeka, Kans.Nov. 19 to Dec. 2
Fairbury, Nebr.Dec. 3 to 16
Akron, Ohio (1st church)Jan. 6 to 20
Pasadena, Calif. (Bruce church)Jan. 27 to Feb. 10
Troy, OhioFeb. 17 to March 3
Barberton, OhioMarch 5 to 17
St. Louis, Mo.March 24 to April 7
- JIM H. GREEN (and Sunny South Quartette)**
Charleston, S. C.Oct. 28 to Nov. 18
- PAUL AND DORA GEL**
Portland, Me.Oct. 28 to Nov. 18
Bath, Me.Nov. 21 to Dec. 9
Columbus, Ohio (Third St. Mission)Dec. 30 to Jan. 13
Kurtz, Ind.Jan. 16 to Feb. 3
Chunabusco, Ind.Feb. 10 to 20
- CLARENCE J. HAAS**
Altona, N. Y.Nov. 4 to 18
- ERNEST J. HAERR**
New Carlisle, OhioNov. 11 to 25
Bellefontaine, OhioDec. 2 to 16

- J. C. HAFLEY**
Great, Calif.Nov. 23 to Dec. 9
- LEWIS E. HALL**
Kuna, IdahoNov. 6 to Dec. 2
Mandan, N. Dak.Dec. 7 to 23
- J. N. HAMPE**
Los Angeles, Calif.Nov. 1
- B. H. HAYNIE**
Keumore, OhioOct. 28 to Nov. 11
- A. O. HENRICKS**
Livermore, Calif.Nov. 4 to 25
Red Bluff, Calif.Nov. 28 to Dec. 16
Pasadena, Calif.Dec. 17 to 28
Los Angeles, Calif. (Emmanuel)January
- N. J. HEPBURN**
Canon City, Colo.Oct. 21 to Nov. 18
- WM. AND NORAH HESLOP**
Morristown, Ind.Nov. 4 to 18
Coshocton, OhioNov. 23 to Dec. 16
Columbus, OhioDec. 23 to Jan. 5
Frankfort, Ind.Jan. 6 to 27
Roscoe, OhioFeb. 3 to 24
Indian Head, Md.March 3 to 17
Wilkinsburg, Pa.April 5 to 14
Fitchburg, Mass.April 21 to May 5
Providence, R. I.May 9 to 19
So. Elliott, Me.May 23 to June 2
Norfolk, Va.June 9 to 30
- LEE HILL**
Pullman, Wash.Nov. 4 to 1
- URAL T. HOLLENBACK**
Ossian, Ind.Nov. 1 to 18
- ALLIE AND EMMA IRICK**
Scuppa, Okla.Nov. 4 to 18
West Tulsa, Okla.Nov. 25 to Dec. 9
- LIM JONES**
Sumerton, Ariz.Nov. 4 to 18
El Centro, Calif.Nov. 10 to Dec. 2
San Diego, Calif. (First Church) Dec. 9 to 23
- MRS. S. A. KEEL**
Decatur, Ill.Nov. 11 to Dec. 2
- CLIFFORD KEYS**
Holtville, Calif.Nov. 11 to 25
- CHAS. KIGGANS**
Kyer, OhioNov. 9 to 18
Gallipolis, OhioNov. 22 to Dec. 2
- ADELINE KIRK**
McPherson, Kans.Nov. 4 to 25
Newton, Kans. (State N. Y. P. S. Convention) Nov. 28 to 30
Grinnell, Kans.Dec. 2 to 20
- FRANK AND HELEN LEHMAN**
Ashtabula, OhioNov. 11 to 25
- JACK LINN AND WIFE**
Grand Rapids, Mich. (care Volunteers of America)Nov. 4 to 18
Lafayette, Ind.Nov. 23 to Dec. 9
Oregon, Wis.Dec. 10 to 26
Kiesley, Ala. (Winter Camp)Dec. 30 to Jan. 6
- W. W. LOVELESS**
Coranopolis, Pa.Oct. 25 to Nov. 11
Columbus, Ohio, Gen. Del. (Sunshine Mission) Nov. 17 to Dec. 2
Columbus, Ohio, Gen. Del. (Third St. Mission) Dec. 8 to Dec. 23
Pittsburgh, Pa., Gen. Del.Jan. 5 to 20
- THEO. AND MINNIE E. LUDWIG**
Anderson, Ind.Oct. 25 to Nov. 11
Science Hill, Ky.Nov. 15 to Dec. 2
Bloomsburg, Pa.Jan. 6 to 20
Methuen, Mass.Jan. 23 to Feb. 10
- I. C. MATHIS**
Grand Rapids, Mich.Nov. 4 to 18
Canton, OhioNov. 20 to Dec. 2
Newton, Kans.Dec. 4 to 16
E. San Diego, Calif.Dec. 20 to 30
- J. B. MCBRIDE**
North Powder, Oregon (M. E. Church)Nov. 11 to Dec. 2
Connell, Wash. (Nazarene church) Dec. 3 to 10
- A. McNAUGHTON**
Mitchell, S. Dak.Nov. 11 to 25
- L. C. MILBY**
Valparaiso, Ind.Nov. 11 to 25
Mt. Vernon, Ill.Dec. 2 to 23
Hull, Ill.Jan. 6 to 20
- JAS. MILLER**
Champaign, Ill.Nov. 5 to 25
Oklahoma City, Okla. (Capitol Hill)Nov. 20 to Dec. 16
Guthrie, Okla.Dec. 20 to Jan. 13
Oklahoma City, Okla. (West Side Church)Jan. 16 to Feb. 3
- W. F. MILLER**
California, Pa.Nov. 6 to 18
Terrace, Pa.Nov. 21 to Dec. 2
Joplin, Mo.Dec. 9 to 23
Oil City, Pa.Jan. 6 to 20
- W. H. MINOR**
Edmond, Okla.Nov. 4 to 18
Bartlesville, Okla.Nov. 23 to Dec. 9
- WM. O. NEASE**
Owosso, Mich.Nov. 4 to 18
- WILL H. AND LILLIE B. NERRY**
Ontario, OregonNov. 11 to 25
Burns, OregonDec. 2 to 16
