

W. B. Dunkum,
1353 Hemlock St.,
Louisville, Ky.

Jan 31-30

HERALD of HOLINESS



FOREIGN
MISSIONARY
NUMBER



Missionary Honor Roll

ON THE FIELD

AFRICA

Rev. and Mrs. W. C. Esselstyn
Miss Ora V. Lovelace
Miss Louise Robinson
Miss Fairy Chism
Rev. and Mrs. H. A. Shirley
Miss Dora Carpenter
Miss Maude Cretors
Mrs. Lula Schmelzenbach
Miss Myrtle A. Polley
Rev. and Mrs. C. S. Jenkins
Miss Eva E. Rixse
Miss Mary M. Cooper
Rev. and Mrs. L. C. Ferree
Dr. and Mrs. David Hynd
Miss Minnie Martin
Miss Sarah Munro
Miss Anna Cox

BRAVA, CAPE VERDE ISLANDS

Rev. John J. Diaz

BRITISH WEST INDIES

Rev. J. I. Hill

CHINA

Dr. and Mrs. R. G. Fitz
Rev. and Mrs. Peter Kiohn
Rev. and Mrs. O. P. Deale
Rev. C. J. Kionne
Miss Mary E. Pannell
Miss Catherine Flagler
Rev. and Mrs. L. C. Osborn

CENTRAL AMERICA

Mrs. Eugenia Coats
Miss Nova Lane
Associate: Miss Bessie Branstine
Mr. Harvey Coats
Rev. and Mrs. R. C. Ingram
Miss Leona Gardner

INDIA

Rev. and Mrs. Geo. J. Franklin
Miss Maude Varnedoe
Rev. and Mrs. A. D. Fritzlan
Rev. and Mrs. Prescott Beals
Associate: Miss Amanda Mollies
Rev. and Mrs. John McKay
Miss Eltie Muse

JAPAN

Rev. Hiroshi Kitagawa
Rev. and Mrs. W. A. Eckel

MEXICO

Dr. V. G. Santin
Rev. Santos Elizondo

PALESTINE

Rev. and Mrs. A. H. Kaufman
Rev. S. C. Krikorian

SOUTH AMERICA

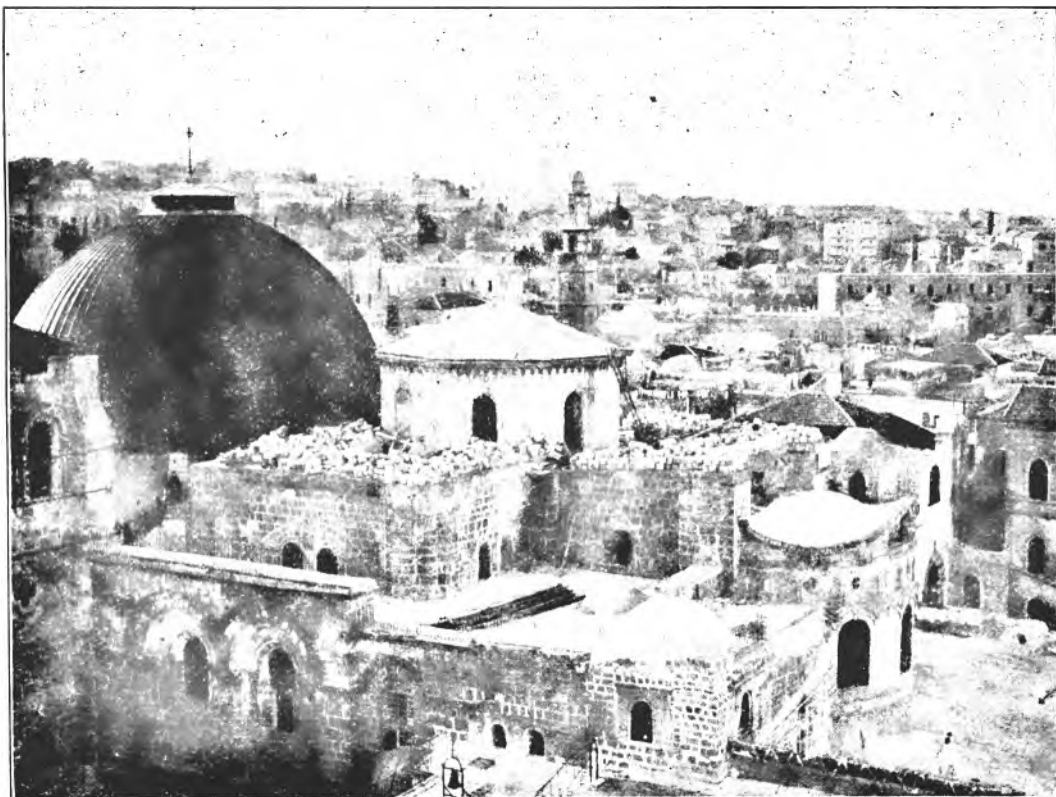
Mr. R. S. Winans
Rev. and Mrs. Guy C. McHenry
Miss Mabel Park
Rev. and Mrs. Frank Ferguson

SYRIA

Rev. M. A. Thahabeyah

HOME ON FURLOUGH

Rev. and Mrs. J. F. Penn
Rev. and Mrs. J. D. Scott
Rev. and Mrs. R. S. Anderson
Rev. and Mrs. A. J. Smith
Miss Hester Hayne
Miss Glennie Sims
Miss Blanche Himes
Miss Ida Vieg
Dr. C. E. West
Rev. and Mrs. F. C. Sutherland
Miss Lou Jane Hatch
Mrs. Myrtle Mangum White
Miss Ruth Williams
Miss Nellie Ellison
Miss Eva Carpenter
Rev. and Mrs. R. G. Coddling
Rev. and Mrs. K. H. Jackson
Miss Ruth Rudolph
Miss Bessie Seay
Rev. and Mrs. L. S. Tracy
Miss Agnes Gardner
Rev. and Mrs. F. A. Anderson
Miss Bertie Karns
Miss Augie Holland
Rev. and Mrs. Ira L. True
Rev. and Mrs. D. H. Walworth



A part of Jerusalem, showing the Church of the Holy Sepulchre in the foreground.

Beginning at Jerusalem

THE commission given to the disciples by our risen Lord, not only contemplated a world-wide evangelism, but definitely specified the method of procedure to be followed by the disciples in carrying out this command. They were first to tarry in Jerusalem until endued with power from on high—until the inrush of abundant life and abounding love imparted and sustained by the indwelling Holy Spirit should qualify them for their high task and undergird them for its accomplishments. They were to begin at Jerusalem and bear witness to those who had known the incarnate Christ and by prophets and priests, ritual and law, had been prepared to receive Him. They were then to witness throughout all Judea, then Samaria, then on and on to the uttermost parts of the earth. They were to use every agency gained, press into service every redeemed soul, and thus by geometrical ratio increase their forces and multiply their power, until the sound of the gospel should echo and re-echo throughout the whole world. Alas, for the faithlessness of the Church! After nineteen hundred years, there are some who have never heard the gospel of the Son of God. Shall we not with renewed energy lay ourselves on the altar of sacrifice or service, and humbly pray that the Holy Spirit may come upon us with fresh anointings for this high and holy service? Only as souls are redeemed through His precious blood, shall the blessed Christ be able to look upon the travail of His soul and be satisfied.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2928 Troost Ave., Kansas City, Mo.

H. ORTON WILEY, D. D., *Editor*

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

VOL. 18, No. 35 Nov. 20, 1929 WHOLE No. 919

THE FOREIGN MISSIONARY NUMBER

THE Foreign Missionary Number of the **HERALD OF HOLINESS** has been prepared at the request of the Executive Committee of the General Board, and also the Department of Foreign Missions, and is intended to present to our people, a brief survey of the work of missions carried on by the Church of the Nazarene. The time given us for the preparation of this special number was very limited, and for this reason we have not been able to preserve a proper balance in our use of material. Some of the reports we desired failed to reach the office in time, and others, not understanding the purpose of the paper, sent material which was not adapted to our needs. This is our first attempt, not only editorially, but as a church, to present a Special Number of the **HERALD OF HOLINESS** as a basis for a missionary ingathering. If this attempt succeeds, we shall, both as editors and missionaries, better understand another year how to gather material which will prove edifying to our churches.

There are no urgent appeals in the paper—only where necessary a modest and dignified statement of our needs. The purpose of the paper is to bring the facts of our missionary work directly to our people, as a basis for the kindling of missionary fires. No one need hesitate to circulate this paper. It is intended to furnish inspiration to our people. God requires of us only our best. When we have done this, whether missionaries or people, we must learn to leave the results with Him. We ask everyone who circulates this Special Number to do so with a prayer that God may use its pages for the kindling of fresh missionary enthusiasm.

The Missionary Ingathering Feature is a new venture. The plan is not to sell the paper, but to distribute it wherever possible, asking those who receive it to make a liberal contribution to the missionary cause. We send it forth therefore with a prayer, not only that it may kindle anew the missionary fires, but that the response in offerings will be such as shall enable the General Board to carry out its full program and thereby bring joy to the hearts of our faithful workers on the field.

OUR GENERAL SUPERINTENDENTS ABROAD

We are convinced that the last General Assembly acted wisely in placing the work of foreign missions under the immediate direction of the General Superintendents. It also specified that during this quadrennium at least two General Superintendents should visit the mission stations in the various foreign fields, and report their findings concerning the best methods of advancing our work. Aside from the fact that our church is spending hundreds of thousands of dollars in foreign work, which funds should be expended only under the wisest supervision, it is only right that our foreign constituency should be the recipients of the pastoral care of our chief pastors. The Board of General Superintendents selected Dr. J. W. Goodwin and Dr. R. T. Williams for this important task. Dr. Reynolds, our senior General Superintendent, had previously carried the burden of this work, though to him it was a joy rather than a burden. These brethren are highly esteemed in the church, not only for their piety and godliness, but for their range of vision and their sound judgment in matters which concern the church. Their findings will be received with confidence by our people, and their work will doubtless mean more to the advancement of the missionary cause than any other single project which might be launched. Their reports will be published in the **HERALD OF HOLINESS** and it is our purpose to keep the readers fully informed concerning this world-wide tour. General Superintendent Chapman writes, "This will be an opportune time to interest new people in the work of our good paper. There are many who will desire to follow the Superintendents in this world tour." Let us remember General Superintendents Goodwin and Williams and daily pray for them. Let us remember also in prayer General Superintendents Reynolds and Chapman, upon whom falls the burden of the home church during their absence.

UNIVERSAL BIBLE STUDY

The Church of the Nazarene is greatly indebted to the Bible societies for assistance in its missionary work—especially the American Bible Society and the British and Foreign Bible Society. What could be done on foreign fields without the Bible in the native dialect? and what single church organization, such as ours, could bear the financial burden of printing and distributing Bibles in the various languages and dialects of the World? We must neither overlook nor forget the interests of these great agencies which have largely laid the foundations upon which we build our success. Sunday, December 8, 1929, is Universal Bible day. We sincerely hope that our churches in the United States will take up an offering for the American Bible Society, and the churches in Canada and the British Isles will take up a like offering for the British and Foreign Bible Society. Let us not neglect the interests of these organizations,

OUR MISSIONARY OUTLOOK

By General Superintendent Chapman



THERE are a good many interesting chapters in which are recorded many brilliant, heroic deeds in the missionary history of the Church of the Nazarene. But in order that these chapters shall not require rewriting it is necessary that we shall "follow their gleam" as it falls upon the darkness yet ahead and

go on to further deeds of Christian heroism and to the writing of further chapters toward the end of the book which tells of Christ's conquest of the nations.

Three things are required to make missionary progress possible. These are: (1) open doors among non-Christian people; (2) the readiness of well equipped workers to go out as missionaries, and (3) money in sufficient amounts to make it possible to send these workers and give them equipment and helpers. Concerning the first of these there is really little use to pray any more, for the doors are open everywhere except in those instances in which they are really entirely off the hinges—where the people are literally begging that missionaries be sent. Concerning the second, our own church is especially fortunate in having a considerable number who are equipped and willing to go. It is really only the third factor that wants emphasis and enlargement among us, and even on this our people are awakening.

Much of the interest in foreign missions in the past has been based upon an insufficient appraisal of the task. Apparently some have hoped to make one great sacrifice in the interest of missionary giving and discharge their obligation thereby. On this account the giving has been spasmodic and irregular. And there can be no doubt but that some have gone out as missionaries under somewhat the same impression. They have gone without full consideration of the condition of their health and intellectual preparation, expecting, it would seem, that some miracle would bring practical results without the investment of sufficient effort from the human standpoint.

But we have come now to see that the task is one which requires devoted and long continued effort, both in the matter of missionary service and in the giving of missionary money. The missionary task is discerned to be, not simply a passing avocation, but the one full vocation of the Church. And it is seen that the best results can be accomplished only by the going of the strongest and best prepared preachers and strongest and best equipped workers in every line of Christian service and leadership and that these must go, not for a brief term, but for a full life's service. And the best

kind of missionary giving is seen to be, not the sort which gives once in a while to the point of impoverishment, but that which gives constantly and in gradually increasing amounts; for like every service involving the expending of money, time and experience are large factors in the wisest development of any missionary enterprise.

But because we have learned these things early in our history and because our people are so wonderfully co-operating with a program made out on the basis of this more mature view of the missionary task, we make bold to say that our missionary outlook is bright—brighter than it ever was before.

The women of our missionary societies have set us a good example, and their example is contagious. The members of our General Board were doubtful last year when they found themselves bound by the action of the General Assembly to arrange for the collection and distribution of a \$318,000 budget for the year beginning May 1, 1929. But now that half the fiscal year is passed and the income has been within five thousand dollars of the amount asked, there is no reason to further question the seriousness and determination of our people—we will pay the budget this year. And the payment of this budget means a considerable enlargement of the missionary program over last year, and, better still, we shall be in position to raise and carefully expend the ten per cent increase ordered by the General Assembly for next year.

And our people are pleased with the survey of the fields which is now being made by our General Superintendents and they will not be wanting in their support of the program recommended when the results of this survey and the actions recommended upon its revelations are brought to our attention.

On the basis of the fact that we are raising the budget for the present year and upon the fair prospect that we will raise it with the ten per cent increase next year, it is possible for us to foresee in the near future the sending back of our furloughed missionaries, the reinforcement of the fields which need it most, the employment of more native helpers and the improvement of the buildings and equipment.

Yes, we are entering a new epoch in our missionary history, and the spirit of the epoch is becoming apparent in the increased fruitage at our altars at home. More people are being saved, more people are joining the church, more members are becoming regular tithers and givers to the support of the church and more unity and co-operation prevail among us than at any other period in our history. Either we are getting more religion at home and are therefore becoming stirred with increased missionary zeal, or else we are becoming stirred with missionary interest and zeal and the recompense of it is shining forth in our own churches.

Meditations on the Deep

By General Superintendent Goodwin



WE left Victoria quite happy Thursday night, October 30. Some time in the night we struck the open sea. The rolling ship called me from the land of slumbers. I tried to be brave and hold my equilibrium, but just as Dr. Williams called over his bunk, "How are you feeling, Doctor," restraint was impossible any longer and I

had my first experience of seasickness. I was sick nearly all day. Dr. Williams declared he was not seasick, but "sick of the sea." He avowed his determination to start a new movement "back to the land," but the path was too wet for travel so we are going on. Breakfast for me Friday morning was out of the question. I tried dinner but did not like the soup, or at least it did not care to remain confined in the narrow limits of my stomach. But I returned to the dining hall and retained a small portion. We tried again the afternoon tea, but even this found no safe abiding place. Dr. Williams declared it was not good enough for keeps and so we both concluded the fish might need it more. No supper. We were members of the Fasting League Friday night sure enough.

