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THE OUTSTRETCHED HANDS

I DO NOT know that Jesus uttered a word as He stood in the midst, while they gazed upon Him; but He lifted His hands in blessing and looked upon them unutterable things. He seems to grow a little taller, very soon it is evident that His feet do not touch the earth; His hands are clear above their heads; His feet are higher than their brows; He is higher than the old olive trees; His hands are still outstretched in blessing, but He is far above them. A cloud, white as the light, is above His brow; it envelops Him. He is lost to sight. But there they stand gazing into heaven—lost to themselves and all about them. Someone speaks; the spell is broken; they look; and behold, two strangers in white apparel who say, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And there they worshiped Him. To them and to us there are two things unmistakable—Jesus has gone away; and Jesus will return again in like manner—"Behold he cometh with clouds; and every eye shall see him."

I would make inquiry concerning one thing only—and that is, the import of His blessing—what is implied by His outstretched hands? Surely the way He went up from us is a way of blessing. His open hands tell of the gifts of His love. His attitude is the expression of His grace. The benediction of the extended hands is the expression of the fact that Jesus Christ, leading captivity captive in His ascension, becomes the open fountain of life to men.—DR. BRESEE'S Sermon, "The Outstretched Hands."

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WHEELS AND WINGS

Ezekiel the prophet sensed a danger which must ever confront the Church of God—that of resting in the external forms of organization and losing the inspiration of the inner spiritual life—and in his own characteristic manner portrays this danger under the symbolism of “wheels” and “wings.” It was the spiritual insight of the prophet, therefore, which led him to exclaim, “I heard the noise of the wings of the living creatures . . . and the noise of the wheels over against them.”

Claude Allen McKay, writing in the Congregationalist, analyzes the situation which confronts the present church world in these telling words: “If Ezekiel had been writing for the year of our Lord, 1929, he could not have more aptly symbolized a condition which we, as ministers and laymen are beginning to sense and seriously consider—a struggle of ‘wheels’ and ‘wings.’ And yet we are not to imagine that this condition is peculiar either to Ezekiel’s day or to ours. Christianity was cradled in the midst of the same kind of a conflict, and it was not new then. The age-old rivalry between priest and prophet, which threads the Old Testament, was a rivalry of ‘wheels’ and ‘wings.’ It was the ‘wheels’ of his own mother church that broke Jesus’ heart. It was the defenders of those same ‘wheels’ whom He drove out of the temple, with the stinging rebuke, ‘My Father’s house is a house of prayer, but ye have made it a den of thieves.’ It was the ‘wings’ of the Spirit which lent conviction to Peter’s sermon at Pentecost.

“As then, so now, ‘wheels’ and ‘wings’ are very different. Wheels are made; wings grow. Wheels are the product of organization; wings are the product of creation. Wheels are of the earth, to run ever on the earth amid all the limitation of things; wings are for the air, to lift above the realm and reign of things, to ‘God’s ethereal blue.’ Wheels bear the trademark of man’s handiwork; wings bear the fingerprint of God. We are beginning to recognize that wheels are taking a toll of our spiritual life. Someone has well said, ‘Whenever we begin to recognize and criticize an ill, we are already at the turning point.’ It is a sorry fact that we have been running to ‘wheels’ in all branches of the Church in recent years, but it is

not hopeless if we recognize it as a condition which needs our most serious attention. . . . *Religion running to wheels!* Its menace, however, is not necessarily in its size nor in the noise of its wheels but in its domination. The Church is not necessarily erecting its own sepulcher in building up great systems, elaborate church plants, and multiplied agencies and activities. Rather, it becomes a menace only when it ceases to be the servant of the spirit and becomes the master. When Jesus declared, ‘The Sabbath was made for man, not man for the Sabbath,’ He was not merely rendering a verdict in a trivial dispute on Sabbath observance; He was stating an eternal principle which is applicable, not only to the Sabbath, but to every institution, secular and sacred.”

EDITORIAL CORRESPONDENCE

The New York Preachers’ Convention

The Preacher’s Convention of the New York District was held at Binghamton, New York, where Rev. and Mrs. L. S. Tracy are in charge, and under their able supervision the convention was very hospitably entertained. The attendance was exceptionally good. District Superintendent H. V. Miller presided at all the sessions and has matters well in hand, although this is his first year on this district. Previous to this time, he was District Superintendent of the New England District for about five years. It was the writer’s privilege to speak each morning to the preachers and in the evening to preach along lines which seemed to be of interest to Christian workers. The papers presented by the various preachers were well prepared and ably discussed.

One of the characteristics of the New York preachers which greatly impressed us, was their spirit of devotion. They regularly set apart at least an hour morning and afternoon for their devotional services, and prayed around the altar, sang, shouted, testified and enjoyed their fellowship with one another and with God. Too often the preachers leave these services for the lay members of the church, but the New York preachers were on hand to pray and shout the glory down. They are a noisy crowd, but the very atmosphere seemed charged with a spiritual presence which made it easy to preach or pray, sing or shout. Our own souls certainly were refreshed and helped as we ministered to these whole-hearted, earnest, spiritual people. Rev. W. E. Riley brought a message from the twenty-third Psalm that was especially helpful. He said that this Psalm was not written to save a soul or to waft us off to glory, but to give quietness and confidence in the daily routine of life. It set a standard rarely reached and maintained, a freedom from care, worry, anxiety and uncertainty of the future. He pointed out that this standard could be reached and maintained only (1) by the presence of God—*thou art*

with me; (2) by reliance on the divine ministry—*thy rod and thy staff they comfort me*; (3) by the recollection of God's goodness in the past—the table spread in the presence of enemies, the green pastures and the still waters. These past mercies were the ground of assurance for future good. He closed with comments on the last verse—*surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever*. The service was one filled with precious truth and much blessing.

We were greatly impressed with the exceptional opportunities for home mission work in this section of the country, and the need for Churches of the Nazarene made a strong appeal to us. In this great Empire State cities do not reach much prominence with a population of less than seventy-five to one hundred thousand people. Cities and towns with from twenty to fifty thousand are so numerous that they attract but little attention. In some of our western states, these towns would be rated as large cities. In Binghamton, N. Y., the Endicott-Johnson Shoe Company maintains large factories, and published a report the week we were there showing that their weekly pay roll for the previous week was over \$428,000. As we saw the great opportunities for our work, we felt that we appreciated something of the burden upon the heart of District Superintendent Miller. We sometimes wonder what the verdict will be for God's people who fail to appreciate and take advantage of the open doors for evangelism set before them. Then, too, we are often made to wonder as to whether as a people we are wise in our administration of funds. Foreign Missions must ever be our great objective, but would not some money invested in Home Missions enlarge our home base in such a way that our offerings for Foreign Missions would be more rapidly increased? Would the farmer prosper long who in his zeal for a good cause should dispose of his entire crop of wheat, turn the money into church channels and fail to save out seed for the coming year? He well understands that he can do more over a period of years by saving out seed, and by increasing his acreage, than by using up his capital. And this, too, is the direct teaching of our Lord, who in His parable of the talents commended those who by wise investments increased their resources and condemned that one who returned what he had received without increase. If Home Mission money was available, Churches of the Nazarene could be planted all over this great country of ours which in a few years would pour their money into the coffers of the church for foreign work.

Brother and Sister Strait are attempting to open a work in Elmira, N. Y., without any guaranty of support. It is a genuine faith work which they are launching, and God is blessing them in their venture. They now have a lot and the excavation for the basement completed, an investment of \$1,175, fully paid. They are now beginning to raise funds for a new church, and

the money is coming in. Brother Strait plans to present the matter before the people of the city and fully expects that God will give him the money for the new church. He had the plans with him, and displayed them to the preachers in the convention. A modest, yet beautiful building has been planned which will be a credit to our people in that city. Friends over our entire connection should remember in prayer these devoted people who without guaranty of support are so in love with the Lord and the cause of holiness that they start out by faith to plant the Church of the Nazarene in Elmira, N. Y.

The Syracuse Young People's Convention

It was our privilege to spend one Sunday in Syracuse, New York, at the Young People's Convention held in our church at that place. We were given a hearty welcome by Brother and Sister Cantrall and preached to a fine congregation of earnest, spiritual people both morning and evening. Brother and Sister Cantrall are splendid young people and are heart and soul in the work. We were greatly impressed with the seriousness and fervency of the altar call made by Brother Cantrall. As a result six people knelt at the altar and prayed through to victory. The Syracuse people have a small but beautiful church, and fine congregations. The Sunday school is rapidly increasing and the work is in a very hopeful condition. Brother Cantrall was formerly a member of the faculty in Eastern Nazarene College. We were hospitably entertained at the home of Brother and Sister Clarke who carry a burden for the work and are a valuable asset to the church.

While in Syracuse we were privileged to visit the headquarters of the Wesleyan Methodist church and to look over their publishing house. Both the editor and the publishing agent were out of the city, but Brother Cox, manager of the production department, showed us through the printing rooms and office. Brother Cox, in addition to his work at the Wesleyan headquarters, edits the Way of Holiness and has charge of the holiness campmeeting in Syracuse. We were greatly impressed with his beautiful Christian spirit and with his loyalty to the great cause of holiness.

Peter Jurich in Jugoslavia

We have from time to time published accounts of the work in Jugoslavia and now have this interesting letter from Rev. Jurich which we are glad to publish that his many friends may learn of the peculiar conditions under which he has been laboring.

Dear Dr. Wiley:

No doubt you have received our letter by this time, but owing to slow mails we have had no reply from you. Perhaps our letter to you at this time will be somewhat disappointing, but it cannot be helped. I am sure you have read about Jugoslavia and know that the situation here is very critical. Because of general unsettled conditions, the government is shutting up

the public places, closing high schools and insisting upon everyone's keeping quiet and expressing no personal opinion on any subject.

Mr. Vidovic's open door is closing tight. The police have searched his premises several times, turning over every scrap of paper, examining every book, magazine and pamphlet he had ever written; even his personal mail was searched. He made the statement to us if things continue this way he may have to leave this country until a change comes and the fog and mists clear away. So you see the position this places us in.

All we are able to do is personal work, but we lose no opportunity at that. Each evening for one hour we have Bible study with Mr. and Mrs. Vidovic. Although he is esteemed as one of Yugoslavia's greatest men, he sits and listens like a child to the Word of God. He is absolutely ignorant of the Bible, but his interest is so intense that he has expressed a desire to study for six months or a year. He stated if he had the means he would like to go to America and go deeply into our theology.

We would disregard the above difficulties and remain here, but this government does not recognize our American citizenship, because there is no treaty between the United States and Yugoslavia. And having left this country before rendering military service, if I am found out, I will be compelled to serve in the army.

The authorities say things are just like a bubble here, ready to burst at any time. It looks as if I have to take the advice of both the American ambassador and consuls and flee the country, for they assure me I am treading on dangerous ground.

We are leaving this town soon, going into the villages among our own relations where we shall again "sit on the wood piles" and in the open air (for we dare not gather an audience in a building and talk to them) we shall make our last desperate effort to get the gospel to our own relations and their neighbors.

Again, a friendly police informed me that my permit to remain in Yugoslavia expires October 25th and to renew it would incur more danger, so no doubt I will leave here by that time and be in America by the first of November.

We shall live in hopes that the situation shall become adjusted and that we can get recognition for our American citizenship and return back here in full swing and carry on the work permanently.

We would appreciate it if you would publish this article in the *HERALD OF HOLINESS*, notifying our hundreds of friends of our difficulties. Thanking you for your interest and prayers, we are,

Your friend and brother,

PETER G. JURICH.

THE "SUNDAY STONE"

The "Sunday Stone" is a peculiar formation sometimes found in the mining districts of India and serves as an illustration of the effect of Sunday observance in the world of nature. The account is taken from the *Armory* and quoted in the *Free Methodist* as follows:

Rev. Thomas Hamilton relates that in some of the coal-mining districts of India, there is found a curious deposit which

the miners call "Sunday stone." On examining a section of a piece, it is seen to consist of layers of stalagmite matter regularly superimposed on each other, with this peculiarity, that after six strata of a blackish hue there appears with the utmost regularity one stratum of pure white—then six more of the black, with a seventh of the white, and so through the entire thickness of the deposit.

The explanation of this remarkable formation is easy. Down in the coal mine, water, filtering through the limestone roof, becomes highly impregnated with carbonate of lime. Dropping on the floor in a continual trickle, this forms a deposit. While the miners are at work, the coal dust, which pervades the atmosphere, mingling with the dropping water, imparts a blackish hue to the deposit. But when the day of rest comes round, on which the mine is quiet, the water, having nothing to sully its purity, deposits the layer of beautiful white mineral.

We find recurring, at its regular intervals in the course of the world's affairs, this white-marked day. Six days the dust of the world's business darkens. That day is free from it, more or less. We are so familiar with it that it strikes us as nothing strange that over all Christendom, after six days of toil, comes one intermission devoted to rest by common consent.

But it is surely a most impressive thought that thus over all the earth, from Labrador to the Coral Isles, from India in the East to the Rocky Mountains in the West—this day of rest is kept—kept by people of many different races, Anglo-Saxon, Celtic, Teutonic, Slav; of many creeds, Protestant, Latin church, Greek church, and kept through age after age as far back as history carries us. Let us keep the Sunday stone white.

A STRENUOUS OR A STRAINED LIFE

Messiah's Advocate makes the distinction between a "strenuous" and a "strained" life in the following helpful paragraphs. There was never a better time for holiness people to preach the gospel of peace than at present; nor was there ever a time, when the holiness people themselves needed more to be shod with a preparation of the gospel of peace if they would exemplify the life of Jesus in this present evil world of toil and turmoil, rush and strife.

Says one, "My life is so strenuous these days." But such have never looked up the definition of the word "strenuous." They have the wrong word. Such are not living a strenuous life. They may be living a *strained* life. Millions are doing that. In such a case they are stretched and strained like a rubber band to the limit of human elasticity. They are ready to break and powerless to extricate themselves from the circumstances that control them. They are living a *strained* life.

So are many others tortured on the gibbet of daily cares, and by the eternal round of life, and the daily plodding of the treadmill. These cares should all be rolled over on the *Lord*.

Many are hung up by their finger tips and distended to the point of pain. They are almost "torn asunder" by "the things which are." They are fitful and feverish, and fuss and fret. They are nervous and nag. They are cross and crossed. Seeing only the *visible* they are *enduring* life, but not *enjoying* it. They need rest, but will not stop long enough to hear the voice say, "Come unto me; I will rest you; I will give you real poise."

Such do not know that Jesus said, "There are twelve hours in a day." They are all the time trying to crowd in *thirteen!* A thirteen-hour day is very hard on us spiritually. Days were never made to have their worry. They were made to have their work. We must learn this.

Some have never been privileged to rest *from* their work, but they have learned the great gilded and golden secret of resting *in* it. God has, for such, taken out the strain and stretch. *Relaxation* is better than *taxation*. "Cast thy burden on the Lord and he shall sustain thee."