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Gouverneur, N. Y. (209 W. Main St.)Nov. 14 to Dec. 2
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Warren, Pa.Nov. 11 to 25
Newell, W. Va.Feb. 3 to 17
Syracuse, N. Y.Feb. 24 to March 10
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Lynn, Ind.Nov. 18 to Dec. 2
Fayette, OhioDec. 7 to 23
Lancaster, OhioDec. 30 to Jan. 14
St. Bernice, Ind.Jan. 21 to Feb. 4
Columbus, Ohio (Sunshine Mission)Feb. 11 to 25
- B. H. POCOCK**
Grafton, W. Va.November
- J. E. AND APA REDMON**
Winchester, Ind. (Gen. Del.)Oct. 28 to Nov. 11
Muncie, Ind. (First church) Nov. 18 to Dec. 2
Indianapolis, Ind. (1231 N. Holmes Ave.)Dec. 4 to 23
- LAWRENCE REED**
Bloomington, N. Y.Nov. 7 to 25
- LEWIS J. AND EDYTHE RICE**
Radcliff, OhioOct. 30 to Nov. 11
Exerett, Mass.Nov. 18 to Dec. 2
- O. F. RING**
Kylertown, Pa.Oct. 28 to Nov. 18
- J. A. RODGERS**
Cliffdale, Mass.Nov. 11 to 25
Warrenton, Mass.Nov. 28 to Dec. 16
Mannington, W. Va.Jan. 6 to 20
Portsmouth, OhioJan. 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
- MISS DORIS ROGERS**
Indianapolis, Ind.Nov. 20 to Dec. 16
Lancaster, OhioDec. 30 to Jan. 13
- O. HOWARD ROWE**
Johnstown, Pa.Nov. 11 to 25
- MAE RUSSELL, Song Evangelist**
Leman, Okla.Nov. 1 to 18
Cushing, Okla.Nov. 23 to Dec. 9
- J. O. SCHAAP**
Hysham, MontanaOct. 21 to Nov. 11
Van Nuys, Calif.Nov. 18 to Dec. 9
- RALPH AND RUBY SCHIRMAN**
Cincinnati, Ohio (Normod)November and December
- MR. AND MRS. R. A. SHANK**
Pontiac, Mich.Nov. 11 to 25
- E. E. SIEFLHAMER**
Lansing, Mich.Nov. 4 to 18
Toneka, Kans.Nov. 25 to Dec. 9
Tabor, IowaDec. 13 to 23
Latonia, Ky.Jan. 6 to 20
- E. D. AND WINNIE SIMPSON**
Norman, Okla.Nov. 1 to 18
Elkhart, Kans.Nov. 25 to Dec. 9
Guthrie, Okla.Dec. 20 to Jan. 13
- MILTON SMITH**
Houston, TexasNov. 4 to 18
Elkhart, Kans.Nov. 25 to Dec. 9
- E. H. STILLION**
Portland, MaineOct. 31 to Nov. 18
Bath, MaineNov. 21 to Dec. 9
- FRED W. SUFFIELD**
Portland, Oregon (6515-67th St. S. E.)Oct. 21 to Nov. 25
- B. D. AND MARGUERITE SUTTON**
Troy, OhioOct. 28 to Nov. 11
Franklin, OhioNov. 18 to Dec. 2
Detroit, Mich.Dec. 30 to Jan. 13
Toledo, OhioJan. 13 to 17
Atlanta, Ga.Jan. 23 to Feb. 10
- HOWARD W. SWEETEN**
Barby, Pa.Oct. 29 to Nov. 11
New Philadelphia, OhioNov. 12 to 26
Indianapolis, Ind.Dec. 1 to 17
- E. E. TAYLOR**
Halfway, OregonOct. 31 to Nov. 12
Ogden, UtahNov. 18 to Dec. 2
- ELWOOD TAYLOR**
Syracuse, N. Y. (321 E. Brighton Ave.)Nov. 7 to 25
Middleport, Ohio (Gen. Del.)Nov. 27 to Dec. 16
- T. L. AND GERTRUDE TERRY**
Czar, Mo. (Davisville P. O.)Oct. 24 to Nov. 18
Ironville, Mo.Nov. 12 to Dec. 2
Brazil, Ind.Dec. 30 to Jan. 13
Belgrade, Mo. Wash. Co. (camp)May 26 to June 9
Clinton, Ind.June 9 to 30
Rockville, Ind.July 7 to 28
Danville, Ind.Aug. 4 to Sept. 1
- SAMUEL THOMAS AND WIFE**
Villa Grove, Ill.Oct. 1 to Dec. 20
- FRED THOMAS**
Sparta, Tenn.Nov. 2 to 11
Gary, Ind. (care 4615 Penn St.) Nov. 15 to 25
- I. N. TOOLE**
Youngstown, OhioOct. 21 to Nov. 11
- E. E. AND ORA J. TURNER**
Ava, Mo. (Gen. Del.)Nov. 9 to 18
Durand, Mich. (Gen. Del.)Dec. 2 to 16
- N. B. VANDALL**
Meade, Kans.Nov. 4 to 18
Parsons, Kans.Nov. 25 to Dec. 16
- HAROLD L. VOLK**
Bethel Church, Colo. (Yuma, Colo., R. F. D.) Oct. 31 to Nov. 18
Rocky Ford, Colo.Nov. 21 to Dec. 12
- H. W. WELSH**
Columbus, Ohio (Third St. Mission)Nov. 11 to 25
Macomb, Ill.Dec. 2 to 16
- EARL F. WILDE AND WIFE**
St. Maries, IdahoNov. 1 to 18
Kennewick, Wash.Nov. 22 to Dec. 9
- E. E. WOOD**
Ionia, Mich. (R. F. D. No. 3)Nov. 8 to Dec. 1
- LOLA YOUNG AND LOUISE CORNELL**
Mt. Vernon, OhioNov. 18 to 25