Saturday found us in better shape and we have been doing very well these last three days. We read our Bible, pray and meditate. No telegrams, no letters, no phone calls to divert our attention. If we can master this rolling, restless sea, the trip may do us good, but up to the present it has not been a vacation for either of us. But Dr. Williams is making the better sailor. I rejoice in this for it assures him a great future as a traveler. What a fine companion Dr. Williams is on this long voyage across this lonely waste of tossing waves. Not a ship, or even a seagull, has appeared in days. A bird would look mighty nice to us, you may be sure.

I am glad to have my friend and companion, Dr. Williams, to look on the brighter side of life. His wit and humor all come in so handy in such a time as this. We have not found many associates as yet but trust we may be able to let our light shine.

Sunday was a good day in many respects. The Roman priests had a service early Sunday morning. I remained throughout. I could not understand anything for it seemed all given in Latin. However, I enjoyed my own personal communion with God, and spent the hour in secret prayer and waiting before the Lord. I confess it sounded rather strange to hear prayers offered to the Virgin Mary, the only intelligent grasp of anything during the entire service. I could

not but wonder how my dear Lord Jesus would feel to be thus slighted, when he so plainly told us to ask in His name. As I meditated it seemed that one must feel strangely out of fellowship with the Lord to be compelled to go around to his mother for favors. Then such gratitude came into my heart that I could draw nigh to my Lord himself and know He loves me so tenderly and feel that there is no one between us. Thank God for His own dear presence made real in the person of the Holy Ghost. What sweet communion alone with Jesus! So near, so dear, so true; growing more real and precious with every passing day.

We both attended morning worship in English. This was some better. But the afternoon service of the missionaries was the best of all. About forty gathered in our restroom. The dear old gospel songs were sung, prayer offered, and a young man outgoing missionary gave a helpful message on, "What Christ Means to Me." How we all lingered in sweet fellowship, singing hymns. I could not refrain but felt compelled to give my testimony to saving grace. A lady from Nankin, China told her experience in the time of war. It was a blessed service to my heart.

The one thing which impressed me most was the sweet fellowship among missionaries. How quickly denominational lines disappeared in the blessed tides of Christian experience. This doubtless is more in evidence on the foreign field than in the homeland. Let us try and have more at home as well.

LATER: TUESDAY—

We have passed into a terrific storm at sea. How the wind blows and howls around this tempest driven ship. The waves are rolling mountain high. The spray is blown from the white capped billows like drifting snow before a fierce gale. Brave Dr. Williams is anxious to see the worst, and goes to the last deck—he is proving to be a great sailor indeed. He seems inspired. He will tell all about it later. But this poor old writer is more cautious, yet determined to see the sea in a wild storm. Holding close to the railing at last we reach the top. The ship leans to with the wind. Men walk the floor like flies on the wall on a decided angle. Holding fast we look over the tempest tossed waves now rolling mountain high, capped with foam and dashing with terrific force. The ship creaks and groans and trembles in the teeth of this storm like a child in the hands of an angry giant. Here came a mighty billow towering high above us, its angry foam seems to defy this ship which appears but a little bubble in the presence of this oncoming foe of the deep. But with majesty, dignity and power this empress of the sea holds her face forward and plows on, lifting herself above and rides over the top. But again

she seems caught in the valley of wild billows and at first we seem pointed to the bottom, but again she turns her face upward to triumph over another mighty swell. Thus we onward ride dipping and lifting, swaying and rocking on the storm tossed bosom of this wide ocean. How wonderful to be in my Father's keeping. "He holdeth the waters in the hollow of his hands." So whatever happens we are in God's dear hand. It is so precious to be in God's sweet will. So trusting our all to His tender care, and knowing that He loves us all, with a sincere heart, we are still saying "I'll go where you want me to go dear Lord, over mountain or vale or sea."

There are many songs we sing about being anchored, and about the winds and the waves, but I wonder if the writers of these songs were ever in a storm at sea. One thing sure, there is "an anchor that keeps the soul, steadfast and sure while the billows roll." I am thinking of the dear ones at home, our precious people, and praying that this trip may prove a blessing to the great cause of Missions. We will keep our face to the front and plow on amid the storms, fully believing for victory in all lands.

THE FIRST FOUR DAYS AT SEA

By General Superintendent Williams



ON the third day of October, according to schedule, Dr. Goodwin and I went aboard ship for Japan. We had made all the preparations we knew how, trying to follow all the suggestions given us by many that had sailed and by those that have heard rumors of sailors' needs. It is like taking all the remedies suggested when

one reports that he has some familiar disease. I have already learned that the main thing I need was never suggested to me, namely, lots of nerve. I failed to lay in a sufficient supply of this, though hope this is one thing I can purchase abroad, or secure in some way, as we travel.

When the boat moved off from dock it was raining and the ocean was covered with a very heavy fog. This was right, however, for it furnished a proper background for my feelings. I felt foggy and rainy on the inside. I was beginning a new experience. I have traveled as you know very extensively on the land but have conscientiously avoided the ocean till now. There seemed no way out, but now that I have been at sea four days, I can think of many ways I could have avoided this trip if I were on land again. My mind is now much clearer in the matter of finding logical ways of escaping such a trip, but it is too late. I am now a thousand miles from land, except straight

down. This direction is only five miles from land, but I have no desire to go that way.

The first day out the sea was quite smooth but the first night brought us into some real swells that lifted us up seemingly about twenty feet and then let us down the same distance only to repeat every sixty seconds all night.

Early the second morning I looked down from the upper bunk and called to Dr. Goodwin, asking him how he was. He lifted his head to answer, but instead of speaking he gagged and fell back on the pillow saying, "Well, I guess I am sick." The fun was on, rather, the tragedy. We were not so far apart in our feelings at that. He was seasick, and I was sick of the sea. That second day was terrible on the doctor. He was sick. He had several distinct symptoms, not all of which I shall discuss. One that made me know he was sick was that he was utterly silent. He would not talk. He could not talk. This made me uneasy, for when the doctor cannot talk, he is sick.

For two nights now he has not stayed in his stateroom, nor had off his clothes. He has spent the night in the lounge room of the D deck second class where we are riding. There the movements of the ship are not so distinct. Our room is rather forward in the ship which makes it hard on seasickness.

On the fourth day we are both feeling better. We have a long ride from America to Japan. More than four thousand miles ahead and about one thousand miles up and down. This up and down riding seems not to have been charged up to us in the tickets. That is free. I am still convinced, however, as a part of my life's philosophy that you cannot get something for nothing. We are surely paying for this free up and down riding.

Dr. Goodwin has quit talking about the romance of the trip. His only talk now, what little he is able to do, is about *duty*. The fact is, to be perfectly honest about it, duty seems to be the main thought in my mind too. If I did not think this is our duty, I would have little respect for either one of us, especially for our judgment. This ocean travel is my notion of a poor time. I am strongly in favor already, of a "*back to the land movement*."

I am thinking more now about the words of Paul that referred to the perils by land and by sea. I am also more in sympathy with the missionaries that make these long and necessary trips. Those that remain at home have the better of the deal in comparison with the life and experience of the missionary.

Today is Sunday. Doctor and I have witnessed Catholic mass and attended the Episcopal service in the chapel. The service was short and according to regular form. We are enjoying time to read and pray when not too busy looking after necessary matters, such as a heaving, rolling, nauseated stomach.

The church asked us to go and we are obeying orders. We hope to do something worthwhile for missions and for the church. Love to all.



Annual Assembly in front of the church building, Coban, Guatemala

Church of the Nazarene in Guatemala

WITH the union of the Holiness Pentecostal Church and the Church of the Nazarene, the mission station already established at Coban, Guatemala, under the Pentecostal Church became a Nazarene Mission. In 1919 it was organized as a Church of the Nazarene, and is the center of our work in Guatemala. In 1917 the work consisted of one principal station and one outstation. In 1918 the work of the Church of the Nazarene was established in Baja Verapaz, at Salama, and a church was or-



Nazarene mission on Behring street, Buenos Aires, Argentina

MISSIONS IN

ganized. Since that time the work of this field has been operated from these two mission stations. Rev. R. S. Anderson, who is now on furlough, is Superintendent of the district, and Rev. R. C. Ingram, who has just returned from his furlough, has the direction of the work in Baja Verapaz with headquarters at Salama.

Within the last ten or twelve years the work has branched out in many directions; from one principal station and one substation, to two principal stations and fifteen outstations and other places



Home of one of our Christian workers in Guatemala

having regular worship. Five of these stations have organized churches, with a membership in full standing of more than 340; from one native worker to thirteen paid workers; from two Sunday schools to fourteen Sunday schools with an enrollment of 500 and more; from a very small contribution to \$1,020 contributed last year for the work of the church by the native Christians; the Church of the Nazarene has properties in churches and chapels, missionary homes, homes for native workers, school buildings, printing office, etc., to an estimated value of \$23,075, and equipment of about \$2,800. (These figures are in American gold).

The general interests of the church in Guatemala works through the following avenues: the preaching of full salvation to the people, evangelization of the regions beyond, the printing and sending out of holiness literature and tracts, the hospital work, or trying to reach the souls of men through caring for their bodies; and through the schools, a boys' school, a girls' school and a Bible school. The object of the first two is to build Christian character in young life; the object of the Bible school is to prepare preachers,

LATIN AMERICA

holiness preachers, to carry on the work of the Church of the Nazarene, which, in other words, is to carry full salvation to the ends of the earth.

Best of all, the Christians of nearly every one of these churches have been inspired to united prayer from six to six-thirty a. m. that God would send us a revival of real Holy Ghost salvation, without which all forms are empty and void. We want the manifest presence of Christ above everything else, and are made to rejoice with the reports that come in from the native pastors telling of new converts. May God richly bless the people of the home church who have made it possible for the preaching of the gospel in Guatemala in all its varied aspects.

Nazarene Boys' School

Boys are boys the world over, and when one has thirty-three of them together, coming from every kind of home environment, you will surely agree with me that they afford many varied, amusing, pleasing, distressing, and sometimes almost insoluble problems. However, they are exceedingly interesting and we find our work in the boys' school this year a great pleasure. Our purpose is to build Christian character in the youth of Guatemala. We have several earnest Christian boys in the school whose walk with God has been a pleasure, but our task is to turn men to righteousness and we shall not rest satisfied until every one is saved.

Nazarene Girls' School

The girls' school is both a beautiful and interesting place to be, with about thirty boarding girls, one is never at a loss for something to do, for their wants are many and varied. Miss Neva Lane, the principal, is an energetic missionary as well as a successful school woman. Surrounding the girls' school live several In-



Nazarene boys' school, Coban, Guatemala

dian families and she has completely won their confidence by kindness and helpful acts.

The Nazarene schools in Coban afford a great opportunity for young people in Guatemala who desire to live honorably, and every effort is made to cause those who haven't that desire to see that righteousness pays in the great race of life.

From a scholarship standpoint, the Nazarene schools are considered the best in Coban, but while we wish to maintain a high standard of scholarship, that is not our first objective. Our first and last objective is to build Christian character.

Printing Office at Coban, Guatemala

The printing office at Coban was started over twenty years ago by Rev. Butler, with a hand press, in a small building. Today it consists of a job press, a gas motor driven press, a paper trimmer, several fonts of type, and other necessary accessories, all housed in a new building much larger than the old one. The new building was made possible by the efforts of Miss Juliet Smith who appealed to the W. M. S. of Western Oklahoma District and this district raised the eight hundred dollars that paid for the building. The office employs three men, believers, and a boy who has been in the Nazarene school. Last year they printed 1,750,000 pages of printed matter.

(Continued on page nine)



H. F. Reynolds, D. D., Missionary Secretary, leaving the railway in Guatemala, 1927, to traverse those indescribable roads to the interior.



Our girls' school in Coban, Guatemala

Outstations and Native Workers in the Flowery Kingdom

By Rev. Peter Kiehn

HAVING been absent from the field for a long time, it was found necessary to have a convention where all of our native workers could be gathered together in conference. This meeting was held the latter part of December and lasted over the New Year holidays. The days were full of blessing and inspiration, and reminded one of a Nazarene Preachers' Convention in the homeland. Among the reports were some of special interest. Yen Hsing Chao could not refrain from reporting how wonderfully God had called him into His service and his

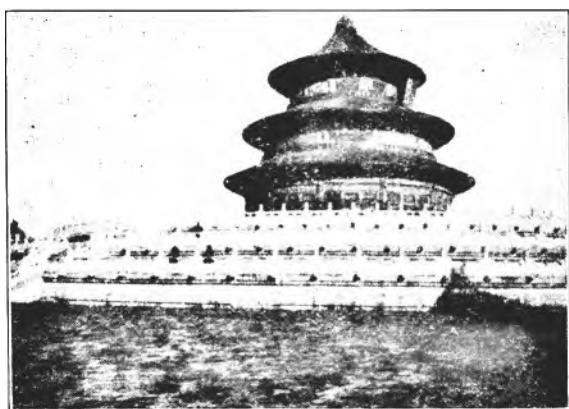
a few days the missionary went to the Yen home to encourage the sick man. The Lord drew very near to that home on that day and while they were getting ready to once more pray for the son the missionary felt impressed to ask Yen Hsing Chao, "What do you feel God wants you to do?" "Preach the gospel," was the reply. "If God wants you to preach, do you not think He could heal your body?" said the missionary. Faith touched the heart of God while earnest prayers went up to the throne of grace and the young man began to improve from that time on.

To go out and testify of God's wonderful grace was a pleasure for Yen Hsing Chao as the church people as well as the neighbors knew the miracle that had been performed at the Yen home. But, oh, the unruly wife was a real trial to Yen. There seemed to be trouble in the home all the time and Mother Yen and the daughter-in-law could not spend one peaceful day together and still the circumstances were such that they had to be together every day. The young man was tempted to stop preaching. "How can I go on preaching to other people when we in our own home have so much contention?" thought he.

During a special meeting at Chaocheng young Mrs. Yen was saved. Although she had been professing Christianity before, still she herself knew she was not a Christian at heart. She also was sanctified and now there is a marvelous change at the Yen home. It used to be that Mr. Yen tried to help his wife spiritually but now he cannot keep up with her. In fact, she was in charge of the station while he was attending the preachers' convention at Tamingfu.

Bible Conference

At this writing we are having a Bible conference with representatives from nearly all the stations and outstations. There are between one hundred twenty and one hundred thirty men and women present who attend daily classes. We find that a pressing need of



Temple of Heaven in Peking

testimony is given below under the title, "*The Story of Yen Hsing Chao.*" Some of the brethren had thrilling reports to give of the experiences they had during the war when God so wonderfully protected them. Some confessed that they had, under the strain, become slack and indifferent. The Lord met their need and they returned with a new determination to strive for the Lord more faithfully.

Reports of revivals came to us soon after the workers had reached their different stations. Wang Wan Tsan from Puchow wrote that they had announced a meeting and that many had received help. Some were saved while others were sanctified.