WHY GOD CALLS CHILDREN EARLY

By Rev. A. M. Hills

Remember now thy Creator in the days of thy youth (Eccl. 12:1).

I HAVE been requested to write out an address to a Sabbath school calculated to lead the young, of any age below twenty, to Christ. I give the substance of one below, that I have and used many times with never a failure, and by using which I have won over twenty-five hundred to Christ.

Before I begin the address I want to make some suggestions to pastors, evangelists or District Superintendents who may care to use this line of thought.

1. Do not say in your address, "*Little children.*" That will repel the older ones. You want to get them all.

2. Have a week of special prayer before the address is given, the Christian parents and pastor, and Sunday school teachers and church officials united in prayer for the blessing of God on the effort to win the young to Christ.

3. Have the Sabbath school and church audience meet together, on that occasion. Just do the necessary class work, but no teaching. Then have the classes seated each by itself, with the Christian teacher, and if possible with the Christian parents of the unchristian pupils there to help at the decisive moment.

4. Get the address within the bounds of twenty-five minutes if possible. Have time left for an altar service and instruction of children and taking the names of those who accept Christ.

5. The pastor should preach no sermon to the congregation afterward. He has something vastly more important on hand, the conversion of the church children. Run the two services into one.

ADDRESS

"Remember now thy Creator in the days of thy youth."

Young people: If the President of the United States should address you this morning, or should write to you, giving you some good advice, you would all assume that there was some good reason for the counsel so great a man gave to you. Well, someone much greater than the honored President of our country is here—even the infinitely wise and holy God. He tells you this morning, through this service, to remember Him and seek Him early in life. I am sure there are some excellent reasons for this advice. I wish to name five of them.

I. God knows that all children have a tendency to sin born in them. However much we parents love our children, we very early awake to the sad fact that they are inclined to be sinful. And the children themselves know it, too. They know that they are sometimes selfish, and disobedient and quarrelsome; that

they get angry and strike and hurt one another. They sometimes tell things that are not true, and take things that do not belong to them. They sometimes disobey their parents, which God told them not to do, and say bad words and do things that they know are not right. Other boys and girls take God's holy name in vain and think evil thoughts, and act wickedly at home and in the street, and in the school, and sometimes even in Sabbath school and church. Such things fill a godly parent's heart with grief and pain, and displease God.

"Why," someone may ask, "do children do these things?" I am sorry to say, it is because ours is a fallen race, and a tendency to sin is born in every child's heart. Every child, if it lives long enough, is sure to sin, unless God changes the heart and takes the love of sin out of it.

This is why God calls on the young to remember Him in early life, and get all past sins forgiven, and the love of sin removed. He knows that if they do not, this evil in their natures will increase more and more and cause them no end of sorrow and trouble. He begs them to come to Jesus his Son, and get their sins pardoned and taken away, just as the old lepers used to come to Jesus to be saved and cleansed.

Think how hateful sin is, and how evil are its effects in human lives. It was sin in Cain's heart that caused him to kill his beautiful brother Abel. It was sin in the hearts of Jacob's boys that led them to envy and hate their lovely brother Joseph and finally sell him to be a slave in Egypt. It was sin that brought sorrow to the old age of David, and led his boys to kill each other and fill their kind father's heart with grief.

Nobody can tell to what a terrible degree of sinfulness any boy or girl may come who allows sin to stay in his heart. History tells us of a Roman emperor named Nero. When he was a little child he was very beautiful and so kind-hearted that he could not bear to see anybody or any creature suffer. But, like other boys, he had sin in his heart, which he did not ask Jesus to forgive and take away; and it kept increasing until he became a very monster of iniquity, one of the wickedest men of all the ages. Cruelty became his joy, and murder his pastime. He covered holy men and women with pitch and set fire to them, and by the light of those living, burning Christians practiced archery by night in his gardens. He set fire to Rome, then the greatest city in the world, that he might enjoy the sight of its devouring flames. At his command thousands of Christians were put to death by every conceivable kind of torture. As a crowning act of wickedness, he had the beloved apostle Paul beheaded, who wrote so much of the New Testament. Now this monster of sin was once as gentle and innocent as any boy in this audience; but sin in his heart made him all that he became.

I once saw a woman in a courtroom on trial for murder. She was found guilty. She then confessed that she had at different times poisoned to death seven persons, several of them being her own children. She was a nice looking woman, and it was hard to believe she ever could have been so wicked. No doubt she was once a beautiful little girl, as pure and innocent as any little girl who hears me speak today. But she had this moral disease of sin in her heart, and it kept getting worse and worse, until it made her very, very bad. The fact is, nobody can tell how wicked any boy or girl may become, unless they let Jesus cure them of the love of sin.

I once addressed an audience of four hundred boys, and each had committed a crime for which he was imprisoned, and their average was only eleven years! I once visited a prison where there were eleven hundred prisoners, guilty of all manner of crimes. It was a solemn thing to look at them and think that once they were no worse than the boys in our Sabbath schools and Christian homes. No wonder God wants us to get rid of sin in early life.

II. The second reason why God calls on you to remember Him in youth, is this: He knows that if you are not converted till later in life, you will suffer an irreparable loss. Though you get forgiven and saved, still in some respects you will never get over the evil effects of those early sins! This seems hard to say, but it is none the less true.

I once heard John B. Gough say in an address that he would give his right arm to be able to forget some of the scenes and experiences of his early life. At the time he said it he was one of the most honored Christian men in the world. But once it was otherwise. When he was a lad twelve years old his mother died and left him in a strange land among strangers. Saloons opened their doors to him when Christian homes ought to have done it, and he took to drink and became a drunkard. He married; but the poor sot was ill-prepared to become a husband and father. He lost his wife and child but drank still. He lost his position from his drink habit, and on a cold Sunday evening the despised young drunkard, hungry and homeless and penniless and friendless, walked a city street in Massachusetts meditating suicide. It was then that Jesus sent a friend to save him. But he never could forget those years of revelry and debauchery. The thought of the home he had ruined, the wife who died of a broken heart, and the child who had died from the lack of a father's care, haunted his memory, he could not forget it.

David committed two great sins, and then repented and cried, "I have sinned against the Lord." God heard his repentant cry for mercy and forgave him, but God added, "Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, therefore the sword shall never depart from thy house, because thou hast despised me." David was forgiven and saved; but the sword of punishment, as the result

of his sin, fell upon his family, blow after blow, and darkened with sorrow all his later life, and no doubt will lessen forever the blessedness of heaven, as he remembers that he had caused the ruin of his sons.

The apostle Paul, when he was a young man, did not love Jesus and did not love His followers. On the other hand, he hated the Savior and persecuted and put to death those that loved Him. He was afterward converted and became the grandest man of the Christian ages. But he could never forgive himself for his early sins. The agony of the saints of God whom he dragged to prison and to death would come to his memory. The cries of the children whose parents he had caused to be killed rang in his ears. The heaven-lit face and dying prayer of deacon Stephen, whom he had helped stone to death, he could never forget. These were things he never got over; though God had *forgiven him*, he could not forgive himself.

In one of my meetings an old man stood up to accept Christ. He was seventy-eight years old, so deaf that he had to sit within three feet of me to hear me preach; so lame that he could not kneel down. I was told that he had been a very wicked man. I trust Jesus forgave all his sins and gave him a new heart. Yet think how many sad things there were that he never could get over! He ought to have come to Christ seventy years before. That meant seventy years wasted in sin and opposing Jesus! He had brought up a large family and taught them all to be godless, and had helped to ruin the whole neighborhood by his own wicked life. Could he ever forgive himself? The time will never come in all eternity when he will cease to regret that he did not give his heart to God in early life.

Dr. Talmage says he heard one of the godliest men he ever knew, an old man of over seventy years, say before a great congregation, "I know I am a child of God, and my sins have been forgiven; but I committed a sin when I was twenty years old for which I cannot forgive myself, and sometimes the very thought of it almost blots out my hope of heaven."

Young people, God knows all these things, the pain and loss and bitter regrets and undying memories that will be occasioned by sin committed in early years, from which He would lovingly save you, by asking you to give yourself to Him in early life.

(To be continued)

It is right for you, young men, to enrich yourselves with the spoils of all pure literature; but he who would make a favorite of a bad book, simply because it contains a few beautiful passages, might as well caress the hand of an assassin because of the jewelry which sparkles on his fingers.—JOSEPH PARKER.

Thou mayest as well expect to grow stronger by always eating, as wiser by always reading.—FULLER.

THE SIN UNTO DEATH

By Rev. T. M. Anderson

There is a sin unto death (1 John 5:16).

THIS startling announcement should be sufficient warning to every person guilty of sinning. The possibility of incurring the anger of God to such an extent that He will pass sentence of death even before the judgment day is come is here shown. Preaching on this truth is not a pleasant matter, but it is necessary for this warning note to be sounded in the ears of sinners.

Ignorance of this terrible truth will not spare one from suffering the dire consequences here predicted. Ignorance concerning the killing power of sin does not mitigate its fury; nor is it a way of escape from the penalty exacted by the inexorable law of the nature of sin.

This awful truth remains unchallenged. God has said, "The soul that sinneth, it shall die." "The wages of sin is death." The same Word of God that contains the story of the cross, warns us of the dangers of sin. The same God who has provided a sacrifice for sin has likewise shown us that even that sacrifice may be withdrawn, and the sinner be left to certain fearful looking for of judgment; having no ray of hope to light his darkest hour.

Man has ever been prone to minify sin. Sin as mankind views it is quite different from what God says of it. God said to the first man when warning him of sin, "Ye shall surely die." The devil caused man to doubt this statement; but the years that have followed have proven the truth of it.

The power of sin to kill must be considered if we would understand this truth. There are certain sensibilities and desires in every man which are vital to his salvation. He must have a desire to better his condition; he must want God. He must possess a faculty of faith, being able to believe God. He must have some love for that which is sacred and pure. He must have a conscience that can be moved upon by the Spirit, and by the truth. Now sin indulged beyond a certain point of light will kill the fine, tender sensibilities and desires. The soul will become dead to all appeals. It will be powerless to act in repentance and confession. Faith will be destroyed by sin. Love will be destroyed to such an extent as to degenerate into a love for sin rather than a love for purity. The conscience will become seared, and hard, until it cannot be aroused to action. The man will be incapable of receiving any impression from God. The heart will be hard as stone. In the breast of such a person will lie the dead of all that God might have appealed to in order to save the soul. Such a state is reached that nothing preached, prayed or sung will result in the salvation of such a one. John says that such a state lies outside the reach of prayer. "I do not say that he shall pray for it." Prayer has accomplished great

things, but this condition is beyond the power of prayer. It is death to all that can come in answer to prayer. Even God can do nothing for such a person. There is nothing in him to be appealed to by the Holy Ghost. He is dead to His touch; dead to His voice; dead to His conviction. He is as dead to hope as the damned in hell. Sin has wrought its worst in him; it has exalted its penalty of death. He is lost to God forever. All hope for him is abandoned. His share in the merits of a provisional salvation is forfeited. Heaven must ever be without him; hell must open to receive him. He is dead, killed by sins which he indulged. He is a witness of the terrible fact that, "There is a sin unto death."

To say that God will not permit such a lot to fall to a sinner is to say what is contrary to facts. God never wills that the wicked should perish; He has shown favor to all men, and made ample provision for them to be saved. But there are some things which even God cannot prevent and be just. He cannot save any man against his will. If a person elects to live a life of sin, he must bargain for the consequences which even God cannot prevent. The law of sowing and reaping cannot be denied, nor its penalty be escaped. Perhaps some men entertain hope that they will find a way to escape the wages of sin. The devil can delude them in such a way that they will gamble with damnation in order to live in sin. But heaven is not high enough nor hell deep enough to afford a hiding place for the guilty. Neither is earth broad enough, nor night dark enough to give refuge to the condemned sinner. He carries within his own breast the deadly disease which worketh death as sure as God is Truth.

The question may arise regarding a specified form of sin which is unto death. If it were any particular sin of which John warned us, he surely would have named it. But no mention is made of sin except that statement which covers sin in all its aspects. He says, "All unrighteousness is sin." Then the sin unto death may be any sin listed in the whole catalog of unrighteousness. It does not have to be a gross sin, because all sin has the power to kill. Some forms of sin may be more awful in their consequences to others affected by them; but before God any sin committed merits death.

But the apostle says, "There is a sin not unto death." In this he is speaking of a brother sinning a sin. It is evidently true from this that the sin unto death is reached by a persistence in a course of sin. If it were not the case, then no man could be saved. All men have sinned a sin of some sort. But before it killed the finer things of their souls and before it exhausted the mercy of God to bear longer with them, they were turned to seek life. And God gave them life, who had not sinned unto death. We are firmly convinced that the sin unto death is reached by a per-

sistent practice of sin. Or it may be reached by the holding of some form of sin in the heart, refusing to confess it. There are cases known where both men and women have held hatred and malice so long in their hearts that they have become fixed in that condition. They are confirmed haters. They will never be moved to make a change by either man or God. They have died in their souls. It is also true that some persons are deriving such pleasure from some form of sin practiced that they have settled it never to quit it. They died to all in their natures which desires to do any better. Sin kills them while they live.

Again, John shows us that the chief danger lies before those who have light on the matter. This is spoken concerning the danger to backsliders. It is for the brother that sins. Though it is a brother, he is warned that there is a sin unto death. How prevalent is backsliding among us today. How easy some in this deplorable condition rest in their folly and sin. Sins of every kind have been the cause of these persons falling away from holiness. Not just one phase of sin; but sins of various kinds. Some have gone down through lust, some for money, some for self-indulgences. Any form of sin committed leads to backsliding; and when continued in results in a sinning unto death.

"We know," says John, "that the Son of God is come and hath given us an understanding, that we may know him that is true." This means that we have re-

ceived light from God. We now know the sacrifice which Christ has made in our behalf. We cannot find any excuse for sinning in the face of such light without God avenging it. We know what sin is now by the understanding which Christ has given us of it. To indulge in a life of sin is to sin unto death. Sin will become exceeding sinful under light. It will become active like a virulent cancer, and shall eat away the very life within us. It will spread its malignant virus through the whole moral system, and work death to the soul. Beside this when sin is committed in the face of light God cannot be expected to always forbear with the sinner. He will surely judge him worthy of death, and give him up to his own way; and the end thereof is the way of death.

Facing the terrible fact that there is a sin unto death, John tells us that the whole world about us lieth in wickedness. It is the chief source of temptation to a life of sin. Its trend is hellward; its master is Satan, its cargo is sin; and its port damnation. To obey the spirit of the world one must devote the life to sinfulness. To do so is to court disaster, and merit destruction. When this world flaunts its proffered pleasures before the eyes, let us remember there is a sin unto death. When Satan would exercise any authority over us, let us resist him in the name of the Lord. He that is begotten of God must keep himself that the wicked one touch him not; for there is a sin unto death.

THE LIGHT OF THE WORLD

By Evangelist Lon R. Woodrum

I am the light of the world! (John 8:12).