SCHOOLS AND COLLEGES

- Alberta School of Evangelism, Chas. E. Thomson, Director, Red Deer, Alta, Canada.
Bethany-Peniel College, Stephen S. White, President, Bethany, Okla.
Bressee Theological College, Sylvester Ludwig, President, Hutchinson, Kans.
Central Nazarene Academy and Bible School, B. F. Neely, President, Hamlin, Texas.
Eastern Nazarene College, Floyd W. Nease, President, Wollaston, Mass.
Northwest Nazarene College, Russel DeLong, President, Nampa, Idaho.
Olivet College, T. W. Willingham, President, Olivet, Illinois.
Pasadena College, H. Orton Wiley, President, Pasadena, Calif.
Trevecca College, C. E. Hardy, President, Nashville, Tenn.

PASTORAL ARRANGEMENTS

Florida District

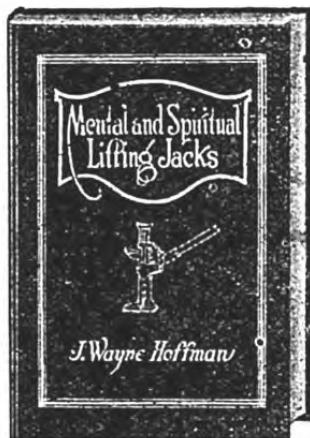
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DISTRICT SECRETARY — R. J. Eby, 2028 N. W. 5th St., Miami, Fla.
DISTRICT TREASURER — T. J. Eby, 19 N. W. 26th St., Miami, Fla.
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