The Story of Yen Hsing Chao

Several years ago while Yen was preparing for Christian work he became ill. Missionaries helped him to go to a hospital where he was under the care of a well experienced American physician. After a few months in the hospital there seemingly was very little improvement, in fact, the physician pronounced his case a very complicated one and said that very few ever got fully healed from that disease. Being the only son in the family Mr. Yen's father desired to have him come home and try some Chinese doctors. No help could be secured and it looked as if the young man would die. As it seemed to be only a matter of



Church in Chao Cheng, China

the present time is a knowledge of God's Word and how to unitedly push the work of the church. I am glad to say that we are directing most of our activities toward direct evangelistic work and the upbuilding of the Christian Church. I am sure that the need of the Chinese church is the same as the needs of any other church, which is a clear vision of Jesus Christ, a vision of a lost world, and a definite experience of regeneration and entire sanctification.

Aiding the Famine Sufferers

We are trying to help as many of the famine sufferers as possible. Many of our Christians are in great need. Some of them are forced to sell all that they possess. Many have left their homes and gone to other parts of China to work for their living. The saddest thing in this experience is the fact that the able-bodied men leave home, allowing the women and small children with the older people to starve.

The Return of the Missionaries

By ZELLA W. DEAL

When the news spread that Rev. and Mrs. Kiehn and Rev. and Mrs. Kinne had arrived in China, friends among the Chinese, acquaintances and missionaries rejoiced to know that true and tried workers had returned to bring courage and help to this people. Scores of people from the various departments of the work—teachers and students from the schools, the hospital workers and the common rank and file of church members arrived to extend greetings. This was most refreshing to the missionaries, especially Brother and Sister Kiehn, after their long absence.

Soon after arriving Brother Kinne began on the building preparations for Bresee Memorial Hospital, and word was circulated abroad that there was a market for building materials, thus bringing in many people. The north suburb of Tamingfu became at once a center of attraction and, we hope, a great con-

trast to the depressed business conditions everywhere surrounding us. Crop failures, shortage of food supplies, dark forms of wickedness and sin emphasized a sad condition and an appalling need. The hospital has helped in more than one way to radiate its benefits and blessings to the people of this community. Mrs. Kinne's social disposition adds much toward brightening our lives as she labors among us. We feel honored that the daughter of our sainted founder should visit the missions in foreign lands, as he himself most earnestly promoted the cause of world evangelism. We thank God for the privilege of carrying forward the great truths that Dr. Bresee gave us, and to help fulfill the vision that God gave him for the Church of the Nazarene.

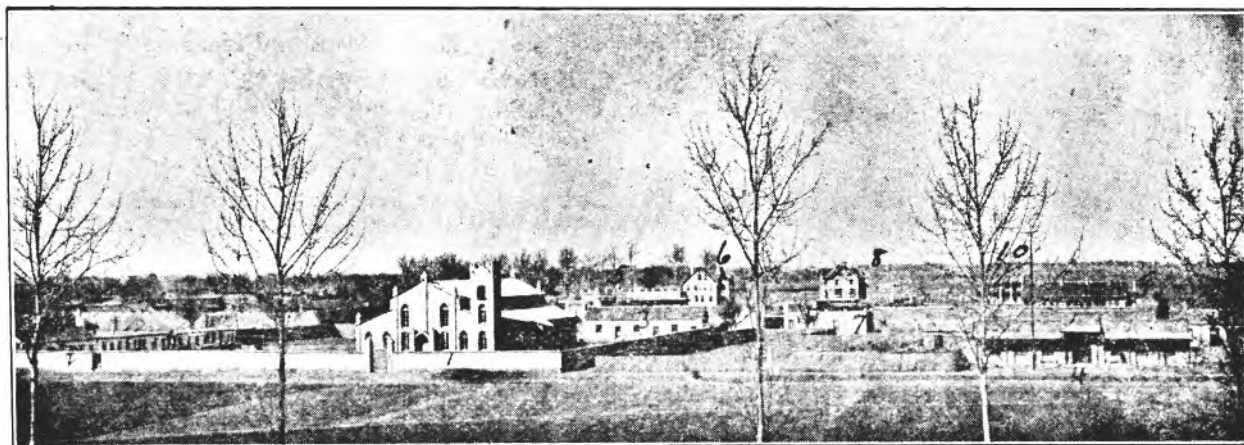
Missions in Latin America

(Continued from page seven)

The Nazarene Sunday school lessons are translated into Spanish in the United States by Miss Agnes Anderson who was raised in Coban, and is the daughter of our District Superintendent, Rev. R. S. Anderson. Here the Sunday school lessons are printed under the title of *Rayitos de Luz* (Little Rays of Light), and from here they are sent to all the Nazarene Sunday schools and churches in Latin America. They are also used by many other churches and missions in Latin America.

The office prints and distributes many tracts; prints forms, blanks, certificates of birth, baptism and marriage; credentials of workers, programs and other things for the schools, and such other matter as the mission needs, besides printing a monthly periodical called, *El Cristiano*.

When the Master says, "Go ye into all the world, and preach the gospel to every creature," it ends all controversy and questioning. It is then a mere matter of obedience.



Nazarene Compound at Taminglu, Hopel, China, picture taken from city wall.

MEDICAL MISSIONS



Dispensing medicine in Western India. The woman is just in the act of taking the medicine from the missionary's hand. Through such work many hearts are opened to the gospel message. Note the Hindu temples and the ox cart and oxen.

MEDICAL work is essential among a people who have never been accustomed to the observance of sanitary laws, or who have made no provision for the care of the sick. Those who have gone to these fields without a knowledge of rudimentary medicine or first aids, have been compelled to deal with these matters of life and death whether they desired to do so or not. Much of the suffering in the tropics especially is also due to under-nourishment; they do not know how to provide food or how to properly prepare it. The Church of the Nazarene has but two hospitals and thirteen dispensaries. Plans are under way for the building of the Reynolds Hospital in Western India, and there is great need for a hospital in Guatemala also. It is hoped that these can be soon provided in order to meet the pressing needs of our missionaries in these countries.

The Work of Miss Branstine in Guatemala

Miss Branstine is a nurse who after spending many years in qualifying herself for this work, paid her own fare to Central America and proposed to care for herself on the field until such time as the Missionary Board could see its way clear to appoint her as a member of the regular missionary staff. She made such a favorable impression upon other missionaries, and upon the doctors of the city of Coban, that they agreed to bring her such patients as they can, provided she would fit up a private hospital in connection with the mission. The Missionary Council permitted her to fit up a building that was not being used, as a temporary hospital, which has proved to be a great advantage to the work, especially among the Indians. There is great need for a well equipped hospital in this country in connection with our missionary work.

Bresee Memorial Hospital

Bresee Memorial Hospital is located in Tamingfu, Hopei Province, North China, and is now being completed. Previous to this time the first unit has been made to serve the needs of medical missions in that section of China, but its rooms and equipment have been altogether too limited. The work was begun by the felt need for medical missions and has been carried on by the W. F. M. S., especially in Southern California, where most of the funds have been raised for this worthy project. When completed there will be fourteen memorial rooms, which have been provided by the gifts of persons desiring to remember some loved one, and in each room there will be a tablet on which will be engraved the name or names of the per-



Bresee Memorial Hospital, Tamingfu, China

sons thus honored. The completed building will in reality be two hospitals under one roof, so built for economy. The left hall of the building will be the women's part of the hospital in which will be located the Ethel Duling Maternity Ward. The evangelistic work will be carried on by means of house evangelists who will preach to and converse with the waiting patients—some of whom are compelled to wait for several hours at a time and thus receive much instruction. It is estimated that from ten to fifteen thousand different people are reached in this manner in a single year.

A Perpetual Memorial

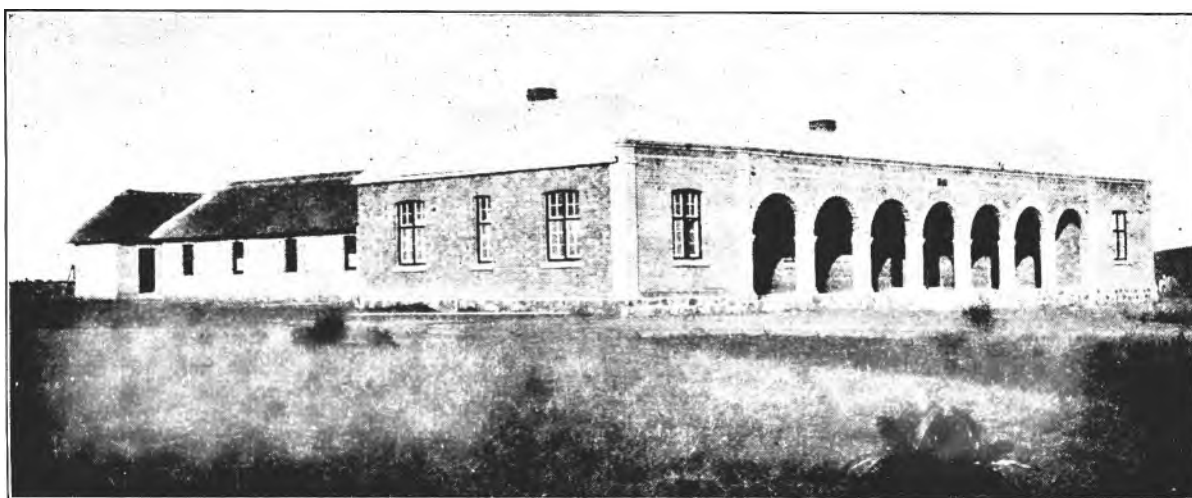
It is a fitting tribute to the memory of Dr. and Mrs. Bresee that this hospital has been erected, through much sacrifice and prayer. Rev. C. J. Kinne, under whose direction the hospital has been built, says, "It is a monument to the fidelity of God in answering prayer. The work was undertaken with prayer, carried forward by prayer, and it stands today in answer to prayer." When completed it will be entirely free from debt. In the Bulletin of First church, Los Angeles, there is found this beautiful tribute to the memory of Dr. and Mrs. Bresee: "Dr. and Mrs. Bresee were the means of bringing much happiness and special blessings and help to a vast number of people. By their kindness, humility, gentleness and hospitality thousands have been helped throughout the world and many still live to cherish their memory. The names of Dr. and Mrs. P. F. Bresee are forever linked together when we think of what was accomplished in their lives for God. An opportunity was sought to glorify God and bring countless blessings to humanity by means of a memorial to these beloved saints. What more fitting memorial could there be than a hospital in a country where there is intense suffering among the teeming millions? What more appropriate way to

honor them than to carry on in their name this work of mercy and help which they would gladly engage in were they still among us."

Raleigh Fitkin Memorial Hospital

At Bremersdorp, Swaziland, South Africa, our church is laying foundations for a work among the sin-oppressed, witchcraft-ridden people of Swaziland that shall, in the providence and with the blessing of God, bring scores of her dusky inhabitants within the hearing of the glorious news of freedom from sin, expulsion of the dread and fear of witchcraft, and an entrance into a new life of joy, liberty and unexpected happiness. Not least among these blessings will be a release from the great fear that sickness always brings with it to the mind of a heathen African. Sickness means at once the suspicion of some enemy contriving by witchcraft to bring affliction or even death upon the sick person. The havoc that this plays upon the minds of all concerned when sickness comes into a kraal is distressing. The sick person suspects his neighbors, and the neighbors fear lest the witch doctor should "smell out" any of them as a witch. Then sickness means that the sick one becomes the unfortunate recipient of the attentions of the native doctors whose pharmacopœia is a most vile collection of derivatives of herbs, roots, snake skins, snail shells, parts of animals, etc. Further, the only sickroom that the Swazi has is the dark hut with no window, no chimney, no opening for ventilation or light, nothing but the low semi-circular opening through which he and the numerous occupants of the little hut crawl in and out. His sick bed is a grass mat which is spread on the mud floor which is smoothed on the top by a plastering layer of cow dung from the cattle kraal, which is a few steps from the aforementioned solitary opening. His bed clothes consist usually of a single blanket,

(Continued on page twenty-six)



Raleigh Fitkin Memorial Hospital at Bremersdorp, Swaziland, Africa, in charge of Dr. David Hynd. It was formally opened July 18, 1927, under the direction of Rev. H. F. Schmelsenbach, Mrs. Fitkin, Mrs. Bresee, the Resident Magistrate and the Church of England Archbishop taking part.

Schmelzenbach Memorial Schools

Evangelists' Training School and Industrial Station

By MRS. S. N. FITKIN

THIS is the proposed name for our present Bible Training School at the Fitkin Memorial Station in Swaziland, South Africa.

Before the home going of our dear Brother Schmelzenbach, we had planned with him to enlarge this station, introducing the industrial feature. Since his departure we have felt that the name should be changed to the one in the title of this article. We have written Mrs. Schmelzenbach and others concerning it, and feel sure it will meet with their approval.

Evangelists' Training School

This Evangelists' Training School was started in a small way by Brother Schmelzenbach in the early stages of the work in Africa when he was practically alone on the field, even before Brother Shirley arrived. Sister Shirley's recent article published in *The Other Sheep* concerning the life of this great Nazarene African pioneer, reveals a little of the burden for this work that rested on his heart. We quote briefly from it: "When the thought of the school of evangelists began to dawn upon him we were not getting any support for it in any way, so some of us did not see how we could undertake it. But again he forged ahead. He got a grant from the government for a small farm down in the bush veldt. From the fever standpoint it was a deadly place. Notwithstanding all this he would take some of the boys, who by this time had awakened and wanted to come



Rev. H. F. Schmelzenbach

into the school, go down to the farm and spend days plowing and planting, hoping to get enough food to feed his students. Some of us would protest against his going down on account of the fever, but he would push on saying that the progress of the work *depended on the boys, and they must have a school.* He succeeded in starting the school and kept it going until he got support from other sources."

The school was later moved to Peniel where it was housed in a few native huts, but after the girls' school was established there it seemed wise to change it again. Then when a new hospital was needed it was decided that the Hospital Station should be moved from Pigg's Peak to Bremersdorp. This left

the old hospital building vacant, and it was immediately appropriated for the use of the growing training school. A large native kraal was erected to serve as a dormitory and it seemed that at least the school was settled permanently.

The burden for this training school was very heavy at this time on the heart of Brother Schmelzenbach, as he longed to train many workers, and the school was so small. While I was in Africa he told me many of his plans and desires for it, and the Lord put it on my heart to help make these plans possible. That morning he took us over the fifteen acres that the government had donated for that mission station, and

called our attention to the little stream of water running through it, saying that he felt sure it could be arranged to supply water power to run some simple machinery. This would make it possible at small expense for the boys to be taught trades, thus helping them to self-support. Then he told me of his vision of a garden and a few cattle, and how he hoped that in time the station would become a large self-supporting one, sending out trained, fire-baptized messengers of the cross to all parts of dark Africa.

Plans for the Industrial Station

You will be interested to know some



Swazi warriors armed with spears and knobkerries. This may be a mere dress parade but—

of the simple plans being made and some of the first needs that a thousand dollars will supply. The first need is for oxen and a strong wagon for hauling supplies. Then they are to have a simple sawmill and haul their own logs and make them into lumber for benches, tables and chairs. A crude shelter for the sawmill must be made, and they have had an experienced engineer to look at the waterfall in order to learn whether or not it will be possible to use a turbine instead of an oil engine. The same engine can be used to run the mill to grind the mealies for their food. Then they will need a workshop equipped with such simple tools as are necessary, and other tools will be added as the boys advance in the work.