Ye are the light of the world! (Matt. 5:14).

SACRED Writ speaks much of darkness and of light. In Genesis light blazes across a chaotic creation and dispels the gloom. From thence to the Apocalypse each holds a prominent place. Light is representative of God; darkness represents Satan. The two are always antagonistic, they simply will not mix. Even in the biblical glimpse of eternity, we see that in God's heaven there is no darkness at all; and in Satan's hell there is not a ray of light.

When Adam toppled from the Edenic pedestal he pulled an unborn race after him. The light of holiness that God had put in his hand was snuffed out in the fall, and the world was plunged into dense darkness. The light from above shone ever and anon through the sin-gloom; it flashed on Sinai, blazed on Carmel and burned brightly on Zion; but the darkness was persistent and continued to gather until the whole earth was hidden deep in the shadows of sin. Political Rome, philosophical Greece and ecclesiastical Israel were pleased to sit in the night. From priestly altars to kingly courts darkness reigned. The prophets were asleep in their tombs. There was no Jeremiah to weep, or Isaiah to cry aloud and spare not. Humanity was

groping through the darkness toward a still darker and longer night. And it was in that starless season that an humble Carpenter from Nazareth stood by Galilee and His voice rang out in the gloom, "I am the light of the world."

When he had so nearly made the whole earth dark, Satan was furiously angry when he heard a single man declare that He was the Light. So he crucified that man on the shameful cross. The Light never burned lower than it did for a while on Calvary. Even material lights were affected; the sun turned black and the stars hid their faces. The earth, fearful lest she fall into the pit, shook with sobs. Angels clung to the banisters of heaven and wept in woe. The terrified disciples rushed back into the shadows. Then to make sure that they extinguish the last spark of light, they locked up the dead Light Bearer in a rock-walled tomb.

The frightened disciples clung to the deepest shadows. They were huddled together like sheep in the night when the lion roars; until Mary Magdalene, groping her way to the tomb, found that the Light was not yet gone out. Out of seeming defeat, out of the caverns of the night of despair, Jesus caught the torch of victory from Satan's black hand and drove

him, baffled and beaten from the field. Rising victor over the inky domains of death, He set fire to the cold hearts of the disciples; and ascending on high, He poured out on those burning hearts the oil of Pentecost till the Light that flared up that day shone to the uttermost parts of the earth.

But with their hearts rekindled and filled with the Holy Ghost, a tremendous responsibility came upon the disciples. For Christ had said, "As long as I am in the world, I am the Light of the world." But now was He set down on the right hand of the Father, and the words from the Sermon on the Mount might well be repeated, "Ye are the light of the world."

Paul writing to the Philippians, emphasizes this truth with these words: "Ye shine as lights in the world." Nothing will dispel the darkness but light; and the only Light on earth is now to be found in the disciples of Christ. Then what responsibility is ours who are children of the Light! We must not let the Light go out!

The light is stronger than the darkness. Place a light in a dim room. The darker it grows, the brighter will the light appear. But enlarge the light and the less dense the darkness will appear. Therefore, let us keep our lamps trimmed and burning, till like the "wise virgins," we may go out to meet the Bridegroom in peace.

THE GREATEST DANGER CONFRONTING THE CHURCH

By R. R. Richey

THAT there are dangers confronting the Church there can be no doubt. The devil is the sworn enemy of every individual or company of individuals who believe in the personal operation of the Holy Ghost, and who are carrying on an aggressive evangelistic campaign for the salvation of the lost. We have only to look back over the wreck and carnage of the years in the religious realm to be convinced of the fact that there has, and is being carried on a systematic and well planned battle by the forces of darkness against the spiritual element. Individuals and denominations have been turned aside from the way of the cross, and lost their glory, and power. O Church of the living God, be ye well assured that the forces of the under world are arrayed against you! Therefore notice the danger signals.

1. **PURITY OF DOCTRINE.** The New Testament is very clear with reference to the importance of sound doctrine. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "In doctrine showing uncorruptness." The New Testament Church in the zenith of her power and glory had to fight to maintain her position. The older a denomination becomes the greater the danger of departing from the purity of her doctrine. The cry and demand of the world down through the years has been for the Church to put on a "soft pedal" and retreat from the standard of the Bible in doctrinal preaching. And alas, so many have drifted away from the doctrines of the Bible until it is a very common thing to hear a preacher advocating infidelity from the pulpit, and the lay members of his church, if not all agreeing with him, tolerating such things. We have attempted to safeguard our membership along doctrinal lines, and any minister or layman who would make a slighting remark about the

virgin birth of Christ, the authenticity of the Scriptures, the doctrine of repentance, or regeneration, sanctification, or eternal destiny, would be dealt with by way of the altar, or the back door of the church. We have no time for any doctrine other than the unadulterated, unvarnished, uncompromising gospel of the Bible as taught and preached by the fathers and founders of the Church. There is a danger here, but this is not our greatest danger.

2. **BACKSLIDDEN LEADERSHIP.** Another danger before the Church is false, or backslidden leadership. It is one of the methods of the devil in this warfare to bring into action the heavy artillery of the underworld against the leaders of the Church of God, and woe to any church when her leaders sell out to the devil. It is a fact that the most bitter enemies of Christ were the religious leaders of His day. The superintendents, the pastors, the evangelists determine very largely the success or failure of the church. O standard bearers of the Church of the living God, let us be true! Let us give the church a spiritual leadership. Thank God thus far we have been blessed with leaders who have stood firm for the purity of our doctrine. And while there is a danger here, this is not our greatest danger.

3. **WORLDLY ENTANGLEMENTS.** Another danger confronting us is the danger that has confronted the Church in the past, that of worldly alliances and worldly entanglements, on the part of both the ministry and laymen. When a church becomes obligated to the world or worldly institutions in any way because of favors shown or exchanged, it becomes a snare, a millstone about their neck. While we are not called to assume primarily a hostile attitude toward worldly institutions, we are called to a pathway of separation from the world. And any favor or friendship from its institutions which calls for a "spiking of our guns" or loading us down with "dead weight" must be fearlessly rejected, as well as all customs, forms, usages and ways which are out of line with "such as becometh holiness."

4. **REBELLION AGAINST CHURCH LAW.** The spirit of lawlessness is one of the characteristics of a declining age. The spirit of rebellion is running rampant. Children are rising up in rebellion against the discipline of the home, demanding liberty to do as they please—headstrong and disobedient to parents. Disregard for law is one of the problems facing our officials in both state and nation. No home can function without law, and no state or nation can afford to allow the law to be trodden down by the spirit of anarchy. And the church which allows her law to be ignored, disrespected and disobeyed will go upon the rocks. There is a danger here, but this is not our greatest danger.

5. **RIVALRY AND COMPETITION AMONG MINISTERS.** Rivalry and competition among ministers also does its deadly work. Any minister is entitled to just recognition for his achievements in the work of the Lord, but the spirit of rivalry is a dangerous thing. It would lead the pastor to take into his church membership, and to retain in his church persons who by experience and conduct are not worthy of it. He then could report an increase of twenty, forty or fifty per cent in membership, and thus he would soon be in demand in the larger churches. It would lead the evangelist to count seekers or converts in his revivals, and give his reports in such a way that would put him in the light as one "who gets results," and of course we all want the man who gets results, and therefore he would be in demand. There is a danger here, but this is not our greatest danger.

6. **FINANCE.** The matter of finance has been one of the outstanding problems before the Church in every age. This problem confronts every family, every business, every institution, every nation, in fact, every enterprise must of necessity have some system by which it is financed. No one can afford to ignore the financial program of the church. There are two dangers before the church along financial lines, the devil would "force the church to the wall" financially, close our church doors, throw our church institutions into bankruptcy, drive every minister from the pulpit into secular life, recall our missionaries, and so handicap the church that we would be constantly at sea along financial lines, or he would cause us to sell out to questionable lines to raise money for the church, to go into the "donkey party, and oyster stew business." We are a young church, we are in our building stage, building churches, parsonages, schools, paying for publishing interests, carrying on an aggressive evangelistic program, the need of money is on every hand; what shall we do? Shall we weaken our pace? Shall we cease to push out into unorganized fields; shall we cease to build churches; shall we call home our missionaries? Or shall we adopt a "liberal" church program and enlist the sympathy and help of the world? Ah, we must continue to spread scriptural holiness, and carry on a relentless warfare against sin, and with our tithes and offerings support the work of God. The matter

of finance is one of our dangers, but not our greatest danger.

7. **FACTIONAL SPIRIT.** The factional spirit does its principal work in the local church, and of course whatever hinders or hurts the local interest makes against the general interest of the church. The Church soon after Pentecost was invaded by a spirit of division over circumcision. While the matter was settled and the division did not come it gave no little concern to the Church at that time. Many local churches have been almost ruined by the factional spirit. We have a very flexible church government. We give our people a chance to say what they want and what they do not want, and many well meaning people have never caught the vision of the broad spirit of Christian charity for their brother or sister in matters of local government. We have known good people to allow a factional spirit to come into the local church over nonessential matters when they did not really intend that such should be the case. Let us vote our convictions for pastor, evangelist, or any matter to be settled by the church, or church board and then co-operate with the majority, where there is no moral issue involved. The factional spirit is a danger before us but not our greatest danger.

8. **FORMALISM.** We have now come to what we consider the greatest danger before the Church of the Nazarene. We mean by formalism that we are confronted with the danger of losing the victory, the power, the glory, the liberty, the unction, and the definite dynamic force which has ever characterized the holiness people; of losing our evangelistic swing, and ceasing to have revivals. Revivals account very largely for our success as a church. We as a church have honored the Holy Ghost, and as a result we have had a wonderful growth, and if we substitute church machinery and church programs for the power of the mighty Spirit of the mighty God, Ichabod will be written over our doors. O Church of the Nazarene, how hast thou risen in the course of thirty years from a small handful of people to a mighty army of seventy-eight thousand, building churches and parsonages, schools, publishing interests, and sending your missionaries to the foreign lands and to the islands of the sea? Surely because you have honored the Holy Ghost, and as long as it is so we will march on as a mighty force in the spiritual realm. The subtle danger before us is little by little to drift with the world, and take into our church life the virus of this age and lose our zeal, our unction, our fervor, and our sweeps of spiritual victory. We are in danger of taking into our church membership both laymen and ministers who have never seen the "glory of the first temple." They like our victory, they admire our church atmosphere, but to come to their stand would mean a compromise, and when we do this we lose the very secret of our existence. If we lose that "peculiar glory" that certain "unction," that definite dynamic power of the Holy Ghost we have lost the very heart and soul of our church. Here lies our danger. FORD, KANSAS

INTERCESSION

By J. A. Kring

NUMBER ONE

I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men (1 Tim. 2:1).

WEIGLE in his "Prevailing Prayer, or The Secret of Soul Saving," defines intercession as follows: "To intercede is to come between two parties and secure, by personal influence or entreaty, a favor for one of them; or if they are at variance to effect, or try to effect, a reconciliation. This is the meaning when applied to Christ's intercession for us; also that of the Holy Spirit and man for man."

A careful and prayerful study of the Scriptures will reveal the following: there is a place in the Church of Jesus Christ called the room of intercession; this place is made use of by none except God's own dear people; the blessed Holy Spirit is the Agent who conducts them into this holy place and teaches them, not only how to pray, but what to pray for (Rom. 8:26); the hope of the world lies in believing prayer and the preaching of a full gospel; God is looking for intercessors (Ezek. 22:30), but because He finds so few who will give themselves to this most holy of all Christian activities, He is amazed and wonders; and because there were so few who would stand in the gap, fill up the hedge and turn away His wrath under the old dispensation (Ezek. 22:30); and there are so few in this age who will take this matter to heart, He poured out His indignation and destroyed the people in ancient days (Ezek. 22:31), and occasionally pours forth His frightful judgments and destroys the wicked, the lawless and disobedient in these days.

Again, a careful survey of the Bible history of Old Testament characters and New Testament saints will reveal the truth that believing, prevailing prayer is a fundamental fact in the history of the human family; that it has been arranged, provided for and ordered by the "Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17); that it is one of God's laws that operates between Him and the human soul; that this law of prayer is higher than any "natural law" so called; that it is a supernatural force above all the powers of the human body, will, invention, art, personal magnetism, gifts and talents; that it is immortal, originating in the immortal spirit and thus belongs to the immortal world; that it is God's mightiest weapon of God's mightiest soldiers, and that its *depth, power and influence* depend upon the spirit of sacrifice, consecration and obedience that one puts into it.

Again, the Bible is quite clear on the qualifications that one must have in order to fill the place acceptably and do the work effectively. The following scripture is to the point in question. Here it is: "Who shall ascend into the hill of the Lord? or who shall stand in

his holy place?" Answer: "He that hath clean hands, and a pure heart" (Psalm 24:3, 4). This scripture makes it quite clear that if one is to labor in the room of intercession, such a one must have "clean hands," that is, the outside life and relations that one sustains in the domestic, social, business, political, educational and church life must be morally and religiously clean; and "a pure heart," that is to say, the "old man" of sin, with all his unholy brood, must be slain and removed through the second application of the blood of Christ and the heart filled and overflowing with divine love. And it is quite evident if one possesses and retains such qualifications as those stated above, such a one must walk in every ray of divine light that shines on his pathway, from God's Word, and be up on every line of Christian duty. Otherwise, one cannot approach God with a holy boldness and "in full assurance of faith" (Heb. 10:22), and in substance say, as did Charles Finney, "Lord, thou knowest that thy servant is not in the habit of being denied his petition."

Further, there is a price that one must pay, as well as a qualification that one must possess, in order to engage in this most blessed and holy work. In fine, it will cost you much to become an intercessor and a hero of prayer and faith. Let us notice a few items of the cost. One is an utter abandonment to the blessed Holy Spirit, placing your intellectual, emotional and volition energies at His command; and then, like David, having your heart fixed, you must obey Him on every line, regardless of the cost. When you really do this do not be amazed at surprises, for they are as sure to come as the sunshine and the rain. Another is a separation between you and everything that might interfere. Of course this leads us to the subject of self-denial and sacrifice, a thing that most of us have a tendency to avoid, as the custom of most folks is to follow the path of least resistance. Another is a patient waiting *on* the Lord and *for* the Lord, which in this day of high nervous strain and "a mile a minute" age seems to be an almost lost art. And yet it is still very important to wait on the Lord and for the Lord. A concluding item of cost appears in the actual suffering in body, soul and spirit, when one really travails in birth till sons and daughters are born into the family of God. One cannot pass through such an experience without mental disturbance, soul agony and spirit anguish. How few really know, by actual experience, what it is to travail in birth for others, till Christ is formed in the human spirit (Gal. 4:19). And yet this is the God ordained method without which healthy, robust converts cannot be produced; for the divine command is as follows: "Be in pain and labor to bring forth, O daughter of Zion, like a woman in travail" (Micah 4:10); with the promise attached that "As

soon as Zion travailed, she brought forth her children" (Isa. 66:8). Surely there is divine wisdom in following the God-ordained method of operation, the process of building up His work and the way of attaining the desired end.

One of the crying sins of this age among God's professed people is the *sinfulness of prayerlessness*. Samuel, a mighty prophet and judge in Israel, in that memorable address that he gave them, just as he was retiring from his office as judge, said among other things, "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:23). Prayerlessness in our Christian life is not only a sin against God, but also against our fellow-men. If this Bible teaches anything at all, it teaches that the hope of this poor, lost world lies in the ministry of intercession, "achieving faith" and the preaching of the full gospel. Many scriptures could be given but one must suffice. In the twenty-second chapter of Ezekiel we have a catalogue of the sins of Jerusalem, giving the general corruption of prophets, priests, princes and the people and then closing with this statement: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God" (Ezek. 22:30, 31).

According to the scripture given above, there can be no reasonable doubt that many souls are in hell today, just because someone failed to pray clear through for them. I fear there are people living in the flesh today, who will be within the inky walls of dismal damnation within a fortnight, because someone failed to get them on his heart and prevail in mighty prayer for their salvation. You may affirm that you are not your brother's keeper and that it is none of your affair whether the people who cross your pathway are saved or lost; but do not forget that on one occasion Cain talked to the Lord in much the same strain and was met with the divine answer, "The voice of thy brother's blood crieth unto me from the ground" (Gen. 4:10).

(To be continued)

TRUST GOD

By OSCAR RAISSOR

*What matters if we do not know
The future odds our paths may hold?
In knowing, we would shun to go
With hopes retired and heart less bold.*

*Our lives might be a constant dread
Oft featuring life's salty tears,
If we had eyes to see ahead,
Adown the slope of coming years.*

*When sight of eye cannot avail
To penetrate this earthly dust,
God's markers on the sunset trail
Steadfastly point to restful trust.*

GEORGETOWN, ILL.

Department of Bible Studies Studies in the Sermon on the Mount By J. B. Galloway

PART ONE. OUR DAILY BREAD FROM HEAVEN

A Chapter a Day and a Thought a Day

First Day—Hebrews 10. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God" (10:12). Jesus our Better Sacrifice. Thousands of lambs were slain on the altars by Israel but they were only shadows of the offering that our Lord made upon the cross for us. Jesus the Better Sacrifice.

Second Day—Hebrews 11. "God having provided some better thing for us, that they without us should not be made perfect" (1:40). The Christian faith is a better faith than that which Israel had. The Old Testament saints had a rich heritage for their faith but ours is far better.

Third Day—Hebrews 12. "And to Jesus the mediator of the new covenant" (12:24). Jesus is a Better Mediator. He stands before our sins and wrath to pardon and take them away.

Fourth Day—Hebrews 13. "Our Lord Jesus, that great shepherd of the sheep" (13:20). Jesus a Better Shepherd. He will lead His sheep in spiritual pastures and perfect them in His will.

Fifth Day—James 1. "... a servant of God, and of the Lord Jesus Christ" (James 1:1). Insert your name in the blank. Jesus is a Better Master. Are you a profitable servant?

Sixth Day—James 2. "Our Lord Jesus Christ, the Lord of glory" (2:1). Our Lord of Glory is so far above us that we should never despise any of His own little ones even though we feel ourselves above. We are all brothers and sisters in the Lord.

Seventh Day—James 3. "If any man offend not in word, the same is a perfect man" (3:2). The tongue is an index of the soul. How high does the thermometer rise in words of warm Christian love?

PART TWO. STUDIES IN THE SERMON ON THE MOUNT Lesson Three

Jesus' Law of Motives (Matt. 5:21-32).

After confirming the law and making known its immutability, Jesus begins to teach that surpassing righteousness which He would have by His subjects. He shows the law in its fullest and deepest spiritual meaning. He sees beyond the letter of the law to the majesty of the divine Lawgiver himself. Eight times in this chapter He says, "I say unto you." It is the divine "I" of Jehovah that now speaks. The law is interpreted by the Lawgiver himself. "Out of Zion shall go forth the law and the word of the Lord" (Isa. 2:3). Not only does He show the law in its deepest and full-

est meaning but He uncovers the human heart and reveals its deep corruption and helplessness without divine grace. His interpretation of the law condemns every unregenerate man. His words cut between the letter of the law and the motives of the heart. He deals with the principles of truth and righteousness. He strikes at the crimes of the heart instead of the hand. He uncovers to every man's conscience his true self.

Jesus' Law of Murder.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Some of God's laws are written on the heart rather than on tables of stone. Murder was the first fruit of the fall, and it sprang from envy in the heart. The letter of the law was outward and its penalty was outward also. But Jesus strikes at the cause of the outward sin. Many of the old manuscripts have the word *lightly* before anger. It is not anger alone outwardly, but even the remotest feeling of displeasure is condemned. There are many murderers who would not dare shed blood. "Whosoever shall say to his brother, Raca [a word meaning contempt], shall be in danger of the council [the Sanhedrin]: but whosoever shall say, Thou fool, shall be in danger of hell fire." Anger is murder in the heart.

"In such indexes, there is seen
The baby fingers of the giant mass
Of things to come at large."

Jesus' Law of Reconciliation.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him." A delay to make things right is dangerous. Reconciliation comes before worship and justice before sacrifice. We are all on the way to a Magistrate higher than any earthly adversary; it is folly not to be reconciled to Him.

Jesus' Law about Adultery.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

Jesus gives two examples of breaking the law of purity that had been ignored and forgotten by others. His law penetrates the very heart of the evil doer and deals with the motive back of the act. Marriage is a divine ordinance, older than any other human institu-

tion. Marriage is the very root of society, and its sanctity is the very bulwark of humanity. Marriage takes us back to the Garden of Eden and forward to the coming day of the new heaven and the new earth, when the Church shall become the Bride of Christ. The sacred institution of marriage is used in the scripture from Genesis to Revelation for the relation existing between God and His people, Christ and the Church. Whatever strikes at the sanctity of marriage is a blow against all morality and the cause of God in the world. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies" (Eph. 5:25-28).

Jesus lays His finger on the elemental germ that causes the act. He would stop the impure feeling and look. Our bodily feelings are the hinges upon which swings our character. They are inlets from the world without to the world within. Matter is not in itself inherently evil. Sin is not in the flesh. Carnality is deeper than the body. It is in the motives and moral consciousness of the soul and spirit. The object that causes sin may be within itself perfectly innocent. But the moral leprosy comes from within. Purity is so precious that any price, even though it be as dear as the hand or the eye is not too great a price to pay for it. We must have the spiritual enthroned.

Jesus' law allows divorce on only one ground and no one should think of remarrying the one who had sinned.

TIMELY ADVICE

We do not know who is the author of the following hints, but the advice is good, whoever wrote it.

If you are impatient, sit down quietly and talk with Job.

If you are just a little strong-headed, go and see Moses.

If you are getting weak-kneed, take a good look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the promised land.—*Frec Methodist*.

The great standard of literature as to purity and exactness of style is the Bible.—BLAIR.

THE NEED OF PROPORTIONATE DISTRIBUTION

MANY pastors have found that money for the General Budget can most easily be raised through the activities of the W. F. M. S. Others find that the Prayer and Fasting League offers the most favorable channel. Still others use the Sunday school for this purpose.

This custom of using some one department for gathering and forwarding General Budget money is spreading through the church and carries with it some commendable advantages. When the Woman's Foreign Missionary Society gathers the funds, it means that the society holds public meetings, disseminates missionary information and enthusiasm, thus stirring the entire local church and scattering splendid enthusiasm among the people.

When the Prayer and Fasting League is employed, it sets a goodly number of people to fasting and praying, and their contributions for the omitted meal swell the General Budget to the requisite amount for that local church; and fasting is a splendid spiritual exercise for any of God's children. Prayer too is vital and needful, and for the most part so inadequately exercised by the best of men and women. The money given thus is not missed, coming as it does in small amounts at a time; neither does it add to the total expense of one's living, coming directly for food that would otherwise be paid for and eaten.

When the Sunday school is employed for raising the General Budget, there is also a distinct and very apparent advantage. All of the boys and girls, the intermediates, young men and women, grownups, old people's class, etc., etc., are then vitally touched with missionary thinking, exhortations, articles read, short messages delivered, distribution of *The Other Sheep*, and various other items of missionary propaganda. This does great good for the missionary cause. No one desires to lessen it by "jot or tittle." But—

Few of our pastors realize that every penny of money sent in to Headquarters through the channel of the W. F. M. S. is assigned, according to the present rules that govern the general treasury, *for foreign missions alone*. At present the General Treasurer has no choice in the matter, it goes to foreign missions, despite the critical needs that may be pressing in the home mission cause, the church extension cause, or the worn-out preachers' fund. It comes to pass, then, that when a pastor sends *all his General Budget* through the treasury of the W. F. M. S., though sufficient money was sent to cover the whole amount apportioned to his church for his General Budget, *nevertheless, it has all gone to the foreign mission portion of the General Budget only*; because the rule adopted by the W. F. M. S. is that *all money* raised by its auxiliaries must be used for foreign missions. The result is that pastor's foreign mission portion is far overpaid,

and the balance of his General Budget is not paid at all.

This same situation obtains when the whole General Budget is paid through the treasury of the Prayer and Fasting League, and for the same reason—all money raised by the Prayer and Fasting channel must be, by the present rules, devoted to foreign missions. Consequently, any pastor paying his whole General Budget through the channel of the Prayer and Fasting League is, in reality, only paying on the foreign mission end of his General Budget.

Also, the money raised through the Sunday school goes the same way. Every church which pays its General Budget wholly by means of the Sunday school channel actually pays it all to foreign missions and leaves all the other causes unpaid.

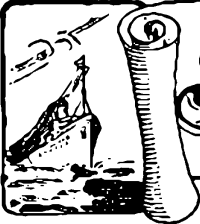
So widespread has this situation become that the General Treasurer is concerned, and the Finance Committee and General Board Executive Committee wrestled with it many hours. A correction for this situation must be found.

The cure for the problem lies with the local pastors and the officers of the districts. If the pastors will carefully plan that a greater proportion of their General Budget money shall pass through the hands of the local church treasurer, and thus reach Headquarters undesignated, then the General Treasurer is able, according to his present rules, to apportion it proportionately to the various causes on the percentage basis adopted by the General Board. When this is done then all causes will share proportionately, and each be able to accomplish the end designed for it. When this arrangement is in full operation, foreign missions will still receive its full quota, and the work in foreign lands be fully and adequately cared for.

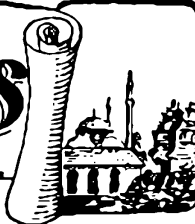
In connection herewith it will be well to reread a paragraph recently issued in a bulletin from the Board of General Superintendents touching this phase of this situation:

"We believe that first of all much will be done to correct the irregularity by our calling attention to the fact that according to General Assembly action funds raised by Woman's Foreign Missionary Societies cannot be made to apply on all the items of our unified General Budget, but must be credited only on the foreign missionary portion of that budget. For when our pastors take this into consideration, we are sure they will insist that a larger proportion of their General Budget remittances shall be sent by the local church treasurer direct to M. Lunn, General Treasurer, and marked simply 'for the General Budget.' The women of our churches will also appreciate this advantage, and while they will be glad to lend all possible assistance to the pastor in the raising of money for the General Budget, they will also take care that only such funds as are distinctively W. F. M. S. funds shall go the rounds of their own special treasurer for application on the one item of the General Budget."

J. G. MORRISON, *Executive Secretary*.



Foreign Missions



The Michigan churches are burning with splendid missionary zeal. Watch Michigan forge ahead.

New England District is planning some rousing missionary conventions with the Tracys before they set sail for India.

Pastor Shelor, of Billings, Mont., writes that his church's budget is up to date, and he expects it to run over as usual.

Ohio District has accomplished a fine church-to-church tour with Sister Leona Bellew. She impresses all her hearers with a deep interest in Africa.

The Long Beach, Calif., church, Brother L. A. Reed pastor, is becoming more promisingly missionary every week. This certainly cheers the hearts of our budget-burdened Headquarters men.

The young people in St. Louis First church are planning some missionary conventions among themselves. They hope to generate enthusiasm enough to flow over the adults as well as the N. Y. P. S.

Reader, how would you like to be a furloughed missionary, denied the privilege of ministering to a pleading people who had learned to love you, because fellow homeland Nazarenes would not tithe, or fast one meal a week?

The independence of our churches is the pledge of their vitality. Their interdependence is their call to world-wide co-operation. The General Treasurer's office is only a clearing house for carrying out the will of the local church.

Brother and Sister G. W. Surbrook, recently from British West Indies, are touring in Chicago Central District. They are devoted workers, and Brother J. I. Hill, now on the islands, urgently requests their early return there to help him.

At Leighton, Pa., Rev. J. F. Penn, recently from Africa, asked the congregation for \$75 on their delinquent General Budget, and they enthusiastically responded with \$133. A "go-getter" like that will be welcome among the pastors.

"He that by the plow would thrive himself must either hold or drive." So sang the quaint old Ben Franklin in the annual almanac he used to issue. Which same, being interpreted, means that if a pastor would raise his General Budget in full he had better get busy on it himself and not trust it to others.

WE ARE NOT MIND READERS

On October 12th our Publishing House received an order from Indianapolis, Ind., for one copy of "Friends on the Islands." As there was no signature and no street address given, it will be necessary for the writer to send another order, giving full address.

Don't forget to pray for our traveling General Superintendents. Their visit of supervision of our mission fields will be greatly increased in value, if the home church prays.

Carterville, Ill., church, though now temporarily without a pastor, played host recently to a very successful missionary convention. For hospitality, devotion, loyalty and determination to put the cause across, commend us to the pastors and people of southern Illinois. No wonder the District Superintendent boasts about them.

Wherever two or more Spirit-born human beings meet there is the nucleus of a church. It is to produce in men the experience of being born of and sanctified with the Spirit, and then joined together as churches, that the missionary cause exists. This is what Jesus came to do. This is what His latest follower ought to labor, give, and pray to do also. On with the missionary revival!

STOP, STOP, THE COW IS BOUGHT!

Let no more money be sent us for that Peru cow. Enough is already flying southward for its purchase. Soon the foamy white product of that animal will grace the missionaries' table. Just a little more pressure and our enthusiastic homeland Nazarenes would have bought a whole herd, so intoxicated were they by reading Miss Elsie Hazelwood's poetry. When we Nazarenes really want to do anything, we can do it all right.

PLEASE OFFER EARNEST PRAYERS

Brother A. J. Smith, one of our returned missionaries, is now bedfast at Stockton, Calif., with rheumatic fever. He has been confined three weeks, suffering greatly. The doctor promises him six weeks more of this affliction, before health can return. Let all of our good people remember our afflicted brother in prayer. Sister Smith is nursing him, while his four little girls are at home, with them.

WHY CANNOT JAPAN HAVE A SCHOOL?