A seven-yoke lumber wagon in front of our boys' school at Pigg's Peak, Africa. The boys do carpenter and cabinet work.

The Purpose of the Industrial Station

But just here someone asks, "What is the purpose of all this effort in planting such an Industrial Station?" We reply that there are several objectives. First, to teach the boys to work; boys are not taught to work in Africa. Our Christian boys must not follow heathen customs and leave all the work to the women. Second, we hope it will enable us to offer simple schooling for our Christian boys who are not called to preach. We want them to know how to write and read at least; then we want them to learn a trade so that they can earn their living in this part of the country instead of having to go to Johannesburg to the gold mines, where so often they are destroyed physically, morally and spiritually. Third, we trust that it will make it possible to provide Bible training for a larger number of our boys who are called to preach the gospel. Will not all our readers pray much for these boys who in the years to come will be our preachers to spread the light over great sections of the dark continent, where Jesus is still unknown.

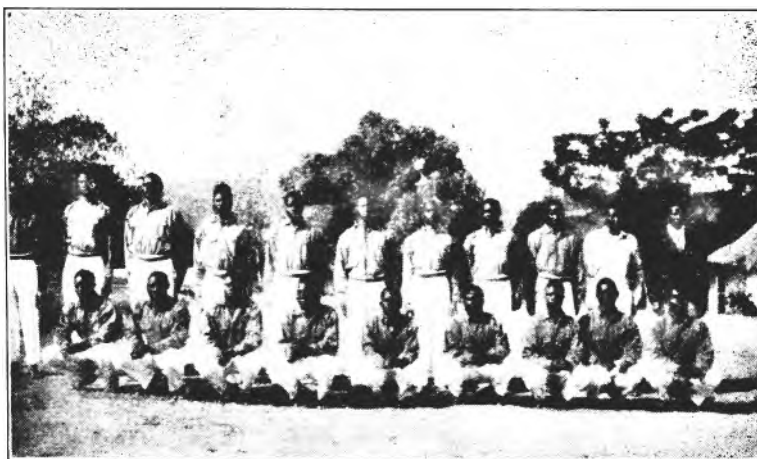


First output of our boys' industrial school in Africa, to furnish the girls' school. Not "f. o. b." but "f. o. h.," and true to African form the girls do the transporting.

Nazarene Schools in South Africa

First of all, there are the two training schools in charge of our missionaries. These are two of the power stations of our work, for it would be impossible to accomplish much without trained workers. Well saved boys and girls only are taken into these two training schools. Here, in addition to the regular courses, specially prepared Bible training courses are given, and also definite teaching and practice in prayer and other spiritual work. The week ends are spent by the students in kraal visiting and preaching in the out-stations. Many souls are thus won to Christ while they are still in training.

Then there are four more day schools supervised and taught by white missionaries and fifty-four taught by African Christians. Three young women and six young men are paid teachers; all the rest of these fifty-four are preachers or their wives who teach as well as preach and do all their other pastoral work. These young men and women just out of heathenism often spend days and nights, and sometimes weeks, in praying and fasting until they are definitely sanctified.



Swazi Christian warriors, boys in our training school at Pigg's Peak, Africa

Sunday Schools in Many Lands

By Dr. E. P. Ellyson



Nazarene Sunday school on Zapiola street, Buenos Aires, Argentina

I HAVE before me a letter from the General Secretary of the World's Sunday School Association who has just completed a two weeks' tour through Japan. In this letter he states that "It is certain that the Sunday school has made a far larger contribution to the religious life of Japan than the statistics would indicate. . . The Sunday school has been strongly evangelistic in its contribution to the cause of Christianity. One missionary who has been long in the service said that to his knowledge every church in his denomination in Japan had grown out of a Sunday school." The Sunday school may be just as effective in the foreign field as in the homeland.

But here is a challenging sentence in this same report. "Buddhism is copying the Christian Sunday school movement most faithfully." What a tragedy if the Sunday school should thus give the idea and set the example for Buddhism—they using this method for their propaganda, and we failing to use it to bring to the people the gospel of truth and salvation. Is not this a challenge for us to put on a Sunday



Mohammedan Sunday school children, Khairi, Thana District, India

school movement in all lands that will teach the true gospel and bring the people to real Christian experience? On with other methods, yes—but on also with this most effective method—the Sunday school. We can of necessity in one issue of our paper give only a few of the many Sunday schools which the Church of the Nazarene is conducting in connection with its foreign stations, but these schools are effective in promoting the work of salvation.

Sunday Schools in Argentina

The baby Sunday school is in Castelar, thirteen miles from Buenos Aires. It is a Sunday school, even if it does meet on Wednesday afternoons, twice a month. Yesterday there were sixteen, all told; sometimes we have twenty. Castelar is a town of five thousand people with not even a Roman Catholic chapel.



Sunday afternoon congregation at the home of Brother Baldomero Terrones, Pan-de-Azucar, Peru, not far from where Mr. and Mrs. Winans were nearly killed some years ago.

It is a great opportunity to preach the gospel if we had sufficient funds to rent a place in which to hold services. As it is, the services are now held in a room belonging to relatives of a lady whom Miss Garcia met in house to house work. This lady was so hungry for God that she was miserable. Miss Garcia was seeking the lost. God brought them together. Hallelujah!

In the Zapiola Street Mission, Buenos Aires, there are sometimes over eighty in attendance and the room is only 12x24 feet. The adult Bible class meets in the mission; a class of girls from ten to eighteen years of age meets in the bedroom of Brother and Sister Marino, who have charge of the work there. The younger class of girls meets in a small room back of the mission. The young boys meet in the kitchen, which is 4x5 feet. Still another class has to meet in the mission with the adult class or in the yard. If in the yard, and the neighbor who lives alongside complains of the noise, then back into the little mission.

The mission at Behring Street is 13x45 feet and the attendance is about seventy-five; the Sunday school on Gaona Street is housed in a mission hall 13x27

feet and averages about forty in attendance. There is need for an aggressive work here but we cannot grow for a lack of room. In previous years, the members of this mission contributed an average of \$35.00 (gold) per member. The harvest is great, and over-ripe. Who will join with us in prayer, and help us garner these golden sheaves?

Village Sunday Schools

Sunday school work has long been an important phase of our work in Western India. Especially is this so in the newer stations for it is often through the children that we get into the homes and hearts of the parents. Besides we believe that the Bible truths taught these little heathen boys and girls will bring forth fruit in the days to come in the salvation of some of them, for truth is stronger than error, so while their heathen parents teach them idol worship we are teaching them of a living Savior. He is bound to win out in some of their lives.



Nazarene Sunday school in Arriaga, Chiapas, Mexico. Many a Sunday school becomes a church.

At present in and around Murbad we have six Sunday schools, taught largely on week days. The enclosed picture is of a few of our little folks of the farmer caste. The larger boys of this Sunday school class go to school and can read, but the girls are all illiterate, so we teach by having them memorize the texts and Christian songs. It is remarkable how soon some of them commit the texts to memory, and they enjoy singing. A favorite song of many of them is "Christ Is My Savior" and while they make many discords it does one good to hear their little voices lifted in praise to Jesus.

ELTIE MUSE.

Nazarene Sunday Schools

The Sunday school work of the Church of the Nazarene is proving to be one of the most advantageous methods of preaching the gospel. We have been able to furnish our readers with only a few pictures of our many schools, and to print only a few of the reports received. The Church of the Nazarene has 165 Sunday schools with an enrolment of 7,123. It has also additional, 110 day schools with an enrolment of 2,115. These schools are located in South America, Central America, Mexico, China, Japan, Eastern and Western India, Syria, and several island countries, especially Barbados, and Cape Verde Islands.



Girls of the high caste Sunday school, Khardi, Thana District, India. As those of high castes will not associate with those of low castes, separate schools are held.

Baby Day at the Sunday School at Coban

(See picture on page twenty-four)

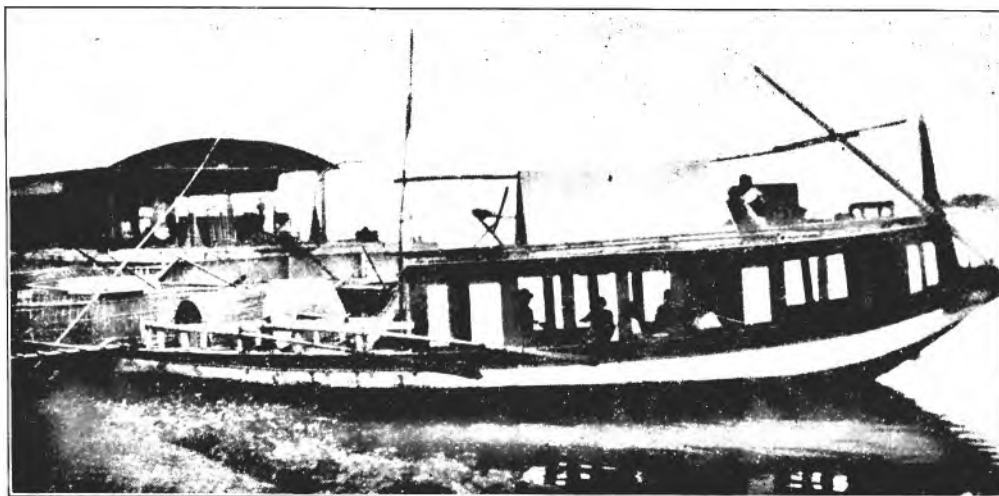
If the wealth of a nation is based upon her youth, the wealth of the church is in her children. Coban has many children but not many of them come under the preaching of the gospel. We are doing our best to give them a chance to hear the gospel because tomorrow they will be the directors of the Sunday school, the pastors of the native churches, and the makers of the homes. Most of them are also pupils in the Nazarene schools, some as boarding and some as day pupils.

Miss Lane, the superintendent, has two clearly outlined objectives for the Sunday school, one is to get all the children possible in the Sunday school and the other is to get all, both large and small, to systematically reading the Bible. On October 6 a small premium was given to the ones who had faithfully read at least five chapters each week, who had been able to give the golden text each Sunday and who had read through the "Rayitos de Luz," which is a translation of the Sunday school leaflets used by Nazarene Sunday schools everywhere. The hope of the Church of the Nazarene in Guatemala is in her children. Will you be a prayer missionary for the children of the Sunday schools of Guatemala?

EUGENIA P. COATS.



Sister Santos Elizondo and her orphanage in Juarez, Mexico, truly a work of faith and labor of love.



Houseboat used by our missionaries and Indian workers to reach towns and villages not otherwise accessible on some of those great rivers bordering our Eastern India field.



THE ROMANCE OF FOREIGN MISSIONS

By H. V. MILLER, Superintendent New York District

THE Romance of Foreign Missions—the most soul enthralling appeal ever heard in the heart of man! What a resistless sweep it brings. Here is a romance not of time but of eternity; not of mere individualism but touching all humanity. It is bounded by naught but eternity and limited by nothing but the throbbing millions.

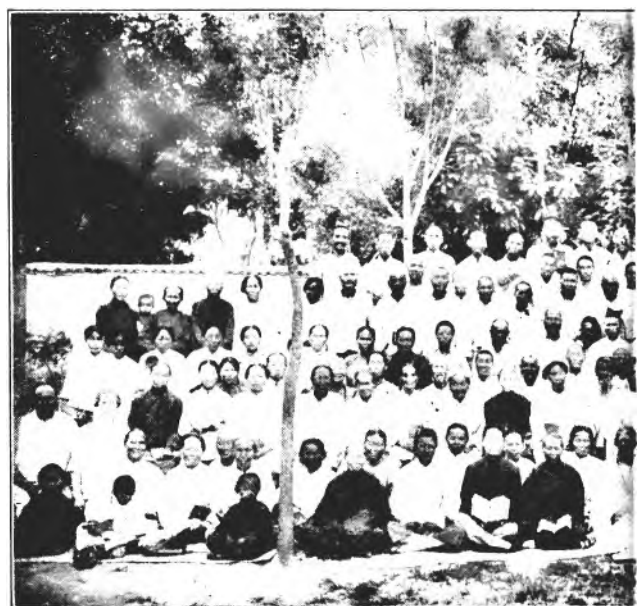
Strange as it may sound to some, romance is a word peculiarly fitted to missions. Romance is that which awakens the attention, presents the extraordinary, and engages the affections. This is the very heart of foreign missions—its romance.

The startling appeal of foreign missions has challenged the attention of the whole wide world. Whither the cross has gone the challenge of foreign missions has been hurled, and forth from every race where the gospel has sounded heroes have arisen to carry on the torch of hope. What eloquent history has already been written surrounding this very passion! What heroic sacrifices remain unwritten save in the records of the skies. Wherever this divine romance may go hearts are quickened, the imagination is fired, and the soul entranced. May we as a church never lose our missionary glow.

Surely no more wonderful tale has ever been heard: "God so loved the world—," "Go ye, therefore, into all the world—." What an honor God has thrust upon us humans—the privilege of carrying the gladness of salvation to the millions who never have heard the good news of hope and love. Surely Infinite Mind could have found another way, but instead, chose to thrust into our hands the eternal destiny of the countless millions now lost in pagan darkness. Truly it is a "cry in the night"! Once more I pray that we may never find this glorious task common or mean or irksome.

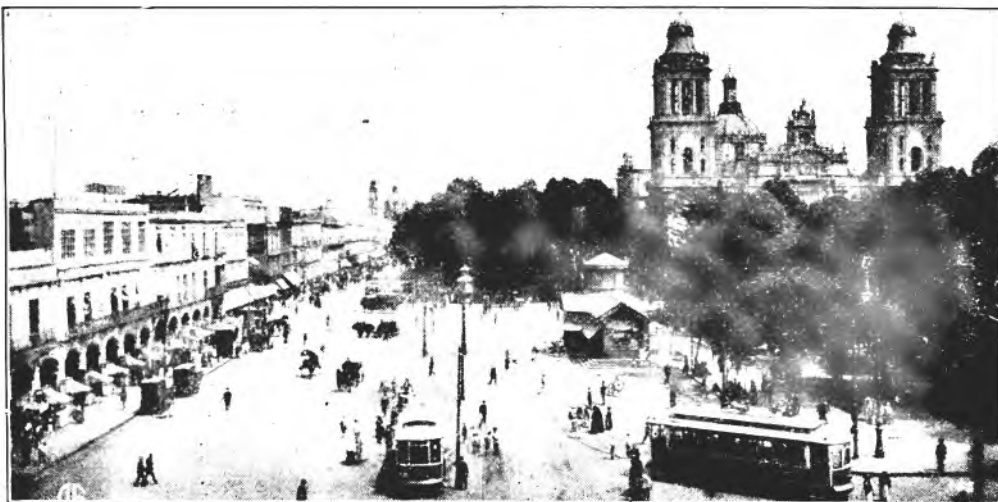
When this romance is understood the deepest affections are reached and stirred. Nothing less ever could have driven forth from home and kin that choice army of heroes and heroines who have dared climates and customs, undaunted, to carry the gospel to those who wait in darkness. Nothing less than this same passion will ever keep aglow the fires upon our own altars and make our church all it ought to be in the destiny of men.

It includes, too, the romance of prayer. And here is the appeal to us, the vast multitude who can never go ourselves. Here we can catch the thrill of the glorious romance. Traveling around the world on our knees! Bearing to a throne of grace those multitudes whom we have never seen! Compassing souls with the firm arm of faith, bearing them to eternal safety! Who can resist this appeal? Those who do are losing from



Chinese congregation at

Cathedral and one of the principal thoroughfares in Mexico City, where God is blessing the labors of Dr. Santin, Dr. Morales, and others of the Church of the Nazarene.



their lives blessings beyond compare, and are themselves in danger.

We as a church so signally called and blessed of God must catch anew the vision of this glorious romance.

HOME MISSIONARY WORK IN AFRICA

Word came from over the hills that the people wanted someone to preach the gospel to them. A native evangelist went to spy out the land and returned with the report that there were a number who wanted to become Christians. This community had not been touched by any church, but was blessed with one Christian home. This home has become the center of attraction and services are held there each Sunday under a tree.

It was the nurses' time to go. The car was broken,

but we felt that we should go, and so set out on foot to walk the distance of seven miles over the hills, knowing that God would supply needed strength. On reaching the place, the people came out to meet us, but could hardly believe that we had walked the entire distance. They brought out two home-made chairs for us to sit on and made us some tea which was quite refreshing.

It blessed our hearts to see the people coming in from every direction. Mats were placed on the ground under a shade tree and soon sixty black faces formed a circle around us. We sang, prayed and testified, then one of our native nurses brought the message. God blessed her and blessed the message, until the people were sobbing and crying before she finished preaching. After the message, three women stood and said, "I choose Jesus." They prayed through, and while they were testifying, others began weeping and a second invitation was given. Thirteen kneeled this time at an altar of prayer. Surely the angels rejoiced as these lost ones were brought into the fold.

A man sent for us to come to his home. He was ill but had become a Christian as had also his wife. About thirty of us went down to his kraal and the girls sang, "What a Friend We Have in Jesus." He sat on a mat, propped up by the side of the hut. He had been a heathen all his life and this was all so new to him. Soon the tears began to flow down the thin lines of his face and it seemed that all heaven was about us. It was nearly four o'clock in the afternoon when we turned our faces toward home. The victories and blessings of the day made the path seem shorter, and the hills easier to climb. The home folks thought we might need some assistance and sent the wheel chair out to meet us, but we refused to spoil a perfect day by being wheeled in. Seven p. m. found us on duty in the hospital and happy in His service.

ANNA LEE COX.



amingfu, China

THE NAZARENE SHOE

*There was an old woman who lived in her shoe,
Who had so many children, she didn't know what to do.*

Almost every day, sometimes many times a day, I find myself repeating these lines. Our house is like a shoe and when we all get inside I'm sure that we are just as crowded as Old Mother Goose was. When I want to go through the girls' rooms, if it is not study hours, it reminds me of trying to get off a crowded street car at home on the Fourth of July. They try to make room but it is almost an impossibility. If it is dark I never venture out without a light, for the hall is always full of sleeping girls, sick people, and tables that have been taken from the rooms so that the girls can stretch out. Just last night Miss Chism tried the daring feat and I heard screams and a great noise. She upset the table, very likely on top of the sleepers. I did not ask the number of injured ones in the accident. They lie all in a row, as many as ten in a bed, heads all in the same direction, scarcely an inch of unoccupied space. I don't know how they ever get back in, if they get out. Now how many of you have ever tried sleeping ten in a bed? When I was a youngster we tried four in a bed one night and it wasn't nearly so nice as we thought it would be. I wish every one of you could see them—just lines of blanketed forms with black, curly heads all in a row. Somebody said, "Some of them sleep on the floor!" Yes, all of them sleep on the floor. We don't need beds, but if we did there would be no room for them. We do need however, more space to make beds on the floor. We need something to keep the rain out and a little place to get warm when the winter winds come. I suppose you think we melt all of the time in Africa. That is not so. I suffer with the cold here more in the winter time than I ever did in Idaho.

We so need a new home and are sure God is going to give it to us. We asked for \$7,000. This would give us a nice study room with a fireplace, ten large bedrooms, a medicine room and workroom, then at one side, quarters for the missionaries. We are making brick, hauling stone, etc., getting ready for God to work. "Faith is the substance of things hoped for,

the evidence of things not seen." We have outgrown our old shoe. It pinches us now till the tears come. If we are ever to walk—walk forward with God—then we *must* have a larger size and better, very soon. What do *you* think about this Nazarene shoe—holiness make?

LOUISE ROBINSON.

WEST INDIES

Three years ago last August we landed on Barbados; did I say three years? Yes, but the time seems so short, for we have been so busy. The story fully told of the last three years would seem like a fairy tale, being so crowded with interesting, exciting, both pleasant and heart breaking events. But when we see these poor, needy people crowd our little churches, and when we see them praying and weeping at the mourner's bench, as they did last night, we know it is a blessed reality. Three years ago we landed here, a lonesome little bunch, wife, daughter and myself. No one to help us, no place to go, no friends to welcome us, and with no equipment to work with save a conscious knowledge of God's call upon our hearts. We have fought poverty, opposition, undergone severe trials, temptations, hot weather, lived in filth, disease, among bugs, beetles, creeping, crawling and flying things too numerous to mention, but our God of all grace has brought us out more than conquerors, and today wife and I are both in better health than usual, filled with God and love for these people, with two districts, seventeen organized churches, over six hundred full members, over eight hundred in Sunday school each Sunday, and souls praying through to God every day.

These people are great for the Word, they love the Bible and take it at what it says, and their faith is as simple as a child. One of my pastors, Joseph Osborne, literally prayed a bunch of gambling boys away from before his church. They had filled the gap leading to his church gambling with their dice, and would not allow the people to pass, so Joseph went to the Lord about it and asked God to remove them, and all at once there came a terrible flash of lightning flaming all around them, accompanied with a loud crash of thunder. It so frightened the gamblers that they piled over each other getting away from what they believed to be God's wrath. It certainly seemed an answer to Joseph's prayer and he gives God all the glory for it.

While there is much wretchedness, poverty, sin and ignorance among these people, yet they make great advancement after they become Christians. They are ready to learn, and anxious to be taught. At this time we have a class of about twenty-five young preachers and Christian workers taking Bible, theology and homiletics. They are apt students and develop fast in the work of the ministry. We have several fine, promising young preachers; they are very anxious to



Rev. J. J. Hill baptizing a number of converts in Trinidad, British West Indies.

learn, and God being our helper we are determined to see that they are taught. We are planning to start a class in English soon after Christmas. We have a native English teacher. We also hope to be able to start in with Spanish before many moons, but our great need is someone to help us. If we had sufficient help in our work we would soon be able to furnish our beloved church with trained missionaries from Barbados and Trinidad for all the tropical mission fields, and that at a minimum cost. This is an opportunity, an open door for our church. Oh, if we could only step in and make use of it.

J. I. HILL, *Superintendent.*

OPENING OF JERUSALEM SCHOOL

By REV. S. C. KRIKORIAN

The opening of our school was announced. The children were filled with happy expectations. For days previous they had heard about the erection of our play ground equipment. At last the waited day had come. Bright and happy children were out on the school play ground, enjoying the swings and teeter totters. Most of them were seeing such things for the first time in their lives. That night they had much to tell their parents about their school outing.

That night a great note of praise went up from the hearts of our Nazarene people for the opening of our school. There was a deep feeling of gratitude toward the kind Christian friends in America who had made the school possible through their prayers and gifts.

While we are using a part of our new church location for play ground the school is being conducted in a rented building adjacent to our property. We hope that we may have a building ready on our own lot for school next year. Our mission school comes to fill a burning need in the local church. Our highest aim for the school is the spiritual development of the

children that they may enter and be established in Christian experience.

That our school is fulfilling its spiritual mission is indicated by the following incident. An old man brought his two grandchildren to school. After a few weeks he was asked, "How do they like the school?" Tears came to his eyes as he replied, "Thank God for our school, my granddaughter was praying last night before going to bed." The little girl had learned to pray in school.

THE JERUSALEM CHURCH

We are still located in rented property on Mt. Zion, which is in the older part of the city, and are laboring under crowded conditions. The progress we have made has been dearly bought but it has been well worth while. Victory is written on our banners and we are going forward. The new church site is well located on a beautiful street with a fine asphalt pavement in front of it. This land has been bought and paid for out of the Jerusalem church fund and is free from debt. We fully believe that God has given us this ground and it is consecrated by the sacrifice of thousands of donors.

The work in Bludan is under the direction of Brother Thahabeyah who has been in charge since 1920. Bludan is a Syrian town about thirty miles west of Damascus. It is in the mountains overlooking the broad plain of Zebdani and commands a splendid view of Mt. Hermon. We have a congregation of about forty faithful workers in this place. Three miles from Bludan is the city of Zebdani with a population of over four thousand. There is no work of any kind there except as our workers visit them. Near our station also are about twelve other towns in which there is no preaching. These people should at least be visited by a colporteur with Bibles and tracts.

A. H. KAUFFMAN.



Nazarene Sunday school in Jerusalem, the most of whom are Armenians. You will not soon find a happier looking company.

EASTERN AND WESTERN INDIA

Getting Acquainted

WE are sure that there are many in our church who are not well acquainted with our work in Western India, and to such we desire to introduce ourselves and our work. To those who have met us we say, "Come, let us get better acquainted."

There are but five of us carrying the load of missionary work at present, Miss Mellies is studying Marathi in Poona, and Brother and Sister Fritzlan are in England as a result of the serious accident which happened in November, leaving five active missionaries for 725,000 people. We have stations at Buldana, Khardi and Murbad at present, although at times we have had work in six other places—Vasind, Shahapur, Parali, Jamner, Chikhli and Mehkar. Recently a Sunday school has been organized in Chikhli. In addition to the three stations mentioned above we are working ten outstations, two on the Thana District and eight on the Berar District. We have two district schools—a boys' school and a girls' school, but because of lack of room, the girls at present are attending school at a neighboring mission.

In addition to our evangelistic and school work, we are doing as much medical and dispensary work as we can find time for. To carry on our work we have



Nazarene preacher at Jamner, India (Western), standing by the lonely grave of Miss Pearl Simmons, a missionary who died of smallpox in 1912—a part of the price.

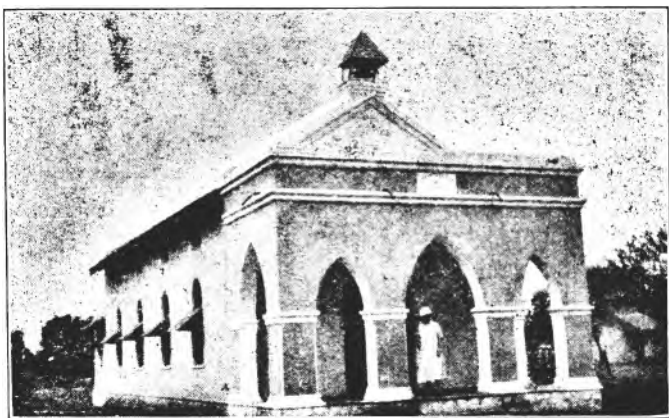
twenty-six workers and teachers, most of these being men, although the workers' wives often assist in the Sunday school work.

We have three bungalows (so-called) two in Buldana and one in Khardi; two chapels (small buildings of stone and mud with tin or country tile roofs; and at Khardi corrugated iron walls and roof); two churches, one at Vasind and one at Buldana; one dispensary building (small) at Buldana; seven homes for our workers, although only four of these are substantial buildings, the rest being of mud; one building for our boys' school, the teachers' houses having been included in the number mentioned above.

We have just taken a census and find that we now have in Western India two hundred and forty-six baptized Christians. None of the one hundred and five small children not in school are included in this census. The people live in nineteen different villages. About seventy-five of these are members of the Buldana church. Of the others, a number are eligible for church membership, but because there are so few where they live, churches have not yet been organized. Of the remainder, most of them are on what would be called the probation list. There are three Christian Sunday schools and twenty-eight Hindu Sunday schools.

Our Needs: We need to reopen some of the stations which we have held previously, but which have been temporarily closed. Some of these such as Mehkar, Jamner, Chikhli, and either Vasind or Shahapur should be reopened at the earliest possible moment. We need not only the return of our furloughed missionaries, but at least one young couple should be sent who can study the language and be preparing to step in when some of the rest of us are no longer able physically to carry our part. The need for native workers is imperative. We could use at least fifteen more workers at present. Ten dollars a month supports a native worker and his wife.

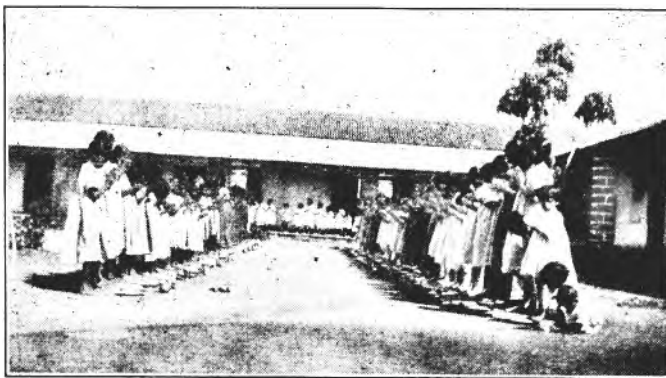
PRESCOTT L. BEALS.



Church of the Nazarene in Buldana, Berar, India. The members are more than the building. Some of them, robbers, were brought on the premises by the police force as too big a problem for them—not too big for our Savior, who has transformed them.

The Girls' School Building

We have at present forty-nine very lovable girls in our girls' school and could easily have twice the number were we able to heed the needy calls that come to us. But we have to say "no," to many who ask for admittance into our school because we have no buildings at all for them, no living quarters, no schoolhouse. We have been forced to send our girls to a neighboring mission and pay fees for them until we can get our buildings. In 1927 our Board saw the need and made a tentative appropriation, but as yet the money has not come in. Just within the last few weeks I received a letter from the lady in charge of the school where our girls are, saying, "How soon will you get your school built? Our school is very much overcrowded and we shall not be able to accommodate your



Giving thanks for their food. The girls of our mission in India (Western) are in this Free Methodist school because we have no suitable building for them—more than three years now.



Nazarene preachers and student preachers in Western India, with their wives. Most of the wives do active service for Jesus such as teaching, Sunday school work, Bible woman's work.

girls much longer." What shall we do? Shall we send them back to their homes in heathen villages and let them grow up in ignorance? There are many reasons why we cannot let these girls go. Chief among them are that they are our hope. From them will come our preachers' wives, our Bible women and village workers who visit shut-in women who would never hear the gospel unless it is carried to their homes. From these girls will come the future mothers of Christian homes. And the home is the very foundation on which we must build. Please help us carry this burden by your gifts and prayers.

MRS. P. L. BEALS.