Japan greatly needs a school to train young men for the ministry. The cause of holiness there lags because of this lack. Why cannot we supply the need? Why, indeed? There's no "meat" in the missionary treasury, due to failure on the part of some of our Nazarene people to tithe. If the Lord pathetically claimed that the old Jewish nation had robbed Him of tithes and offerings, and pronounced a curse upon them, because of this, (Mal. 3:8, 9), what will He say to prosperous American Nazarenes, under the gracious provisions of a gospel age, if we do not tithe? Can He curse a Jew for nontithing, and then bless a Nazarene who doesn't? Can He bless under the gospel what He cursed under the law?

DENY CHINA'S NEEDS, AND FEAST AT HOME

China needs our Nazarene school for training native preachers enlarged. The call for native pastors is greater than our present facilities over there can supply. China also needs nurses for the Bresee Hospital. One more at least, two if possible. The spread of holiness in China halts and stumbles for lack of these reinforcements. Shall we arise and supply them? But how can we when the General Budget declined in July, sank lower in August, and ebbed a bit farther even in September? That looks like financing reinforcements for China doesn't it? But why did the General Budget cease to rise, and start back toward its accustomed emptiness? Why, indeed? This wouldn't happen if 20,000 Nazarenes were fasting each week, and cheerfully sending the price of that omitted meal to the missionary treasury. Twenty thousand fasting Nazarenes would pour considerably more than \$200,000 annually into the treasury from that source alone. And God would bless them for fasting, too. He always did in Old Testament days, while our Lord virtually commanded fasting in His New Testament utterances (Matt. 6:17, 18, and Matt. 9:14, 15). It was practiced by the apostles and early church, and down through church history until modern days. Would He bless the fathers for fasting, and then bless us equally when we do not? That is absurd. Join the Prayer and Fasting League, to the number of 20,000 and you will hear nothing more of an empty missionary treasury.

If stewardship meant so much to Jesus, when He was on earth, how can it mean less to us today?

If Nazarenes do not support the Church of the Nazarene, who will?



LESSON FOR NOVEMBER 3, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Respect for Rightful Authority.

LESSON TEXT: Mark 12:13-17; Romans 13:1-7; 1 Peter 2:13-16.

GOLDEN TEXT: *Let every soul be subject unto the higher powers (Rom. 13:1).*

WE ARE to consider in this lesson a discussion in which Jesus took part during the last week of His earthly ministry. The Pharisees, Sadducees and scribes, who were His enemies, were closing in around Him and asking Him questions that were calculated to catch Him and get Him in bad.

The question of the first part of this lesson had to do with the Roman law, and they thought to entrap Him into some statement that would set Rome against Him. They were bent on destroying His influence and since they could find no flaw in His character or in His conduct they tried to get Him to make statements that would have the appearance of disloyalty to the government.

The question of taxation here referred to was a certain poll tax levied by the Romans and was greatly resented by the nationalist party. They thought they had Jesus in a corner, that He could not reply without offending either Rome or the nationalist party. But how neatly the tables turned, and they are made to see and feel their obligation to Rome, when they produced that little coin inscribed to Cæsar, thus admitting that they were receiving and making use of the benefits of the government under whose protection they lived.

The answer of Jesus is a climax to His teaching, for it gives at once the duty of man to God and the duty of man to man. Neither obligation is complete in itself; they must be tied together as Jesus here joined them. These sentences embody an eternal principle, and as He is here giving His last public address before going to the cross, He desired to lay down the greatest and most essential principle that should govern the actions of all men toward their fellow-man and toward God. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." His questioners were shown clearly their duty in two directions. Their object was "to catch him in his words"—miserable, palavering hypocrites they were! His object was to make clear to them their obligations to God and man and thus leave them without excuse. A wiser reply could not have been made to these church dignitaries, who, under the pretense of regarding Christ as a true teacher, were seeking to convict Him of

falsehood, or lay Him open to the charge of sedition by the Roman government.

"Is it lawful to give tribute?" By "lawful" is evidently meant, is it in accord with the divine plan or law? Here was a delicate situation. Jesus had claimed to be the Messiah and they believed Messiah would release them from the Roman yoke. His reply was both wise and deep, for He throws the decision back on their own consciences, and at the same time showed to them, through the little silver coin, that they were under obligation to the Roman government. Also they could not make an alibi of divine law, for they were not rendering to God his dues. Again, they were living under laws common to both Jew and Roman, in fact, all Roman provinces were thus taxed; if other peoples paid cheerfully their tribute why should these consider that they had personal rights that should take precedence over the rights of all the people? The rights of the many should be considered first.

So our prohibitory law, which has for its objective the safe-guarding of the nation, should and will take precedence over the personal rights(?) of a lawless minority. It is very clear where every Christian should stand on this the greatest of all reform movements known to history.

The second part of the lesson defines clearly St. Paul's attitude on the keeping of the law. "Let every soul be subject unto the higher powers." There is no distinction made; all men are included; all must abide by the laws of the nation. The "higher powers" in Paul's day were the same as when Jesus said "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Paul goes on to say "there is no power but of God." Every secret tax dodger, every secret law resister and law wrestler, is not only a sinner but a criminal and must meet condemnation at the hands of the infinite Judge, though they may succeed in getting off with a fine from a human judge.

Law-breakers have become so bold and shameless in their lawlessness that they will carry on their nefarious business without fear of being molested and brought to judgment. This is not because we are without righteous laws, but because they are not enforced and villains made to feel the iron grip of rulers who are a "terror" to evil workers. Until drastic measures are adopted for the punishment of bootlegging, it will remain unsafe for citizens to cross the streets of our cities. "Render to all their dues" applies to those deserving punishment as well as to those deserving honor.

Our lesson closes with an exhortation from Peter to follow the path of obedi-

ence as rugged as it may seem. Obedient not only to men in authority, but also observant of the conventional courtesies of life; this is Christian freedom. There is no real Christian liberty outside of doing as we are admonished to do, for Christian life hinges upon obedience to law, and loving service we may render to others. Moses' highest title was not "law-giver" but "Servant of God" (Rev. 15:3). He served His God when in obedience to God he served the people.

THE SMALL CHURCH

Many a failure has resulted from the attempt of a small church to take over in all its details a successful type of organization from some larger church, only to have it prove too cumbersome; or from small churches failing to adapt the general arrangement sent out from General Headquarters to their size and condition and trying to put on the whole in exact detail. This is unfortunate and discouraging indeed.

But more failure has probably resulted from the small church making an alibi of its smallness for not trying; for doing nothing or for not co-operating in the general program. We often hear it said, "We cannot have a departmentized Sunday school," or "We cannot use graded lessons," or "We cannot have cabinet, or council or conference meetings because our school is small." These excuses are no doubt sincerely made but they are often incorrect. They are made as a result of careless thinking or lack of knowledge, a being scared out at first sight without trying. The small school will have to try to build if it builds. Many schools by trying have ceased to be small.

Now take the matter of departmentizing. Every school that has different age pupils in it must be departmentized, and is departmentized either poorly or well, either incorrectly or correctly. And the lesson must be graded by someone before it can be taught to an age group. We get unnecessarily scared at the word "departmentize" and "grade." The arrangements for departmentizing and grading that are put out by general officers are but an attempt to help the schools to do in the best way that which they must do in some way.

When we are told that the full arrangement calls for so many departments that does not mean all schools must have that many. Each school should have as many as it can carry on successfully. Where there are enough of each age group all of the departments should be arranged. But a very small school might have but two departments—children's and adults'. However, there are but very few but that can have three—children, young people and

adult. Most of our schools could have four—children, intermediate, young people, and adult. All can have a Cradle Roll and Home Department. Too often we do not have these because someone throws up his hands and cries, "Too much work," or "Too much red tape." But the fact often is, too little vision, too much indifference, too much spiritual laziness.

If we must have departments of some kind, then, instead of having them in a haphazard way, why not have them organized so as to do the best work? We should not toss this matter aside carelessly. Let us think seriously on these things. Study the suggestions for departmentizing that are given you.

FURTHER RALLY DAY REPORT

We have received this week 33 belated reports from those who observed September 29th. We have received 19 reports from schools that could not observe this date but used October 6th. This makes a total of 227 reports received and brings the total Rally day attendance for the 227 schools up to 28,969.

This has been very encouraging with those who have tried, but very discouraging to have such a small number co-operate. Do you think this is treating us right? We are wondering how many others put on a Rally day but thought it was not worth while to report. We would not have asked for a report had there not been a good reason for so doing. Come on please and co-operate better next time.

FALL CONVENTION, EASTERN NAZARENE COLLEGE

It was the writer's privilege to assist at the Fall Convention, at the opening of school at Eastern Nazarene College, Wollaston, Mass., from September 11 to 15. Services were held twice daily, at 11 a. m. and 7 p. m.

The presence of the Lord was felt from the first service, Wednesday, September 11, until the closing services Sunday night, September 15. This is no wonder, for the prayer services held every morning and evening for the students were well attended and a wonderful spirit of prayer prevailed. It was easy to preach and the response from the students was beautiful and joyful. The enrollment was larger than in any previous year and the percentage of unsaved students was very small. The testimony services compared with any held at our campmeetings. In fact, it was like a glorious campmeeting from the first service until the close. The faculty from President Nease down, were present at the services and greatly inspired the preacher by their beautiful spirit of co-operation. The writer was greatly impressed with the spiritual tone and atmosphere of the school, and this is the outstanding characteristic and objective of the leaders of the college. I was so greatly inspired by this spirit that I am sending my oldest daughter there this week to complete her high school education. It would be a wonderful thing if we could drop all our people into one of these conventions, and

there would be no further necessity for arousing our people to its support.

A number of students sought the Lord for justification and sanctification and considering the fact that the convention was only for five days and the hustle and bustle of getting ready for the year's activities, due to the fact that it was the opening of school, the writer feels that the spirit and results were very good. There were about fifteen at the altar the last Sunday night. We pray God's blessing upon the noble men and women who are sacrificing much to make our schools what they should be. President Nease has the confidence and respect of all the faculty and student body and he certainly knows how to lead them on. The students love Brother Angell dearly, and Professor Gardner is untiring in his efforts to aid and assist one and all. Time and space forbid my mentioning all by name, but everyone does all he or she can to make everything a success. The faculty work and pray with the seekers until midnight in order that they may get a real experience. God bless them.

Everything possible was done to make my stay comfortable and enjoyable. I had a comfortable room, cheerful surroundings, good food, kind friends, and holy fellowship. I received much for myself, and trust that I was able to impart some little good to them in return. They paid me better than I expected or deserved.

JOHN N. NIELSON.

GROUP MEETING—INDIANAPOLIS DISTRICT

The Southwestern Group of the Indianapolis District had a feast of tabernacles at Princeton, Ind., September 23 and 24.

As usual the services began Monday night and continued all day Tuesday and closed with Tuesday night service. On Monday night a large crowd with every pastor, but one, from the seven churches was present. Also three of our pastors from the Stone Belt Group. Every service was blessed with the presence of God. Monday night Rev. Mr. Walter Morris of Evansville, brought a plain gospel message on "Redemption." Rev. Walter Morris of Evansville, read a very instructive paper Tuesday, 10:30 a. m., on, "The Relation of our Young People to the Church." At eleven Rev. C. J. Quinn, our District Superintendent, delivered an excellent sermon on "fasting and prayer." There was a ready response to this stirring practical truth. The eleven o'clock hour is given to Brother Quinn in all our group meetings, and everyone looks forward with joy to that hour.

The afternoon was opened with a praise service, followed by a missionary service in charge of Rev. Minnie Quinn. Sister Morris was the main speaker. The effect of the service while going on speaks well for it.

The meeting closed Tuesday night with a unique preacher, Rev. Gatecliff of Oatsville church, preaching from the text, "Who is on the Lord's Side?"

At the close nearly every one seemed happy, ready to carry good news and fire home with them.

ONE WHO WAS THERE.

EASTERN OKLAHOMA DISTRICT ASSEMBLY

The Eastern Oklahoma District closed its 17th Annual Assembly October 6, 1929. Rev. F. R. McConnell, pastor of the Sapulpa church, with his loyal people served as host to the district in its annual gathering this year. It was generally conceded that nothing could have been added to the royal way in which they entertained.

General Superintendent, Dr. J. B. Chapman, was the presiding officer for the assembly and the precision, and saintly spirit which characterized his ministry was a delight to all. He gave a series of four messages at the nine o'clock hour on the topic, "The Temper of Christian Service." His messages were full of those vital, pungent truths so important to the general interest of our Zion. Appreciation for this great leader is constantly growing in the hearts of the people of this district.

Rev. S. H. Owens, who for seven years has served our district in the capacity of District Superintendent, declined the consideration of re-election to this office. His annual report was gratifying indeed; showing a decided advancement, both on the lines of intensive and extensive work.

God's Spirit was manifest in a very special manner as on the second ballot Rev. Mark Whitney was elected to office of District Superintendent for the ensuing year.

Mrs. Lena Adams of Davenport, Oklahoma, was unanimously elected president of the W. F. M. S. The major items of business were the endorsement of the pension fund plan as submitted by the General Board, and adoption of the constitution as submitted by the Seventh General Assembly.

A very timely Missionary service was conducted by Sister Mary Cove, also a very impressive service in the interest of Rest Cottage in which two hundred dollars was raised for the "Laundry Memorial" fund of that institution.

Among the visiting speakers were "Uncle Buddie" from everywhere, District Superintendent N. B. Herrell of the Kansas City District, District Superintendent Chalfant of the Chicago Central District, Rev. A. L. Parrott, pastor and business manager of Bethany-Peniel College, whose messages and presence in the assembly were greatly appreciated.

The following licensed ministers were elected to Elders Orders: Mrs. Urith Smith, Rev. R. T. Smith, Charles E. Dodd, W. V. Neal and W. F. Herst. On this occasion Dr. Chapman delivered a most searching ordination message which included words of stringent and timely admonition.

The faithful labors of Rev. W. H. Barlow as District Secretary and Treasurer was rewarded by a unanimous vote of thanks and re-election to that office for the coming year.

J. C. HARLEY, Reporter.

NOTES FROM NEBRASKA

We are more than pleased to say that the Lord has just favored us with His presence during our District Convention. Every moment was full of good things and the shouts were not a few. How

good the Lord is to those who follow Him. The pastors and representatives observed and manifested the loyal spirit that characterizes the Nebraska District, in that they were there from a hundred to four hundred miles distance. Their papers were excellent and their faces reflected the grace of God. What a loyal class of workers we have.

We are now at Scottsbluff arranging for our first Home Mission meeting in one of our new district tabernacles arranged for through the District Tabernacle Association. This is a beautiful little city of about ten thousand population, nestled here in the center of the great sugar beet district. We have some very fine friends in this part of Nebraska. They are not only extending to us a hearty welcome to their city, but they are supporting the cause in prayer, person and purse. Will those having friends in or near Scottsbluff, furnish us with their addresses. We will be pleased to get in touch with them and see to it that every possible attention is given in behalf of their spiritual welfare.