The Needs at Khardi

A Church. This tin house is what we call our "church" at Khardi. It has a dirt floor, and during a larger part of the year, being tin, it is most unbearably hot. But we are more or less used to the heat. But the three or four rainy months of the year, we don't seem to be able to get used to the church conditions. For instance, often on our

knees, as we plead for *showers of blessings*, suddenly there comes an unusual *shower of rain*, and we are drenched, and go crawling about seeking for a bit drier quarters to continue our plea for *spiritual showers*. Often when we are pouring out our hearts to the people, trying to get God's message over to them, if we turn our faces upward, it is more than likely we will get a splash of rain in the face. It is a bit *dampening* to one's enthusiasm. But it is all we have in which to worship the Almighty, He who inhabits eternity. I mentioned that it had a dirt floor. Three or four months out of the year, we kneel, often in the mud, for some of us are so old-fashioned that, mud or no mud, we insist on getting on our knees. We need a church where we can worship God and have showers of spiritual blessings with the showers of rain left out.

A Dispensary. We need a small, well-built two-room dispensary. At present we are using one small room of our bungalow—the farthest from our bedroom, yet the vile odors that come from unclean wounds, of all descriptions, oftentimes fill the whole house. This year we have given about 2,000 treatments at this place.



Hindus seeking to wash away their sins in the Brahmaputra river ten miles west of Kishorganj, India. More than one missionary's first attempt at translation has been on Lowry's hymn, "Nothing but the blood of Jesus."

LIGHT IN THE DARK CONTINENT

Campmeeting Crowds

I THINK the most outstanding feature of the campmeeting this year was the great crowd. The people say that never have so many come to the camp. About 4:30 in the afternoon I heard someone cry, "Here they come!" I rushed out to see the sight I've often heard about. Africans coming to campmeeting. Over the hill there they came, a great army, marching two by two, singing as they came. Our natives here at home (about 100) formed themselves into a line and went, singing, out to meet them. They met on the hill, our natives fell in behind and thus they came joyously and hilariously marching in singing a song of victory. The grandmothers came leaping along first—one would think they could hardly walk a mile, but they had walked, some 10, some 20 and some even 80 and 100 miles. The women carry grass mats (their beds) black iron pots (their cooking utensils) and bundles of clothes on their heads. Soon after the first great crowd arrived, we saw another crowd coming. The same thing occurred again. Before very long a third company arrived. After the time of greeting they all seated themselves on the grass. As they sat there, I looked and thought of the 4,000 and 5,000 people who once sat upon the grass at the command of Jesus. He fed them and He would also feed those who had come for a feast on the



Miss Chism holding Baby Willey, whom she and Miss Robinson named in honor of their one time college president, Dr. H. Orton Willey, thus remembering him in Africa.

bread of heaven. It was an interesting sight that evening when they all tried to get into the building, the church and school combined. We speak of a building at home being filled to capacity but I never before realized how far that actually is from the literal truth. Here we took no room for seats except two very long benches placed very close together, the preachers sat there. The others sat on the floor. They packed in as I never in my life thought people could. I'm sure I don't know where they put their feet—they nor no room for them could be seen. One service when we seemed even unusually crowded, they wedged themselves in so close to the missionaries who sat in the front on benches that we too could not move our feet. One evening when we had been standing to sing, the motion was given to be seated; they tried to seat themselves—first one simultaneous groan was heard which was immediately followed by a hearty burst of laughter all over the house—it seemed utterly impossible to sit down. However, after much squeezing, they all found a place except one poor man. He stood upright looking most bewildered as he cast his eyes in every direction. He tried and tried to sit down where he was. The preacher of the hour did not say, "Brother, you will find a place here or there. We were as bewildered as he. By this time it was getting amusing to some of us.

Finally he just sat down on two people's shoulders. Slowly, very slowly the weight of his body began to pry out for himself a place. Oh, so slowly he went down until he was wedged in, all but his arm. Miss Robinson whispered to me, "He's all gone now but his hat." It seemed almost like a man drowning. A man from behind came to his rescue and took the hat for him. Then we were ready for the sermon.

One evening when the people were testifying the same problem was evident—the problem of again getting packed into the solid mass of human forms. Miss Lovelace whispered, "It costs a person something to testify here." So it did. But once the extraordinary and impossible took place. On the last night God's blessing came marvelously upon the people until they could not keep still. One by one they began to arise



African house of mud walls and grass roofs in which our missionaries in Portuguese East Africa live.

and shout, many of them jumping up and down in their small place. At length there were all of 75 people shouting and moving about; no one was hurt and no one seemed to be in another's way.

FAIRY CHISM.

The Swazi Girls' Offering for Their New Home

Our gardens were beautiful. In every direction round about us the hail had torn other people's promising corn patches to shreds. We had bought no new clothes or sleeping blankets. We had not missed too much the meal of goat meat and everyone was sure the five hundred dollars we had pledged for our new girls' home was secure. Then, at the very last, when we needed sun for our corn and beans it rained and rained. We prayed and believed but it continued to rain. We saw the stalks turn yellow, the beautiful ears of corn begin to be eaten by the big, nasty worms that come with too much rain. It seemed that nothing could be left.

Every year we buy corn but this year we had bargained for none. We were so sure that God had given us this plan for raising our money that we could not think of buying food. We did nothing. We could not understand but waited to see what God was going to do.

Harvest time came. We began to reap. We said there was little in the gardens but still the girls went back again and again to bring in a few more sacks of corn. Then we began on the beans. They said they were picking manna because every day they thought they would finish, still morning after morning they went back to take the few that were always left. I would go out and look at the gardens and wonder *where* they filled their sacks. They gathered many days and then the manna stayed. We began to thresh the beans. There were more than in other years. We shelled the corn, filled the tanks and still there was much corn left in the shed. The money we usually spend for food was put in our offering.

Vacation time came. This is a period of six weeks during July and August. The girls like to go home if they can and if they cannot or have no homes they rest and make mats here. This year many of them worked. Some carried water on their heads in five gallon tins from sunup till sundown; others cut grass from the veldt and carried it long distances to sell to white people, some worked in the missionaries' homes, and still others rose before daylight to work more than a twelve hour day grinding meal, carrying wood and cooking porridge for workmen. For this long hard labor they received \$3.75 a month and came back each holding in her hand her part of the offering that they had pledged for the new girls' home in Swaziland. We counted all their money, what they had saved and earned and it amounted to over six hundred dollars. When I told them that their pledge was more than paid one great, simultaneous burst of praise rose from every pair of lips, and the glory of the Lord filled the little old mud and tin house in Swaziland.

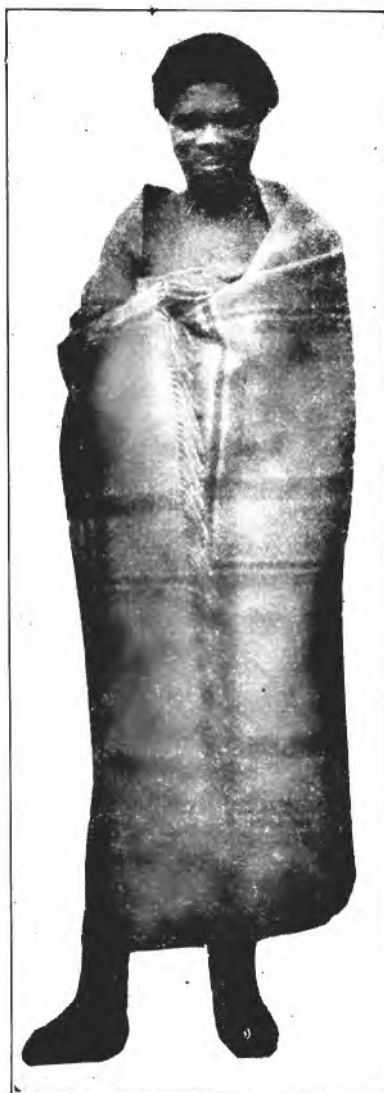
LOUISE ROBINSON.

The Needs of Khardi

(Continued from page twenty-one)

The situation has been indeed trying. Our aim is to make the medical work self-supporting. This takes time. This year we have taken in one-third the amount paid out for medicines.

A School Building. We have personally assumed the support of a class of boys, twelve in number—the aborigines of this section. We have more than this number now. These boys know much of the Bible and we believe that this is a part of evangelism in India. God gave us the vision for these needy boys in 1924, but it tarried until 1929, and then God led us to step out and do it ourselves. We need a small, substantial building for school purposes. JOHN AND MAY MCKAY.



The king of Swaziland, Africa. It was his mother who was queen in 1911, and finally gave Brother Schmelzenbach permission to locate in her realm after those trying days.

THE NEGLECTED CONTINENT

The Task Before Us

THE disciples of Jesus Christ marveled that he talked with the Samaritan woman. She left her water pot, and went her way into the city and said, "Come see a man . . . is not this the Christ?" His disciples urged him to eat. He replied, "My food is to be obedient to *him* who sent me, and to accomplish his work. Do you not say, It is four months to the harvest? behold, *I say unto you*, Lift up your eyes, and look on the fields; for they are white already to harvest" (R.V.)

South America with her 7,500,000 square miles is well named the neglected continent. Many run to and fro as Daniel said and go all round the world and yet never touch this great continent with her teeming millions, with more undiscovered territory than any other continent on the globe. Six million square miles are suitable for immigrants. As to its population it is difficult to ascertain. Brazil the largest republic has 35,000,000. Argentina has over 10,000,000 population, increasing all the time.

South America lies today at the bottom of the scale of nominal Christendom. Her gaze is fixed wistfully on the top of that scale, lamenting her attempts to rise. The moral scale of Christendom with the two Americas is Roman Catholic, South America at the bottom and North America with an open Bible at the top—the one incapable of rising by *imitation of the other*—the continent mounting higher and higher by an uplifting guiding power from within—Christ in you the hope of glory.

Captain Allen Gardiner and his crew, "the immortal seven," who starved to death in the southern part of South America among the people to whom they wished to preach the gospel, with his failing strength wrote, "Poor and weak as we are, our boat is a very Bethel to our souls, for we feel and know that God is here. I am happy beyond the power of expression. I be-



Baby day in Coban, Guatemala

seech Thee, O Lord, raise up *others* and send forth laborers into the harvest."

There is in South America *one* ordained evangelical minister for every 156,250 persons. Rather a large task, isn't it? In the United States of North America there is *one* minister to every 513 persons. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." That may be the reason there are so many churches in the United States without conversions.

In Argentina there are nearly 2,000 towns with no evangelical work. Among the larger towns where holiness should be preached is Rosario 300,000 population, every modern convenience and such a thing as a live holiness mission is unknown. Then Cordoba, 181,300; La Plata, 160,000; Tucuman, 113,500.

Tucuman had a university before Jamestown, Va., was known. How long will they have to wait for the full gospel?

Buenos Aires is a center from which many millions can be reached. There are international trains to Chile, Bolivia, Brazil and Paraguay. Uruguay is more accessible by water but can be reached by train also. Railroad facilities abound in all directions. The Argentinians are accessible to the gospel. *Now* the doors are wide open, people who have never had a chance want to hear. They have a right to hear. This field is yet to be evangelized. The Lord has given to the Church of the Nazarene a faithful little band and they stand nobly by the work, but the task is too great for us. The Macedonian cry rings out, "Come over and help us." This bunch of Nazarenes have been won for Christ and we believe if Jesus tarries there are thousands more who will be won if we all work together. Commerce has reduced the difficulties of travel to a minimum. It is up to the holiness people to obey Jesus and give these people the gospel in this generation. The time is short, the King is on the

way. Hallelujah! The gospel preached in the power of the Holy Ghost will reach them.

In Lujan, a town of about 15,000 people, some thirty miles from here, there is a church erected at the cost of \$1,000,000, and it will cost that much more. Some two hundred years ago a man was driving a yoke of bullocks drawing an image of the Virgin. The oxen stopped at that place and wouldn't move another step. The crowd shouted, "A miracle! a miracle! The Virgin wants a church built." In that building is an image of the Virgin eighteen inches long dressed in satin, crowned with diamonds and bespangled with jewels. We lived in this town about two years. Sometimes as many as 20,000 people come in one day and fall down and worship that doll.

The influence of the Bible has given the United

States the vantage ground that it now has. If we obey the Lord we will have His blessing, if we deny Him, He will deny us; to obey is better than sacrifice. So little is known about this continent among the Christian people. It is said that the darkest part of Africa and the heart of China are better known than our sister continent.

Allen Gardiner wrote with a heavy heart, "While efforts to spread Christianity in other parts of the world are carried on with vigor, all animation dies when South America is but hinted at. Collective voices seem to say with a soft murmur, 'It is the inheritance of pope and pagan—let it alone.'"

Jesus says, "Go ye . . . teach *all* nations . . . and lo, I am with you alway" (Matt. 28:19, 20).

LULA H. FERGUSON.

THE STORY OF ESTHER CARSON WINANS

Her Work Among the Aguarunas



WE FIRST met her in Pasadena, the first year we were in charge of the college while waiting for a bus. We suspected that she was a new student and asked her whether or not she was going to the college and what year she was in. She told us she was a freshman, and proceeded to ask us what year we were in, so we became acquainted. We soon learned

that God had marked her for a peculiar mission and had accordingly given her exceptional gifts and graces. First, she was a linguist. English, Spanish, German, French, Greek, Latin, Hebrew—all these seemed to come to her naturally and she reveled in the study of both the language and the literature. One day she confided to us that her ambition since her childhood days had been to some day translate a portion of the Bible into some language in which it had never been published.

Then, too, she loved nature, but especially were the mountains her peculiar delight. We have known her in a single afternoon to climb Mt. Lowe, follow along the ridge to the top of Mt. Wilson, and return to the college in time for supper. She named the trees on the campus, talked to them, and had places hidden away in their branches where she loved to study. At that time we did not know that God had marked her as His chosen vessel to carry the gospel to a race of people hidden away in the high Andes, whose spoken language had never been reduced to writing—the head hunting Indians of South America.

Graduating from Pasadena College, she spent some time as a member of the Faculty in Olivet College and

in Northwest Nazarene College. When the Missionary Board placed her under commission for Peru, the churches at Boise and Nampa, Idaho raised the money for her passage and support. Laboring for a while in Peru she still longed to press back into the mountains in search of her tribe of Indians without the gospel and without a written language. This was made possible only after her marriage to Rev. Roger S. Winans, another missionary, who she found likewise desired to labor among the Indians. Together they pressed their way back past civilization, over all but impassable roads, through dangers on every hand until they reached the land of the Aguarunas.

At one time she wrote us saying, "We are living in a small hut, with but little of the conveniences of life. My bed is a comforter on the floor. I have been sick for almost two months, sometimes delirious with fever, but when things are darkest, Jesus comes and stands by my pallet and speaks to me, and when I see Him and hear His voice, I feel that I would rather be a missionary than anything else in the world."

A volume could be written on the heroism of Rev. and Mrs. Winans in their pioneer labors. But before God called her home, Sister Winans had the privilege of reducing the Aguaruna spoken language to written form sufficiently to enable her to print a primer and portions of the Gospel which are now being used in the missionary work of the station. This so greatly impressed the chief of the tribe that he exclaimed, "She can make the paper talk." His heart and the hearts of his people have been strangely warmed toward the gospel which is still the power of God unto salvation to every one that believeth. While her earthly labors have ceased, Brother Winans stands heroically by his post to carry on the work so ably begun, until he too shall be called to the more excellent glory.

Raleigh Fitkin Memorial Hospital

(Continued from page eleven)

the color of which can seldom be distinguished as it is deprived most religiously of any contact with water. His pillow consists of a short piece of hard wood with a short leg on either end.