We also wish to earnestly solicit the prayers of those who carry a burden for the salvation of the lost that the Lord will enable us to reach the multitudes with the Word, and bring them to a saving knowledge of the grace of our Lord and Savior Jesus Christ.

MARVIN S. COOPER,
District Superintendent.

BRESEE COLLEGE

To the many friends and the constituency of Bresee College we are glad to report a very splendid opening. On the first day the registration was 45 per cent above the year before. This percentage has constantly been growing until at the close of the first month the enrollment stands at 60 per cent above that of last year. Not only are we pleased with the numerical increase but also with the splendid quality of the young people. We always feel that the Nazarene young people cannot be beat by any bunch of young people anywhere and this year's "crop" is no exception. We surely thank the Lord for answered prayer.

President Ludwig and his wife are at present touring the Nebraska District in the interests of the school. Reports are that he is being favorably received and the people are responding to the needs of the school.

Sunday, November 2, has been set as Educational day throughout our zone. This day is being observed in the special interest of the building fund, helping in the liquidation of the small indebtedness that is still against our beautiful new building. Advance reports from some of our churches who have already taken up the assembly recommendation of raising a fund equivalent to one dollar a member for the building fund are very encouraging, one church subscribing three dollars a member and another about six dollars a member. We trust all the churches will co-operate with us in helping to establish a center here where messengers of the cross may continue to go forth to all parts of the world.

R. R. HOOCES.

NEBRASKA CONVENTION

The Seventh Annual Christian Workers' Convention which convened at Arnold, Nebraska, October 1 to 4, was the best in the history of the Nebraska District.

The entertaining pastor, Rev. A. M. Sprague, and his people had everything in readiness when the first delegates arrived. The Methodist people gave free use of their fine church basement where meals were served. The people of all denominations and no denomination opened their homes and showed us such hospitality as you will scarcely find this side of western Nebraska.

Nearly every church on the district was represented. The delegates came on time and most of them stayed till the closing session. A splendid and timely program was arranged. A large per cent of those having papers were present with well prepared papers. Others sent their papers to the secretary to be read. This opened the way for very profitable discussion.

District Superintendent Marvin S. Cooper presided at all sessions in a very efficient manner, sandwiching in comments from time to time which served as spice to the discussions and oil to the machinery, thus keeping the program on the move every minute.

Rev. Frank Mayhew was elected Convention Secretary, Mrs. Alice Campbell Critic. Her criticism satisfied us that there is a future for Webster's Dictionary and Roberts Rules of Order. Rev. C. C. Chatfield was elected reporter to the *HERALD OF HOLINESS*, but was called home on account of the serious illness of Elizabeth Ward, daughter of Dr. W. W. Ward. Special prayer was held in behalf of Elizabeth and her loved ones.

Dr. J. G. Morrison was present the last two days and convinced, blessed and inspired our hearts with his great messages on the "Stewardship of Tithing, Fasting and Prayer." Several joined the Prayer and Fasting League.

The night services were given over to evangelistic services. Kirby and Juanita Fields had charge of the music, singing to the delight of all. Rev. Demoret of Kansas was to continue the meeting.

The next convention is to be held at Grand Island, during the week of the State Teachers' Association Meeting. We feel God has better things in store for the Nebraska District and that He is leading on to that victory.

HARVEY C. MILLER, *Reporter.*

TREVECCA COLLEGE

It was my privilege to engage in a meeting with Trevecca College, Nashville, Tenn., in the opening of its fall term, September 17. I was agreeably surprised with the prospects and possibilities of this college. Its location cannot be surpassed; though it is in "the Athens" of the South, yet it is in the heart of one of the finest states in the union, and easily accessible to all the Southland by railways and excellent highways from all directions. Dr. C. E. Hardy, B. S., M. D., is its president, and is assisted by a faculty second to none in the Church of the Nazarene. Dr. Hardy and the writer were associated

together in the work for a short time over twenty years ago. He is a safe, sane leader and college man, but does not need any recommendation, as he is one of the outstanding men of our movement. The student body is the largest of any previous opening, and is of a good personnel. They could have had many more if they had been prepared to take care of them. The greatest need now is money to enlarge their capacity, the students will increase in number. Their present buildings and equipment are good, but they need larger and better equipment, for Trevecca College is no longer an experiment, but is an established institution. Co-operation in this college zone by all the churches and people with their prayers and means will make this an outstanding college in the church. No one will make any mistake in putting his money in the institution, nor in sending his children to Trevecca. Professor R. J. Kelley, B. S., M. A., is the vice president and business manager and watches every penny of God's money with jealous care, and spends it wisely for the institution.

J. B. McBRIDE.

NEWS IN BRIEF

At the Malden, Mass., church on Rally day there were 360 present in the Sunday school with an offering of \$162.01. The church was packed at the 10:30 preaching service and the evening meeting closed with a great altar service. They are now in special revival services. Rev. Selden D. Kelley is the pastor and says, "When in Boston come to Malden Church of the Nazarene. A great people with a great spirit."

"Uncle Buddie" Robinson feels the need of some rest and writes that he will go home to Pasadena, California, for at least four months this winter. He says, "Our plans are made for a great year in 1930. Pray for me."

"A Nazarene mission has been organized at Clinton, Ind. We are having a big fight and are asking the prayers of all Christian people that God will make it a success. We are planning to start a revival on October 15."—Rev. Zack Elliott.

We have received word from Brother George Kramer of San Francisco, California, that Alfred Moughton, member of First church there, was killed in an automobile accident Wednesday, Oct. 9, near Eureka, California, while enroute to Portland, and his wife was badly injured.

Friends of former Superintendent of Iowa District, Rev. D. W. Dobson, now pastor at Glenwood, Iowa, who have kindly prayed for him during his recent operation, will be glad to know that he is again at his work, preaching twice each Sunday with his usual swing of glory and unction. However, he still has some difficulty as a result of the operation and will appreciate prayer.

We were pleased to greet at Headquarters last week Evangelists Rev. and Mrs. Ernest C. Allen of Hutchinson, Kansas; also Mrs. J. R. McClung and daughter of Pasadena, California.

Rev. A. P. Welch, who has had charge of the church at Monterey, Tenn., for many years, is suffering from chronic pharyngitis and asks that the church pray for him that he may be able to continue the work. A revival has recently been held in this church with Evangelist J. H. Pernell, as reported last week. The church and town were greatly helped and twenty-four members were taken into the church. Monterey is in the Cumberland Mountains and is only a short distance from Pall Mall, the home of Alvin C. York, who assisted in the revival on two Sundays.

CHURCH NEWS

EVANGELISTS L. G. AND BERTHA MILBY—"We have just closed one of the best years of our ministry. The Lord has given us some of the best meetings we ever had. Our last two meetings were at Ossian, Ind., and at Danville, Illinois, in tents. Brother C. H. Templin is pastor at Ossian and it is his first charge. He surely is making things go. He and his wife both sing and they surely can make heaven ring. We had a good meeting and a call back for next year. Our next meeting was at Danville, Illinois, where I had served last as pastor. The tent was on the west side of the city and some thought we wouldn't get a crowd to preach to, but the very first night the tent was packed full, and every night afterward we preached to from three to eight hundred people. A great number were at the altar and a goodly number joined the church. A movement is on foot now to make it an annual campmeeting. Brother Elmer Swisher a local preacher from the Danville church had charge of this part of the work, acting as pastor. He is making it go and soon will have it organized into another church. Brother Purinton and his people co-operated with us and were a great blessing to the meeting. We have spent three years in evangelistic work and not one Sunday rest have we had, so we turned down four calls for September and took a rest trip. My wife was ordained at our assembly in Chicago and we left Chicago in our new Ford headed for Colorado. Our first stop was at Boulder, Colorado, where we had been pastor and built a new church. We were glad to meet old friends again and had a precious day with them. The love between us and the church there had never faded. Brother Hipple is their pastor now and he surely is loved by all the people. We then went to Florence, Colorado, and attended the campmeeting over Sunday, meeting our good pastor, Brother Baxter again. Suttons sang the best I ever heard them. Brother Fleming preached the best holiness sermon I ever heard him preach, and Dr. Wiley hit the top of Pike's Peak in his sermon. We attended the Colorado

Springs church at night and heard Brother Tinsley preach a great sermon. We left there for Oklahoma to visit my wife's brother's children and were among the Indians. From there we went to Topeka, Kansas, and had one day at the assembly. Well, it's no use to try to tell all about what we saw and felt there. God bless the Kansas people is our prayer. We are again on the job in our first meeting in Canton, Illinois, with Brother and Sister Dave Milby as pastors, the church is packed full the first service. Pray for us that we may keep hot for God and fight the devil, and put him on the run in every battle we have with him."

EVANGELIST RALPH C. GRAY—"Home Mission Campaign at Center, Texas, sponsored by that aggressive District Superintendent of the Dallas District, I. M. Ellis, was a splendid success. John Davis was the special singer and the writer was the evangelist for the meeting. Not a Nazarene in the county at the beginning, but God marvelously came on the scene and gave one of the greatest meetings of its kind that I have ever witnessed. People came from three counties and filled the big tent every night for four weeks. Powerful altar services all through the meeting with more than a hundred seekers. We reached the very best people in the county and opened up a door for the Nazarenes that will mean a number of good churches in the days to come. The finances of the meeting were well cared for, more than \$350 being raised for all purposes, which of course made the meeting self-supporting. The organization was started but not completed as Brother Ellis plans to go back for a campaign himself in November, and we expect a good strong church as the outcome. I am now at the Worth Camp, Grigsby, Texas. Jack and Ruby Carter are the fine song evangelists. The evidences are that we shall have a great meeting here. From here we go to Merkel, Texas, which will close up our assembly year, and then on to Abilene for the District Assembly. Truly this has been one of the best years of my entire ministry, with the greatest number of souls seeking God and with the sweetest experience I have ever enjoyed. The outlook is indeed bright. God is with us."

OMAHA, NEBRASKA, FIRST CHURCH—"The Lord answers prayer! How wonderfully God does undertake for His children. The Lord sent to us Rev. and Mrs. H. J. Beaver, who formerly held a pastorate at Kenesaw, Nebr. They have taken hold of the work at First church in a wonderful manner, and are loved by all. Brother Beaver is a man of rare gentleness and refinement, with a deep spiritual nature, and is a comfort and blessing and a great help to the pilgrims in our little band. Sister Beaver is such a help in our Sunday school and in the missionary work. We have had some most interesting Foreign Missionary meetings since Sister Beaver has come to us, she being Superintendent of Study for the Nebraska District. She is superintendent of study of our local W. F. M. S.

In her quiet, kind, humble manner, and her great interest in all the work of the church, she is such a wonderful inspiration and help. We feel fortunate indeed to have been blessed with such leaders as Brother and Sister Beaver. In the late spring we began holding meetings three evenings a week and on Sunday evening in our portable tabernacle, 'Good Tidings,' which we had located this season at 5606 No. 37th and Fontenelle Blvd. Rev. L. Z. Bloom preached, and a special week's meeting was held from Tuesday over Sunday, with Rev. N. K. Lorenson as evangelist. It was during this meeting one whole family were saved. They were wonderfully touched by God, and now the mother and eldest son and daughter have joined our little band. God is seeking out hungry, honest hearts in Omaha. May His true feeding centers be ready to give out the food they crave! From July 23 to August 4 we held a revival meeting with Rev. Mabel Vaage and her helper, Ruth Anderson. Rev. Vaage is pastor at Newman Grove, Nebr. The crowds and interest were good. Sister Vaage was wonderfully full of the Spirit's power. The last night of the meeting the Holy Spirit was present in a remarkable manner. Several prayed through, many souls were touched, several families in the vicinity seemed to receive special help from God, the saints were built up and encouraged. Our tabernacle is now closed for the winter months. On Friday evening, August 16, on the church lawn we had a great gathering of people to hear Uncle Buddy Robinson. Our District Superintendent, Rev. Marvin S. Cooper, explained to us his God-given plan of tabernacles for the district. Professor Messer sang and Uncle Buddie preached. A very large crowd attended, quite a number from out of town. We had a most wonderful meeting. That the saints in Omaha may be true and faithful to God; obey Him, do His will, bear much fruit for Him, is our prayer. Pray for us that we may push the battle for the unsaved, with a conquering tread until He calls us home, or comes for us in the sky."—Reporter.

EVANGELIST E. J. LORD, DUNDEE, ORE.—"Early in the year we enjoyed working with Rev. Chester R. Smith and his good people at Corning, Calif. God gave us a precious season at that time with several seeking the Lord. Then we had a good meeting with Rev. Guy Sharp at LaGrange, Ore. From there we went to Hoquiam, Wash., with Rev. R. T. Holmes as pastor. These meetings were held before our District Assembly which was held at Seattle, Wash. Since then we held a meeting at Arlington, Ore., with a little band of courageous saints that have no pastor. Sister Hoy, one of our deaconesses, has done a good work in that place. Our next meeting was at Kelso, Wash., with Brother and Sister Wood as the good pastors and Rev. Ava S. Adams as song evangelist. God blessed in this meeting and some precious souls sought the Lord. Brother and Sister Wood have done a great work in Kelso. From there I went to Portland Camp for a few days. God gave them a great camp this year with

many souls seeking the Lord. After the campmeeting I went to Anacortes, Wash. Here Rev. Hollis Grubb and wife were the singers and helpers. This was a tent campaign, and a new work. Miss Ava Adams is now taking care of the work there. Then I went to Oregon City, Ore., and held another meeting in a tent with Brother and Sister Stirdivant, who are fine people to work with, and they are doing a good work in Oregon City. At the present time I am in a battle for God and souls at Bakersfield, Calif., with Brother and Sister Sturgis, the faithful pastors. God has been good to us and souls have been seeking Him, and I trust some have found him to their everlasting joy. Continue to pray for us."

HAVERHILL, MASS.—"After being without a regular pastorate we accepted a call to this church and began work the first of April. God's blessing has been upon our efforts and we have seen some success. It has been very difficult to do very much during the summer, owing to a general strike in our shoe industry practically tying up business and throwing many of our members out of work. Our open air work has prospered under the leadership of Mr. Louis Thackery. The Bible school is doing excellent work with Miss Grace Allen, a teacher in our city schools, as superintendent. We have just closed a most excellent series of meetings with Rev. C. R. Chilton, of Fort Lauderdale, Fla., as our evangelist. After being out of the regular work for some four years, resulting from a nervous break, I am greatly encouraged by the way the Lord is helping me physically. By His blessing I am being enabled to carry on the work and trust for some aggressive years for Him."—Fred C. Norcross, Pastor.

COFFEYVILLE, KANS.—"We have just returned from what we consider the best District Assembly on the Kansas City District. Deep spirituality and harmony prevailed. We very much enjoyed Dr. Chapman's early morning exposition of the Scripture. We have come back to Coffeyville for our fourth year. In many ways the past year has been the best for us personally and also for the church. We have lost one of our dear members by death and several others by letter. As a very conservative estimate three hundred have knelt at the altar seeking pardon, purity or reclamation, and have taken fifty-two members into the church during the past year; have raised District Budget in full and more than our quota for General Budget; \$150 was raised through the Prayer and Fasting League. Evangelists C. W. Ruth and J. W. Lowman both held us very good meetings which have been reported. One of the outstanding answers to prayer which we have had was the coming of Brother and Sister M. M. Snyder and Miss Anna Mae Smith in our time of special need. Several of our dear women for weeks had been praying and fasting for special help along financial lines. We were in special need of \$500 and God helped Brother and Sister Snyder to raise this amount for us.

Sister Snyder is a very gifted woman and knows how to approach people of wealth in such a manner that they give, sometimes very bountifully, of their means for the Lord's work. Brother Snyder visits the business men and is not only successful in raising money, but he talks to them about Jesus and their soul's welfare. Miss Anna Mae Smith has a pleasing personality and the blessing of the Lord upon her soul. They surely make a splendid trio and would be a blessing to any of our churches needing special financial help. Sister Snyder comes back to us for a short time in December to help us raise money for new church pews. We are now putting into our tabernacle church a new oak floor and paying for it as the work is being done. We are serving a most loyal band of people here. We have 111 members in our N. Y. P. S. and have the largest society in the district. We have sixty members in our W. F. M. S. and our goal this year is to reach the 100 mark. We are 100 per cent for all our local, district and general interests of the church. We purpose by God's grace to make advancement along all lines this year. All there is of us belongs to the Lord. The church board unanimously elected us to be the evangelists for our fall meeting. We have evangelists Brother and Sister Otho Schwab of Okemah, Oklahoma, to lead us in song. Please pray for this meeting which will begin November 10th."—Millard and Lida Brandyberry, Pastors.

EVANGELIST LEE L. HAMRIC, HAMLIN, TEXAS—"I am at home for some rest. Our last campaign was in the beautiful little city of San Angelo, Texas. Brother Joe Bishop is the good, efficient pastor of this good, new church. Here the Lord gave us a fine meeting. Some good, substantial work was accomplished in this revival. Our old friend and Brother Ely, came into the church. Some people were gloriously sanctified in this meeting that had been hungry for the blessing for some time. This has been a good fruitful year for us in the revival work. We have seen many souls saved, sanctified and divinely healed. Blessings of the Lord upon the good HERALD OF HOLINESS family."

EVANGELIST MASON LEE—"After serving the Huntington church for nearly three years as pastor I am now again in the evangelistic field. I truly enjoyed my pastoral work here at Huntington but

feeling that God was calling me back into the evangelistic field I obeyed His call and He has given me some real good revivals this summer. My first meeting was at Irvin, Ky. We had a good meeting with twenty-one praying through. Brother Willis French was the fine pastor and stood behind the old rugged truth. Next we had a wonderful tent meeting with the Pilgrim Holiness church at Fairview, Ky. God's blessing was on this meeting. From there we went to Hobson, Ohio, a new Church of the Nazarene, where all of the shouters I ever saw they could beat them all. Brother Stewart was the good pastor at this place. From there I went to Olive Hill, Ky. One of our strangest Churches of the Nazarene on the Kentucky District. This was our home town where we were born. We preached the old-time gospel and God honored His Word. Brother and Sister Robinson are the fine pastors. It was a hard battle but the devil got stirred; some stayed away but in spite of it all, God broke through and gave us victory and we closed with an altar full of honest seekers. Next we came to Ashland, Ky., with Brother Keifer as pastor. They are worshipping in a big tent while their new church is under construction. We had some splendid altar services and closed on Sunday night, September 1, to make way for the Kentucky District Assembly. I am in the field for lost souls. Pray for this unworthy servant. My home address: 535-31st St., Huntington, W. Va."

EVANGELIST A. E. BELK—"An old-time revival meeting closed last Sunday evening, September 22, at Midway Methodist church, not far from Monroe, N. C., in a beautiful farming section. The pastor, Rev. J. W. Kennedy, started the meeting Sunday morning and preached three times. Then we took up the preaching Tuesday night and preached twice daily, except Saturday, to the close of the following Sunday. The altar was literally thronged with seekers from night to night and in the six days and nights there were possibly one hundred and fifty who sought the Lord, for which we praise Him. The young people of the community co-operated beautifully with the pastor and evangelist and it was interesting to see how they contributed their part in offering, short prayers, in singing and testifying in the meetings. A children's choir consisting of boys and girls under fifteen years of age was indeed an asset to the services. The young people also rendered valuable assistance by doing personal work. The closing service was the crowning one. The altar was again crowded with earnest seekers and confident finders. At the close of the meeting, the pastor opened the door of the church and twenty-six presented themselves for membership. This was indeed gratifying in these days of carelessness and indifference. We are to begin another meeting in the New Hope Methodist Protestant church, this evening, September 24. This church is also near Monroe, N. C. We request the prayers of the readers of this paper that God will continue to bless us and crown our efforts with success."

PRICE LIST OF CHRISTMAS CARDS

We have prepared a circular of Christmas cards, folders, etc. ranging in price from 2½¢ to 15¢ each. This circular will not be mailed for a week or two but will be sent in response to requests from those who wish to handle such merchandise on an agency basis also to those who wish to send Christmas greetings to our missionaries in the field.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

DUNKIRK, INDIANA—"We are having a great time as pastor of Dunkirk and Pennville churches. No better people can be found on the Northern Indiana District than we found here immediately after the District Assembly. The spiritual tide at both points is great. Looks like we will have at least a fifty per cent increase in membership at Dunkirk, and it will likely run even more at Pennville. Rev. C. C. Burton, Professor and Mrs. Hardesty just closed a wonderful revival at Pennville, in which a great many were saved, and some very fine people united with the church. District Superintendent Montgomery was with us on the last Sunday afternoon and raised over seven hundred dollars toward the erection of a tabernacle. We are paying our District and General Budgets right along. Our people believe in the program of the whole church, and expect to support the same to the extent of our ability. Count on us for a good list of **HERALD OF HOLINESS** subscriptions soon."—I. D. Horine, Pastor.

RICHMOND, KENTUCKY—"Just closed a gracious revival meeting Sunday night with Evangelist Lewis J. Rice. Crowds good from first night on. Rev. Rice is a great preacher with a full salvation message that grips the hearts of the people. Surely God was in our midst and Rev. Rice was mightily used in His hands in preaching the unsearchable riches of Christ. His messages which were preached under the unction and anointing of the Holy Ghost were clear and forceful and held the attention of the audience. A number of people were reached during this revival who had never been in our services before. We had seekers at almost every altar call and some very clear and definite cases of salvation. Both the church and the public were delighted with Rev. Rice's services and he has been invited back for another meeting. The saints were built up, a few new members taken into the church with more to follow we believe, and several subscriptions were secured for the **HERALD OF HOLINESS**. The finances for the meeting came easily and the evangelist was well paid. Under the leadership of our new pastor we are marching on to victory. The crowds are fine. We use chairs in aisles to accommodate Sunday night crowds. The finances are coming along good. God is blessing us and we are expecting great things of Him."—Mattie Belle Jones, Reporter.

AUBURN, ILL.—"Auburn Church of the Nazarene is in the midst of greatest revival in years. Souls are praying through every night in old-fashioned way. Church greatly encouraged. Evangelist H. W. Welsh preaching with power and great conviction is on the people. The end is not yet; looking for a great landslide."—Geo. W. Cornelius.

ATLANTA, GA.—"We opened our new Sunday school annex yesterday, September 29, with a splendid Rally day program; 250 in attendance, and an increase

of over 400 per cent of a record attendance on the same Sunday just one year ago. Our new annex has six classrooms and assembly room. Revival with Dr. C. H. Babcock as leader and E. G. Milby, music director, opened yesterday. Deep conviction last night with a number of professions."—Oscar Hudson, Pastor.

UNTON, MAINE—"A glorious revival campaign is being carried on in the Church of the Nazarene here. The meetings have only been in progress one week under the leadership of Miss Mabel Manning. But already great interest has been manifested and the Holy Ghost is at work in the hearts of the people all around the community. Saints are praying and God is working in answer to the prayer of faith and in Jesus' name we have a right to claim the victory. Miss Manning is a very strong preacher of righteousness. Her messages are tender and fraught with the Spirit of divine love that cannot fail to stir the hearts of the unsaved. She also has a wonderful gift in song and each night she sings the message as well as preaches it. God bless this noble-hearted woman who has devoted all her talents to the Lord and His work. Let all the saints join us in an earnest prayer that she may have a great ingathering of precious souls at the close of this campaign and many who are now sitting in darkness may see a great light."—Mrs. Lula Williamson, Reporter.

NEW YORK DISTRICT HERALD OF HOLINESS CAMPAIGN

District Superintendent H. V. Miller of the New York District, has designated October as the time for a special District-wide drive for Herald of Holiness subscriptions. The following list of churches shows the number of new subscriptions to be secured in order to reach the goal of 261 new subscriptions throughout the district:

Danbury, Conn.	4
Norwalk, Conn.	9
Dover, N. J.	20
New York—	
Albany	6
Beacon	23
Bedford	33
Bellmore	11
Binghamton	3
Brooklyn	119
Brooktondale	8
Catskill	7
Clintondale	10
East Rockaway	27
Elmira	3
Flushing	4
Gouverneur	14
Jamaica	20
Lowville	5
New Berlin	5
New Paltz	5
Patchogue	15
PLATTSBURG	Already over the quota
Rochester	13
Saratoga Springs	9
Spring Valley	16
Syracuse	5
Wilmington	10

SAN JOSE, CALIFORNIA—"It has been several moons since we have not had seekers at our altar every Sunday, and last Sunday at the close of a successful altar service in which five seekers prayed through the old-time power fell, and there was a Holy Ghost shout in the church. Our church is reaching out to the regions beyond. Several months ago we rented a hall in a small town seven miles west of San Jose and began regular services. However, it got to be too much for this seventy-five year old pastor, and we called on our District Superintendent to take it over. Last Sunday he succeeded in getting two of our members to take the responsibility of the work and we may look for a live church there in the future. In two or three weeks we expect to begin our fall evangelistic campaign with a month of prayer followed by a three Sundays' meeting with some evangelist. We are now following up our Sunday Bible School Rally with an aggressive campaign and expect to double the membership of our school. People visiting San Jose are expected to visit us and enjoy our free for all Holy Ghost meetings."—C. W. Welts, Pastor.

EVANGELIST D. H. KEELER—"By the grace of God I can report the best summer's work that I have had since entering the ministry. We have conducted four tent meeting campaigns in the following places: New Paltz, Lloyd, Kingston and Newburgh. Rev. Thomas B. Greene was the evangelist in New Paltz and did some fine preaching. God wonderfully blessed us in the tent meeting in Kingston under the powerful and able preaching of Rev. D. M. Coulson. Miss Pearl B. Hill of Morrisonville, N. Y., was the special singer and many were helped by her sweet singing. At the close of the meeting on September 2, a small church was organized and the writer was installed as pastor. The tent meeting in Newburgh which followed was the best of all. Brother Coulson was at his best and the writer (David H. Keeler) was the song leader. We organized the Church of the Nazarene of Newburgh, N. Y., with twenty charter members and Rev. D. M. Coulson was called as pastor. God will send revivals on New York District just as well as on any other district, if we will believe God and work with Him. Glory!"

EVANGELIST W. R. DONALDSON—"At our last Alabama Assembly we resigned the Cullman pastorate and re-entered our work as an evangelist. We went to Hartselle, Ala., for a short meeting. The Lord blessed, saving a goodly number. From this place we went to Mississippi and spent most of the winter season in services. The Lord did bless. This is an open field with hungry souls. We went back to Hartselle, Ala., for another meeting in April. Then to Selma, Ala., for two weeks with Pastor Rushing. The Lord blessed with many seekers, almost all of whom were saved, or sanctified. From there we went to Dora, Ala., for a three weeks' meeting. God gave us a wonderful revival with fifty-seven praying through in the old-fashioned way. Several new Nazarenes as a result and the church

was greatly encouraged. From here we went to our home, Paden, Miss., for two weeks in a union meeting with a M. E. South preacher. God blessed with a great revival. Our next meeting was near Tishomingo, Miss. We were there only one week but we never had such a wonderful revival in all of our work, for as short a time; twenty-three wonderfully saved or sanctified. A nice class of new Nazarenes received into the church. N. Y. P. S. organized with forty-three members. I never had a more enthusiastic class of young people to work with than here. Church greatly encouraged and a new church building on foot. From here we went to Parrish, Ala., for a three weeks' meeting with our good pastor, G. L. Studdard, who had everything in a state of readiness. We opened fire on the enemy in one of the most stubborn battles we were ever in. But after a few days of prevailing prayer, God broke through and gave us great victory. Many were saved or sanctified and we received seventeen new members into the church. N. Y. P. S. organized with forty-seven members. Pastor Studdard and wife know how to stand by the workers when in a hard battle. I don't believe I ever saw a man carry any greater burden for a lost world than did Brother Studdard. From here we went back to Dora, Ala., and began a two weeks' meeting with a fine young man praying through in the first altar service. This will run us up to our assembly. Anyone desiring our service for revivals may write us at Paden, Miss."

MALDEN, MO.—"We are still on the map at Malden and are expecting great things this year. We are very fortunate in having Rev. J. L. Cox and wife as our pastors. Brother Cox is a fearless and uncompromising preacher and has the burden for lost souls on his heart. The saints have taken on new courage. This church is known as the mother Church of the Nazarene in southeast Missouri. Our Sunday school is progressing nicely under the leadership of our Brother A. A. Patterson. On Rally day we had 95, the young people's class being the banner class, being 45, nearly half of the total number. This class believes in doing things. They have their former teacher, Sister Erna Patterson again, and each one is willing to help her put anything over she suggests to them. They are not all saved but we are hoping and praying before this assembly year comes to a close that all of them will be gloriously saved and brought into the church. Our Young People's Society has taken on new courage under the leadership of their newly elected officers and also of some new members who will be a great asset to the society. Brother Cox has formed a tithing band which we believe will help solve our financial condition here, as crops are better now than they have been and everybody is now working, we expect great things of the Lord here this year."—S. A. Absher, Reporter.