It is in the midst of such conditions that our church is seeking to work for the advancement of the kingdom of God and the relief of the suffering of those who have been kept in darkness by Satan and the negligence of the Church in the past. God has given us a remarkable opportunity for service for Him.

MRS. S. N. FITKIN.

Reynolds Hospital—Western India

It has long been the desire of many of our Nazarenes to build a hospital in India. The women of the New England District have gathered eight or ten thousand dollars for a hospital to be started.

Dr. Julia R. Gibson, who spent a number of years in India, and saw the great need of medical work, is looking forward to going out to minister to the suffering women and children in that dark land. As Chairman of the General Medical Committee of the W. F. M. S., she is asking our church at large to help in this hospital.

It is to be in honor of Dr. and Mrs. H. F. Reynolds and is to be called, "Reynolds Hospital for Women and Children." The W. F. M. S. in several districts have already pledged to raise from one to three hundred dollars this year. New England is going to raise fifteen hundred.

THE MISSIONARY VISION OF OUR COLLEGES

By FLOYD W. NEASE

President Eastern Nazarene College

Our colleges do not look upon past accomplishments as any measurement of their vision for the future. It is true that former students have spent a total of hundreds of years in missionary fields under the boards of several denominations; and yet our contribution to the great work of missions is but insignificant when compared with the needs of the field.

Our vision includes not only the preparation of missionaries, those who are "full of faith and the Holy Ghost," but what I believe to be now even more important, that is the inculcation of the missionary consciousness in the pastors and laity of our church.

We are using every method known to us that we may fire our students with a zeal to give as well as to go. We are of the opinion that too frequently the emphasis has been placed upon but one phase of the Lord's commission to go into all the world and preach the gospel, and that the giving element has been under-emphasized.

If we can send out, throughout the next few years, a host of young men and young women to be leaders from the platform and young people in the pew who will stimulate amidst a luxury-loving world an aware-

ness of the church's obligation to furnish our general officers with the means to send the growing host of consecrated young people to the ends of the earth, we shall feel that our vision has begun to be realized.

And, further, we are anxious to stimulate a living missionary prayer-consciousness in our students. We believe, with Tennyson, that "more things are wrought by prayer than this world dreams of," and we are firmly convinced that we can do more than pray only after we have prayed.

Our colleges would join hands with all other agencies in an intelligent yet fervent effort to meet the fullest demand of the great commission.

YOUNG PEOPLE AND THE MISSIONARY CHALLENGE

By D. SHELBY CORLETT

THESE is no group in the church to which the missionary challenge should have a greater appeal than to the young people. It embraces a large number of the youthful interests, such as the seeking of romance and adventure, opportunities for unusual achievement, the appeal to the daring spirit of youth, the challenge to a difficult task, and a place of life service in the kingdom of Christ. There is scarcely any other phase of Christian work that offers such an appeal to young people as this. The scope of its work suggests an answer to the appeal for study and research, the differences of religion, nationality and customs of the people in mission lands encourage one to thoroughly investigate these things in order to furnish him a foundation for his presentation of the gospel message. The satisfaction of bringing to others the advantages and blessings of the gospel and its results in their personal salvation as well as the general influence for the moral and physical elevation of their country spurs one on to greater activity. The opportunity of young people at home to support these missionary enterprises challenges the spirit of loyalty much as a country is challenged to support its armies on the battle lines. An increased knowledge of the needs of missions fires a greater passion of the heart for more prayer and sacrifice to help further this great work of the church.

It is from the ranks of the young people of the church that our missionaries are chosen. It is only the mind of the young person that can satisfactorily master the languages of these foreign nations. It is only the rugged, youthful physique that can endure the hardships and pressures of heathen lands. It is the daringness and heroism of youth as they are fired by the Holy Spirit's baptism that push these missionaries on to meet the opposition and pressure of heathen darkness and succeed.

Surely of all groups of people in the church who should have the greatest interest and passion for foreign missions it should be the young people. Let us do more to encourage a greater enthusiastic spirit for missionary support and study than now exists.

FOREIGN MISSIONS IN THE CHURCH OF THE NAZARENE

By J. G. MORRISON, *Missionary Secretary*

A BASIC reason brought about the formation of the Church of the Nazarene. It was done to conserve holiness as a second work of grace. The "second blessing properly so called," as the great John Wesley termed it, did not come into being when the Methodist church was founded. Indeed no. This remarkable experience of entire sanctification, or heart purity, had existed in one form or another since apostolic days. The modern holiness movement, however, which had its origin soon after the close of our Civil War, conspicuously spread this teaching throughout the United States. This was accomplished in an un-denominational manner, through campmeetings, revivals, and by individual evangelists. It was an effort to scatter this beautiful experience among the churches. Few of its exponents stopped to consider any question except to spread scriptural holiness.

But soon many denominations, in the midst of which this evangelistic work was progressing, resented the preaching of holiness among their people and began closing their doors to its continuance. They also very often made those who had professed to receive this experience uncomfortable in their midst as church members. This gradually forced the holiness people out of their denominations, and united them for self-preservation. Out of a union of a number of separate holiness movements the Church of the Nazarene was born. One of its chief reasons for existence was, and is, to conserve the doctrine of entire heart holiness, and to continue its spread over the world.

Its founders had scarcely organized it when the need of spreading a similar experience in foreign lands, of the same kind and degree, was recognized, and the foreign missionary work of the Church of the Nazarene was undertaken. Indeed several of the separate holiness movements, the consolidation of which constituted the Church of the Nazarene, had successfully maintained for some years before the union several holiness missions in foreign lands. These were taken over, and the newly organized church began its foreign missionary career.

The effort to spread holiness among heathen races has been fairly successful from the first. For the most part our missionaries went into new and unreached fields where the gospel had never been preached before. Out of the raw, reeking, heathen conditions, our devoted workers have gathered a rich harvest. In a little more than twenty years they have gathered into the church, through the doorway of genuine, old-fashioned regeneration, almost five thousand people. Most of these have been led into holiness of heart as a second work of grace. There are also almost as many more who have been converted (and many of them sanctified wholly) who, for various reasons, have not yet been admitted to the church. The trophies of our

Nazarene foreign mission program can safely be placed at about ten thousand heathen souls, in a trifle more than a score of years.

In addition to this we have surveyed the fields; planted stations in strategic places; started schools for thousands of children; inaugurated training courses for native ministers and prospective ministers' wives; set over three hundred native preachers to proclaiming a holiness gospel to their peoples; built native chapels and parsonage huts; erected two hospitals and started on a third; are now supporting sixty-five white missionaries on the field and have thirty-five furloughed missionaries in the homeland who have served a term in foreign work and are now eager to return. Practically all this has been accomplished within the memory of thousands of Nazarenes.

In the homeland we have a powerful organization of Nazarene women whose sole business it is to encourage foreign mission activity in our church. It is known as the Woman's Foreign Missionary Society. Its membership now numbers over 18,000 women. It has produced and maintains a study course on foreign missions, and holds a monthly study meeting and prayer hour. It gathers in coin for the Indian-head Fund which is devoted to the care of our work among the American Indians in Peru and Central America. It uses its financial machinery for the church to pour its Prayer and Fasting League money into the General Budget of the church and is active generally through convention work, through tracts, pamphlets, quarterly public services and deputation work to spread among our people a more intense interest in reaching the lost in foreign lands. Last year this organization gathered and poured into the missionary treasury of the church over \$60,000. It bids fair this year to greatly exceed this amount.

There is also in our homeland church a movement devoted to foreign missions, known as the Prayer and Fasting League. It was suggested by a pastor after he himself had spent much time in fasting and prayer. His heart was burdened for the missionary cause and its then depleted treasury. He states that God definitely impressed upon him the idea that the volume of prayer could be greatly increased, and the abundant blessings and resources of fasting be released, and money be made to flow constantly into the missionary coffers. The plan is simplicity itself—simply fasting one meal a week, spending the time in prayer, and placing the price of the meal in the missionary treasury.

The plan adopted by the church for the financing of all its interests, local district, and general, is that of tithing and offerings. The Stewardship Committee provides literature in which three principles are advocated as fundamental in the scriptural teaching concerning the finances of the church. (1) The individual Christian is a steward of God and should set apart at least one-tenth of his income for the work of the church; (2) these funds must be administered for the

OUR HOLIDAY CATALOG

Our Holiday Catalog is being mailed to every subscriber of the Herald of Holiness. If you are a subscriber and have not yet received your catalog it should reach you very soon. If you are not a regular subscriber and would like a copy of our 64-page catalog, a post card request will bring it. The catalog contains many suggestions for practical and worthwhile Christmas gifts. We shall be delighted to serve you.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

Subscribe to the "Herald of Holiness"

If you are not a subscriber we would like very much to have you join the family circle. The Herald of Holiness is a clean, uncompromising religious weekly standing for the doctrines of full salvation as taught by John Wesley and other godly men.

These are perilous days when men "have a form of godliness but deny the power thereof," and no apology is offered for a paper that "contends for the faith once delivered to the saints."

The annual subscription price of the Herald of Holiness is \$1.50. We have a "Get Acquainted Offer" of four months for 50c exclusively for those subscribing the first time.

Use the coupon in ordering your subscription. If it is not convenient for you to send a check or money order at the present time, just fill in the order blank and mail it at once sending your remittance later.

Nazarene Publishing House
2923 Troost Ave., Kansas City, Mo.

Enclosed find for which please send me the Herald of Holiness for
(\$1.50 a year; 4 months for 50c).

kingdom of God and the advancement of the cause of Christ; (3) and the Christian steward who would administer his funds intelligently can best do so, and at least expense through the budget of distribution to local, district and general interests, and in this manner maintain a just balance of funds.

Low Cost of Administration

We call attention to the low cost of administration in carrying on the missionary program of the Church

of the Nazarene. Out of every dollar given to the missionary work, ninety cents is actually laid down on the field for service. Some denominations which have carried on missionary work for many decades find that it costs them considerably more than that we are expending in the Church of the Nazarene.

Our Building Program

We are asking you to consider the need of a building program in foreign fields. During the past five years the churches in the homeland have invested \$5,000,000 in new buildings—an average of \$1,000,000 a year. During this period there has been but little progress made in the building program abroad. The hospitals which have been erected have been built by private donation or W. F. M. S. specials. Now each field calls loudly for a building program. Our specific needs are as follows: (1) a school in Japan; (2) an enlarged school in China; (3) Reynolds Hospital in Western India and new bungalows for workers; (4) a church in Jerusalem.

Waiting Workers

Reinforcements are needed in all of our mission fields. The Church of the Nazarene now has thirty-five furloughed missionaries in the homeland waiting to return to their needy fields. Shackled in the homeland by the arrest of their life's work, they eat out their hearts with longing desire, and grow daily less qualified because of the passing years. Let everyone who reads this Special Number of the HERALD OF HOLINESS join with us in a daily prayer that God will so increase our General Budget funds next year that we shall be able to return these missionaries to their fields and send others who are waiting to go to labor across the waters.

BOX WORK

By MRS. PAUL BRESEE

THE missionaries and workers on the foreign fields are there, as the representatives of the Church of the Nazarene, to do their utmost to win for Christ the ten million heathen in our allotted fields. Then we, as members of the church, have a personal direct responsibility. We can not all go to the foreign fields, however, but we can bear our responsibility by praying and helping our missionaries who are toiling day and night incessantly and sacrificing to their limit in order to advance the cause they represent. Are we keeping step with them?

The box work is primarily to help supply some of the real needs of our missionaries and workers and at the same time bring into their lives a little ray of sunshine, joy, comfort, happiness and gladness. We all like to be remembered by our loved ones and how much more so do the dear ones who live in an environment continually of dark heathenism appreciate the thoughtfulness and kindness of those in the homeland.

The preparation of these gifts is a real blessing, too, to the W. F. M. S. It gives to them an opportunity of expressing in a tangible way their love to those that are in the front of the battle. The box work is a real special gift of love. No credit for it is given in the General Budget. In order to have the gifts worthwhile we work from lists of needs sent to us, by our request, direct from the missionaries. Only new and good articles are sent. These lists are sent to the Chairman of the General Box Committee and then sent on to the different zones. The work is gradually becoming more systematized. Occasionally the Chairman is not notified whether lists are accepted or not and thus a missionary may receive no package or may receive a duplicate. Some folks do not work from the official lists, but send anything that they desire which is not always feasible as the missionaries must pay duty on all gifts, from ten to twenty-five per cent of the value given, so it behooves us to be careful in sending gifts not to overload them with unnecessary things and thus work a hardship on those we are trying to help. Money sufficient to take care of the duty ought always to be sent if possible and thus make the gifts real helps in every particular. Some may inquire, Why not send gifts of money entirely instead of packages of needs? In some instances that might be practicable, but in many of our stations our missionaries cannot get the needed articles without sending away for them. Then, too, if our missionaries had the money and no packages at all, seeing the great need all around them we know where the money would be put and the self-sacrificing missionaries would do without. It is generally easier to get the needs of our missionaries and workers than the money for most of our people desire to have the close contact which this brings. However, we always send gifts of money to the missionaries in the Latin American countries on account of the excess duty. Occasionally a box is sent out by outgoing missionaries to these fields.

Almost every district now has a share in sending packages to the foreign fields: to the missionaries and workers; supplies for the hospitals and dispensaries; also helping with the equipment of our outgoing missionaries. The medical needs on the foreign fields are many. Our hospitals and dispensaries need rolled bandages, five to ten yards in rolls made of old muslin (clean and good) two to six inches wide; surgical towels and dressings; gowns for the patients, doctors and nurses. Every society ought always to have material on hand for bandages. While the work may be tedious it is just as necessary and important as it was during the war times when all helped in the Red Cross work.

With the co-operation of the W. F. M. S. and the missionaries we will continue to make the box work an asset to the donors and recipients. The love abounding in our hearts for each other will bear much fruit and we will see the desire of our hearts, the salvation of many now in heathen darkness.

Missionary Calendar for 1930



WE ARE now ready to fill orders for the new Missionary calendar for 1930. 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. For each day is given 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.

Single copy 30c, postpaid

Quantity prices

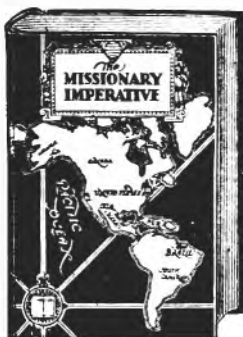
100 at 17c each; 500 at 15c each;

1,000 at 13c each

(Forwarding charges extra)

NAZARENE PUBLISHING HOUSE

2923 Troost Ave., Kansas City, Mo.



THE MISSIONARY IMPERATIVE

By E. Stanley Jones
and Others

This book includes the splendid addresses of E. Stanley Jones, Ralph Diffendorfer, Candler, Mouzon, Onderdonk, and others at the International Missionary Conference held in Memphis early this year. It is rich in inspirational material and information. Price \$2.00

ROADS TO THE CITY OF GOD

By Basil Mathews

One of the outstanding missionary books of the year. It is the report of the Missionary Council World Conference held in Jerusalem.

Price \$1.00

MISSIONARY BIOGRAPHY

The Soul Digger. The life of William Taylor written by Dr. John Paul, President of Taylor University. \$2.00

The Life of John G. Paton. A complete biography of this outstanding missionary. \$2.50

Personal Life of David Livingstone. \$1.50

Sadhu Sundar Singh. The interesting life story of this converted Hindoo. .50

India As I Found It. By May Tidwell McKay. A realistic word picture of this great mission field. .50

The Triumph of an Indian Widow. The life of Pandita Ramabai, the famous child widow of India. .50

Answered or Unanswered. Miracles of Faith in China. .50

The following are especially written for young people.

John G. Paton, Hero of the South Seas .75

David Livingstone, Missionary Explorer of Africa .75

James Hudson Taylor, Pioneer Missionary of Inland China .75

Adoniram Judson, Apostle of Burmah .75

W. F. M. S. STUDY BOOKS

Friends on the Islands. By Mary E. Cove. The new study book. Covers Japan, British West Indies, Barbados, Trinidad, Cape Verde Islands. 25

Messengers of the Cross in Palestine, Japan and Other Islands. By Mrs. Amy N. Hinshaw. A new book of Missionary biographies to be used with the new study book listed above. 25

Latin Americans. Our Southern Neighbors. 15

Messengers of the Cross in Latin America. By Mrs. Amy N. Hinshaw. 25

Mrs. Fitkin's Missionary Tour Books

A Trip to Africa 35

Over in Old Mexico 25

Under Tropical Skies 50

THE DESIRE OF ALL NATIONS

By Egbert W. Smith

The multiplied thousands of copies of this book that have been sold are evidence of its timeliness and clarion importance. It is a vital, vivid piece of work, presenting in brief compass and eloquent language the whole case for missions.

Price, cloth covers, \$1.50

Paper covers, 60c

NAZARENE PUBLISHING HOUSE

2923 Troost Ave., Kansas City, Mo.

Anyone desiring to know more explicitly about the box work can get one of the new leaflets on box work by sending to Mrs. R. G. Coddington, 2923 Troost Ave., Kansas City, Mo.

THE STUDY COURSE OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY

The study this year is on the islands in which the Church of the Nazarene has missionary work—Japan, Brava, Cape Verde, Barbados and Trinidad.

There are three books: "Friends on the Islands" by Miss M. E. Cove, with good maps, interesting descriptions of land, customs, people, religions, and inspiring stories of Nazarenes in these islands and in other mission fields, make this a wonderful study for young and old.

"Messengers of the Cross in Palestine, Japan, and Other Islands," is another of Mrs. Amy N. Hinshaw's delightful sketches of our missionaries now working in the islands.

"Under Tropical Skies," by Mrs. S. N. Fitkin, President of the Woman's Council, with its many pictures taken from real life in these islands, make it a fascinating study for all—native huts, jungles, Hindu temples and the people as caught by the camera.

WOMAN'S MISSIONARY SOCIETY

Since the glorious resurrection morning when the Master bade the women at the tomb to carry the message to the others, until this beautiful day when the glorious light of the gospel is being carried to the uttermost parts of the earth, the message of woman to woman has been peculiarly blessed of God.

The opportune moment for the organization of the Woman's Missionary Society of the Coban church arrived July 19, when the society was organized with a marked degree of holy enthusiasm. At the first regular meeting there were some fifteen women present. Every meeting of the society has been definitely blessed of God, and we look forward eagerly to see the advance steps that will be taken by this group of Christian women. People think and move to action so slowly in these tropical countries that I am wondering if one would be willing to invest a little time each day in prayer for this Woman's Missionary Society that God will open up their eyes to get the vision that He has for them?

EUGENIA P. COATS.

EMANCIPATION OF WOMANHOOD

Protestantism is one of the mighty forces in Latin America working toward the emancipation of womanhood. Its mission schools for girls, its hospitals and other medical work, its teaching of better care of home and children, and the many phases of evangelical work, all are generating a power that will slowly but surely help lift the weight from the shoulders of Latin American womanhood.

Books of Our Own Publication

Do you know that we are prepared to furnish anything needed in the line of church and Sunday school supplies, also any book, Bible or other article needed for individual use? If we haven't the merchandise you order in stock we can get it for you.

- A Verse a Day.** Linn
A verse to memorize for each day of the year. .10
- Achieving Faith.** Morrison
A stirring challenge to undertake great things for God. \$1.00
- After Holiness, What?** Anderson
Sound advice and safe counsel for those who have just entered into the experience of holiness also very helpful to those who are older in the sanctified life. 1.00
- At the Cross Roads.** Minnie E. Ludwig
An interesting, decidedly wholesome story with a definite religious background. Emphasizes the folly of sin and the realities of salvation. For young and old. 1.00
- The Beauty of Holiness.** Haynes
A masterpiece on the doctrinal and practical side of holiness by the former editor of the Herald of Holiness. .25
- Best Things in the Bible.** Christman
Outlines of Bible Readings on different subjects—Prayer, Faith, Holiness, etc., etc. .50
- Bess in Clover.** Robinson. Sermons and brief articles on various themes by "Uncle Buddy." 1.00
- Behold He Cometh.** Miller and Owen
Inspirational messages on the second Coming. .50
- The Bible Christian.** John Short
The Bible standard of Christian experience outlined. .75
- Bible Doctrine of Punishment and Reward.** Messenger. Where are the dead? The justice of God. .10
- The Bible versus the Tongues Theory.** Neely. Logical, convincing, fair. Nothing better on this subject. .25
- The Book's Own Story.** McConnell
In two volumes. Each volume 1.50
Both volumes for 2.50
- The Bride of Christ.** Hollenback
Messages on the Second Coming. .25
- Burden for Souls.** Summers
How to get it and maintain it. .15
- Catechism**
Compiled by Dr. J. B. Chapman.
2 for .05; 12 for .25
- Children of Israel.** Adams
The Old Testament for small children. Illustrated. .75
- Chundra Lala**
A touching story of a Hindoo girl in her search for God. .05
- The Coming Superman.** Messenger
The Anti-Christ in the light of Bible prophecy. .50
- Conflicts of the Intercessor.** Bennett
Discusses hindrances and aids to intercessory prayer. .40
- The Crimean Stream.** Aycock. A sermon on the Blood of Christ. .25
- Crossing the Dead Line.** Hudson. .10
- Cunningly Devised Fables.** Miller and Harding. Modernism refuted and exposed. .75
- Emmanuel.** Breese
Two sermons on Jesus. .25
- Entire Sanctification.** Jernigan
Questions and answers with Scripture quotations. Unexcelled for inquirers. .10
- Evangelistic Comments on Acts.** Christman. A text book for individual or class use. Thorough and orthodox on Holiness. .75
- The False Guide.** Verner
Picturing the awful results of rejecting or opposing holiness. .10
- Five Hundred Bible Questions.** Widmeyer. With answers. For Sunday school or Bible drill work. .25
- From Prairie Schooner to City Flat.** Jernigan. The interesting life story of a pioneer holiness preacher. 1.00
- Gleams of Glory.** Miller. Inspirational messages on Gospel themes. .15
- Gospel Dynamite.** Hudson
Dynamic evangelistic sermons. 1.00
- The Grand Old Book.** Aycock
Sermons on the Bible. .25
- Happy Day.** McConnell
A religious story, involving conversion, a call to the mission field, holiness. Not a dull page. .50
- He Felleth Not.** Hoke. Autobiography of Mrs. Edna Wells Hoke. 1.00
- He Giveth More Grace.** Chapman
Selected editorials. .50
- Heart Talks With Ministers.** From the writings of John Wesley, Adam Clarke, Chas. G. Finney, Richard Baxter. Also chapters by H. C. Mortison, Jas. B. Chapman and John Paul. Compiled by E. E. Shelhamer. 1.00
- Helps to Holy Living.** Shelhamer
Plain, practical advice to those who desire a life of piety. .50
- History of the Church of the Nazarenes.** Chapman. .50
- Hoosier Happenings.** Wines. .50
- Hot Shot.** Hudson
Pointed, convicting messages on present day evils. .10
- How to Keep Sanctified.** McClurken .10
- If a Man Die, Shall He Live Again?** I. C. Mathis. Thoughts on the future life and immortality of the soul. .25
- Impressions.** Knapp
One of the most helpful books for Christians ever published. .75
- An Invisible Partnership.** Chambers
A scriptural discussion of the will, the affections, the intellect. .50
- Jesus the Way**
A pamphlet for Christian workers or for inquirers after salvation or holiness. 2 for .05; 12 for .25
- Keeping Faith With the Past.** Corlett
A plea to stand for the faith of our fathers. .15
- The Last Voyage of Two Souls.** Flower. Relating a dream depicting the destiny of a saved and an unsaved soul. .25
- Lectures to Professing Christians (Abridged)** Shelhamer
An abridgment of Finney's well known book. Paper .50; Cloth .75
- Life and Works of Mary Lee Cagle.** (An Autobiography) 1.00
- The Life of Victory.** Ludwig
Saved, sanctified and kept. .75
- Listen Girls.** Dell Aycock
Helpful talks with girls. .50

NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo.

Books of Our Own Publication

We have special Sunday School Supplies, Bibles and Testaments, Song Books, Course of Study books, Church Bulletin Boards, Books for Ministers, Christmas, Easter, Mothers' Day and Rally Day cards as well as programs for all these special days.

Living for Jesus. Ludwig
Heart-to-heart talks to children on the plan of salvation. .50

Living Signs and Wonders. Goodwin 1.00

The Lost Estate. J. C. Morrison. Endeavoring to show that the experience of heart holiness as a second definite work of grace is the "estate" lost in Eden and made possible again by faith in Jesus Christ. 1.00

The Lost Frontier. McConnell
A religious story of frontier days in the Dakotas. 1.00

Love Never Fails. Bennett. An exposition of 1 Corinthians 13. .18

Manual (Church of the Nazarene)
Imitation leather binding. Each .50
A dozen 5.00
Genuine leather, limp. Each 1.00

Mental and Spiritual Lifting Jacks. Hoffman. Quotations from various sources on topics of interest to every thoughtful person. 1.00

A Message to Men. Shelhamer. .50

The Miracle of Pentecost. Goodwin
A discussion of the gift of tongues. .05

A More Excellent Way. Howard W. Sweeten. A discussion of the matter and manner of entire sanctification. 1.00

A Mother's Problems. Weiss
Nothing else just like it. Every Christian mother should read this book. .50

Modernism With the Mask Off. Bennett. .25

Must We Sin? Sweeten
An unanswerable argument to the "sinning religion" theory. 1.00

A Neglected Theme (Temptation). Williams .50

The New World. Doris Mae Goodrich. An interesting story of how a simple country girl, staunch in her belief in old-time religion, faces the problems of life in a modern college 1.00

The Nightingale of the Psalms. Aycock. Devotional study of 23rd Psalm. .25

Object Sermons. Dell Aycock. .50

The Parson of Cow Creek. Cowan
An intensely interesting religious story which young and old will enjoy. 1.00

Personal Work. McClurkan
Practical, helpful, inspirational. 1.00

The Pilgrim's Pilot. Ketcheson
A new volume of sermons. Illustrated. 3.00

A Prince in Israel. Girvin. A complete biography of Dr. P. F. Bresee. 2.50

Radio and the Spirit Filled Life. Goodwin. Interesting and helpful parallels. .25

Samuel Morris. The touching story of a converted Kaffir boy. .10

Sanctification—The Experience and the Ethics. Williams. 1.00

The Sanctified Heart. Isaacs. .10

Satan's Subtle Attack on Women. Morrison. .05

The Scriptural Sabbath. Cowan. .50

Scriptural Stewardship. Herrell. .05

The Second Man. Reed. A devotional, inspirational book on Jesus. .50

The Secret Place of Prayer. Goodwin
In which communion with God is urged and explained. 1.00

Sermons on Isaiah. Bresee
Twenty sermons arranged by C. J. Kinne from Dr. Bresee's sermon notes and outlines. 1.00

Sermons That Search the Soul. Shelhamer. 1.00

Shall I Live Again? Taylor
Immortality and other subjects. .25

Signs of the Times. Rodgers. .10

Soul Food for Today. A text of Scripture with comments from the writings of Dr. P. F. Bresee, for each day of the year. Compiled by C. J. Kinne. 1.00

Sowing and Reaping. Hope Daring
A worthwhile religious story. Emphasizes the truth that a life of Christian service is necessary to success. .75

Studies in Romans. J. Wesley Soper.
Setting forth the doctrine of sanctification as taught in the Book of Romans. 1.00

Temptations of the Sanctified. Ruth .35

Tithing the Touchstone of Stewardship. Goodwin. .10

The Time of the End. Messenger
Messages from the Book of Revelation. 1.00

The Uttermost Salvation. Hills
Sermons and articles on holiness by Dr. Hills. 1.00

The Vacation Bible School. Knott
How to organize and maintain it. .25

The Way of Holiness. Phoebe Palmer
The practical side of holiness. .10

A Whisper to Women. Shelhamer. .50

The Whole Bible for the Whole Year. Galloway. Fifty-two Bible studies suitable for individual or class use. 1.00

Wholly Sanctified. McClurkan
What sanctification is and how it may be obtained. .35

Words of Cheer. Cornell
A Scripture verse and a brief comment for every day in the year. .60

SEVEN DEADLY FALLACIES

By Dr. G. W. Ridout of Asbury College

Dr. Ridout has made a special study of these heresies and tells plainly, frankly, convincingly the facts about these modern delusions.

1. Plain Facts About Christian Science
2. Spiritualism
3. Russellism
4. Spiritual Gifts and Spurious Tongues
5. Mormonism Under the X-Ray
6. Seventh Day Adventism
7. Fanaticism

Price, 15c each; all seven for 75c

OUR SONG BOOKS

	One copy	Per 100
Waves of Glory No. 2		
Limp Cloth	\$.40	\$30.00
Imitation Leather . . . . .	.50	40.00
New Songs of Old Faith		
No. 1—Manila . . . . .	.25	20.00
Cloth . . . . .	.40	30.00
New Songs of Old Faith		
No. 2—Manila . . . . .	.35	25.00
Cloth . . . . .	.45	40.00
Great Gospel Songs		
Manila . . . . .	.25	20.00
Revival Melodies—Paper	.20	10.00
Songs of Rapture		
Manila . . . . .	.20	12.00

GOSPEL TRACTS!

We publish a good selection of tracts, varying from one to eight pages in size. These are priced at just enough to cover cost of printing and mailing. Send for list of titles or better still, write for a 10c sample package.

PACKAGE ASSORTMENTS

For the convenience of those wishing a miscellaneous assortment of tracts we offer the following package assortments:

—10c Sample Package—
Containing sample copies of all tracts—approximately 33 one-page, 12 two-page, 24 four-page, and 15 eight-page.

—25c Package Assortment—
Containing approximately 25 each of one-, two- and four-page tracts, and 10 eight-page tracts.

—\$1.00 Package Assortment—
Containing 100 each of the one-, two- and four-page tracts, and 50 eight-page tracts.

NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo.

COME



OVER AND HELP US

All moneys for missions given to those presenting this Special Foreign Missionary Number of the Herald of Holiness will be faithfully transmitted to Headquarters through our regular church channels. All offerings, whether large or small will be officially acknowledged if sent to M. Lunn, Treasurer, 2923 Troost Avenue, Kansas City, Missouri.

GO YE



**INTO ALL
THE WORLD**

The Church of the Nazarene
has 65 missionaries and 365
native workers. It maintains
missions in thirteen different
countries and eleven different
languages.