WETASKIWIN, ALBERTA, CANADA—"We have had a blessed summer in the service of the Lord here. While there have

been times of battle, there have also been times of precious blessing, both of which have been helpful and profitable. As we look back over the past year our hearts are filled with praise to God. A year ago now we were worshipping in a hall, paying rent; now we have a nice little church on a corner lot, three blocks from the main street, all paid for, with the exception of \$200. Our Sunday school a year ago was in the twenties; now it is in the forties. We organized in January of this year with seven members, two of which were Brother and Sister Kaechele, who at assembly time were stationed at Medicine Hat, leaving us just five. Last Sunday morning we had the blessed privilege of taking in five new members, which meant doubling our forces. God's blessing attended our reception service as these precious ones joined our ranks. We have had six saved at our altar this summer, and one sanctified at our ladies' prayermeeting, which is held every Wednesday afternoon; to God we give all the praise. We have organized a W. F. M. S. with ten members, and held our first meeting September 3, which was a blessing to all present. Sister Weir is president of the society, Sister Mermer vice president. We also have a children's meeting on Saturday afternoons. We had our General Budget paid by the end of June, and received a letter of congratulation from headquarters. We now have it two-thirds overpaid, but have not our District Budget all paid yet. While this is my first pastorate, and I feel far from being an efficient preacher, yet God's blessing has been upon our services and hearts have been blessed. There is evidence that our folks are growing in grace and there is a spirit of unity among our little band. While we have not reached as many as we would like to by any means, yet we feel we have every reason to praise God and rejoice over the advances that have been made, because we haven't depended upon ourselves but upon God, and to Him we give the glory."—Mary Walsh, Pastor.

ST. JOHNS, MICH.—"We have just closed a three weeks' tent campaign here with Evangelist Edward E. Mieras of

Nampa, Idaho. The evenings became cool so we had to place a stove in the tent. This hindered the attendance somewhat, but God was with us. He answered prayer and about thirty-five bowed at the altar. We had only a few members, but last Sunday we took in seven new ones and we have as many more prospects who will be coming in soon. We have been worshipping in a rented hall for two years, but have now purchased two fine lots on a paved street, and have bought a bungalow schoolhouse which we are moving onto these lots. We have raised enough money to pay for lots and building. Miss S. Louise Blakeslee of Detroit, and Miss Aileen Gilbert of Lansing had charge of the music and they did their part well. One very successful feature of this meeting was the children's work conducted by Brother Mieras and Miss Blakeslee. This has meant much to our Sunday school. We praise God for this revival. Our people have been greatly blessed and helped by these meetings and many new people reached. We are expecting still greater things in the future."—Claud M. Jenks, Pastor.

EVANGELIST C. B. JERNIGAN—"I am in the midst of a revival in a big tabernacle in Carrollton, Ohio, with prospects for a real break through soon. So far only a few have been at the altar. This tabernacle was built by Dick Albright in the early days of the holiness movement, and will seat one thousand people, and is now owned and controlled by the Carroll County Holiness Association. They once had some great meetings here, but the association has not reached the young people, and as a result there is little future for it, for the older ones are dying off, or moving away, or losing interest in the work, and the congregations are now quite small. We begin October 16 at New Galilee, Pa., with pastor, Rev. R. R. Merriman. The Lehman Trio are doing the singing here in Carrollton, and they are choice singers. They sing in the Spirit, and pray as well as sing. Little James Lehman, the nine-year-old singer, is a great attraction. He sings with the poise of grown-up people, and blesses the people with his songs. I will be on the Pittsburgh District until the last week in November."

MIDDLETOWN, OHIO—"On Sunday, Sept. 29, we closed a very successful evangelistic campaign here. We used a big brown tent, 60x80, and pitched it in one of the best locations in the city. God gave a gracious revival. Rev. Chas. B. Hail, pastor of the Cincinnati Carthage church, did the preaching during the first twelve days of the campaign, then our District Superintendent, Rev. Chas. A. Gibson, came in for the last week. The ministry of these good men was wonderfully blessed of God and about ninety, counting them as they came, bowed at the altar. On the last two Sunday afternoons we had special Nazarene rally services. The crowds at these services were large. God blessed in a wonderful way. Rev. John Fleming preached in both of these services. During the week that Brother Gibson was here he secured

W. A. WAINWRIGHT

The Publishing House has added to its staff Mr. W. A. Wainwright, a commercial artist. All of our drawings and sketches for Sunday school periodicals, the Herald of Holiness, etc., are produced by him. Our arrangements with Mr. Wainwright permit him to secure outside work and it occurred to us that some of our people might want to avail themselves of his services. His charges are reasonable and his work of a high order. Write directly to him in care of the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., for estimates on lettering, drawings for cuts, posters, etc.

twenty-two subscriptions for the **HERALD OF HOLINESS**. We have already added eight members to the church from the revival."—Harvey S. Galloway, Pastor.

BETHANY, OKLA.—"Since our last report Bethany church has been on the upward move. We have had a good, busy summer, one filled with hard work, but God has been with us. Our working force was somewhat changed on account of the closing of school, but after all we had a splendid force left who kept things going at high tide. That God blessed us was proven in the fact that our Sunday night evangelistic services were not unfruitful. There was scarcely a service passed without someone at the altar. Our midweek prayermeetings have been splendid, we find them a place where it is easy to get blessed. We have been especially favored in having Bethany-Peniel Campmeeting here. The coming of Drs. Chapman and Henricks as evangelists was a wonderful blessing to all. Their messages were great. The saints were fed and unbelievers were brought to God. Eternity alone will tell the results. Brother Kenneth Wells and wife sang the glory down, and the coming of the Vaughan Quartet added to our joy. People were here from everywhere and our new enclosed tabernacle, with a seating capacity of more than 3,000, was filled night after night. Then on the heels of the campmeeting Dr. R. T. Williams gave us a week-end revival. His inspiring, soul-stirring messages gripped our hearts until heaven burst in on our souls with a glory that we are enjoying yet. Then came the District Assembly with Dr. Chapman in the chair. The report of our pastor, Rev. A. L. Parrott, at the assembly showed our membership to be 754, more than 1,000 souls at the altar, and expenditures for the year nearly \$25,000. Storehouse tithing did it. No service has been spoiled by a drive. Already the new assembly year is being crowned with victory and glory. Last Sunday, October 6, was a special day. The morning service was given to the installation of the 43 newly chosen Sunday school officers and teachers. The pastor preached an appropriate message on 'Workers with God.' The message of the evening service on 'The Unreaped Corner' was wonderful. It gripped the hearts of the unsaved; conviction was deep; God honored it with ten seekers at the altar. Our path is not all glory, we have our battles. Our victories are born in tears, prayer, burden and hard work, but we have a great God on whom we depend. He never fails and to Him we give the glory."—Anna M. Logue.

FAIRFAX, ALA.—"Another district year has almost become history. We have all had our dark valleys, battles and burdens but thank God we have had much sunshine, some victories and much joy in the Holy Ghost. In many respects we have had a great year. We have had a healthy increase in membership and finances over last year's record and the Lord is blessing us. Souls are getting saved; recently a large crowd of our church fold and neighbors gathered in our house. We had

representatives from other churches and a number of the mill officials who came to tell us they appreciated our work and stay among them and regretted that we were leaving their town. They brought us the largest pounding we ever received in our life. They turned the gathering into a prayer and praise meeting and God so blessed us that conviction seized one of the men who came and he was beautifully saved. In addition to carrying on our regular work by reaching out during the week and Sunday afternoon on Home Mission lines, we have planted a good church at Lanett, where plans are under way to build. Our only regret is that we have not been able to do more. We plan to answer the calls that are coming to us for revivals and enter the fields of pentecostal evangelism, with an ambition to reach sinners, get them saved and believers sanctified wholly. Pray for us."—H. A. Forester and Wife.

CULLEOKA, TENN.—"We closed the best revival at Moores Chapel we have had in several years. Twenty-five prayed through in the old-time way with Mrs. O. H. Harrington as evangelist and Brother J. L. Hutchinson as song leader. Anyone desiring a revival can't make a mistake in calling these two Spirit-filled people. We are expecting our new preacher, Brother Brook Mathews. Remember us when you pray that this may be the greatest year in the Lord we have had at Moores Chapel."—Eddie Moore, Reporter.

ABILENE, TEXAS.—"Since we have been in our new church there has been a very marked increase along every line of our church program. The Sunday school has made a very pleasing increase in attendance, interest and deportment. We are realizing the value of Sunday school equipment more and more. Brother J. S.

Thomas is leading our Sunday school host as superintendent. Splendid development has been made in both our senior and junior N. Y. P. S. and with such leaders as we have, it is yet to be known what the accomplishment will be. Our young people are among those who have the vision of holy, devoted service and are advancing along these lines. Our W. F. M. S. is forging ahead and are showing their faith by their works and better things are ahead for our good women. We closed, on September 22, one of the greatest revivals in the history of this local church with Rev. J. C. Hafley and wife, Brother A. P. Rule and wife as the evangelistic party. Our local choir and orchestra added much to the spirit and success of the revival. The crowning effect of the revival was that somewhere near sixty found reclamation, pardon or purity at the mourner's bench. Waves of glory swept over the place again and again, while shouts of praise filled the air. While the evangelists are gone, the revival fire continues to burn in such a way that the last Sabbath was a crowning day. God so moved that the morning service was climaxed with five earnest seekers at the altar and nine in the evening service with several praying through and the service closed with a class of nine taking the vows of the church and becoming Nazarenes; making twenty-three additions since the beginning of the revival. For all of this we praise the Lord of our salvation and give to Him all the praise and honor for He it is that is worthy."—V. B. Atteberry and Wife, Pastors.

CLEVELAND, OHIO.—"We are having blessed days of victory here in First church and the Lord is wonderfully blessing along all lines. We are reaching many new people and every department of our church is functioning with new optimism and victory. All records were broken in attendance in our Sunday school rally on September 29, when 805 were out to Sunday school. Many new people were reached and we shall reap results from this Rally for many weeks to come. Our Young People's Society is a real live organization and is proving to be a great spiritual force in the church. Under the faithful leadership of our god president, R. G. Hampe, and vice presidents Wm. Young and Charles Smeltz our young people are being led into the deeper and spiritual things of Christ. The W. F. M. S. is doing a splendid work in keeping the vision of our missionary work upon us. The blessings and unction of God are upon the regular preaching services and in nearly every meeting a number come forward for prayer. Not everyone prays through to definite victory the first time, but the majority go home in the wonderful victory and joy that is found only in Jesus Christ. Our financial burden is still heavy. We must have at least \$400 on an average to come in every Sunday, and thanks be unto God it is coming and our bills are being met, and we lift our voices and give God all the praise. The fall revival meeting, October 13 to 27, is to be conducted by Evangelist Fugett and song leader Eddie Patsch. A hearty invitation is extended to all, to attend."—L. W. Collar, Pastor.



FRESCOTT, ARKANSAS—"Another good meeting with Caney Church of the Nazarene has passed into history but we feel the results will go on through eternity. Rev. Lee Hill of Hindsville, Ark., was the evangelist. God was with us and gave some real old-fashioned victory, for which we praise Him. I have never heard better preaching or realized more real helpfulness to the church than Brother Hill gave us. Deep conviction was upon the lost. They would sit in the congregation and weep and cry but would not yield to God and we are persuaded to believe many saw the light of holiness as never before. Although there were a number bowed at the altar and victory came to all those who were willing to pay the price. Eight adults were received into the church on the last Sunday. Finances came easily also and a nice love offering for our good pastor Rev. W. L. Glaze. We gave Brother Glaze a recall to serve us the sixth year. God has wonderfully honored his labors at this place and truly he is a shepherd to the flock. Our church has never had a better outlook than now."—Miss Ivory Cottingham, Secretary.

SEBRING, OHIO—"We are happy to report wonderful victory and spiritual progress in our midst. The presence of God is marked in our services. Shouts of praise and victory fill the house. Last year we purchased a good church from the Church of Christ and rented the parsonage and besides many changes and redecorating we have never missed a payment on our property. We did not fail to build a Nazarene altar. Rev. Earl Stillion recently closed a meeting with us and it was above the average in spirituality. God was present. We have taken in some new members as a result. This was Brother Stillion's second meeting with us and the church gave him a unanimous call to return again later. He is God's man. Our next meeting begins November 10, with Rev. Fred Thomas. There were 132 in Sunday school last Sunday. Glory!"—Mrs. L. W. Fick.

SEATTLE, WASHINGTON, FIRST CHURCH—"Sunday, September 22, was an epochal day in the church here. It was the occasion of the opening of the new church. For twenty-two years the congregation has worshiped in a frame building on the corner of Fremont Avenue. That has long been too small to accommodate the congregation and take care of its Sunday school. While it is not fully completed, yet the basement is ready and when finished it will be a beautiful bungalow type of church in the residential section of Seattle, on the corner of 37th Street and Burke Ave. With the coming of spring, they will rush the completion of the plant. Rev. Mrs. DeLance Wallace, the pastor, and her husband, Rev. DeLance Wallace, have worked heroically. The services began at 9:30 with a live Sunday school, with Mr. Will Meenach as superintendent. At eleven o'clock Rev. J. E. Bates, Superintendent of the North Pacific District, preached a wonderful sermon. At 2:30 the crowd began to

gather for the laying of the corner stone, which was donated by Mr. Baggs, a member of our Tacoma church. With a few fitting words, Mrs. Wallace, who held in her hands several articles—clippings from the daily paper, a copy of that wonderful song, "The Old Book and the Old Faith," a copy of a special bulletin gotten out for the occasion and several other things appropriate, she placed these in the stone and presented it to Rev. J. E. Bates. Afterward Rev. A. W. Bowes, pastor of Central Church of the Nazarene in Seattle, spoke followed by Rev. DeLance Wallace, former District Superintendent. Each of these brethren recounted something of the history of the church and spoke of the hundreds who have been saved at her altars and who had gone on to their reward. At the close of these addresses Rev. J. E. Bates read the scriptures and spoke of the faith of the church, and its place in the world today. Then he presented the stone to Mr. Baggs who placed it while the choir sang, "The Old Book and the Old Faith." Rev. J. S. Maddox, pastor at Monroe, Washington, led in a closing prayer. At the evening service Rev. J. E. Bates spoke from the text in Timothy, 'Study to show thyself approved unto God,' and closed with a gathering of all the people about the altar, thus closing a wonderful day and all who were there were conscious of the wonderful Spirit of God brooding over the place. They began revival services Thursday night, September 26, with Rev. C. W. Ruth as evangelist."—Mrs. J. E. Bates.

SONG EVANGELISTS JACK AND RUBY CARTER—"Since last reporting we have been to the following places: Olton, Texas, Amarillo, Texas (First church), Grigsby, Texas (Camp Worth), and are now in a good little meeting with our good pastor, Rev. S. W. Hampton. At Olton we had a fine meeting with several saved and sanctified. We were there only eight days and twenty-five or more prayed through. Rev. A. L. Dennis is the pas-

tor there. Rev. Cagle and wife did the preaching which was fine. We have a splendid band of Nazarenes there, a young church just a year old. They have built a nice new church recently. At Amarillo God gave us a good meeting with Rev. A. K. Scott. It was a great privilege to work with Rev. H. N. Dickerson. He blessed our hearts with his godly preaching. We had thirty-five or more either saved or sanctified. Brother Scott has done great work in Amarillo. Our next meeting took us to the great piney woods of East Texas, at Camp Worth, a logging camp. We found the people hungry for salvation. This meeting ran eight nights. The best meeting we have been in for quite a while. Nearly one hundred people bowed at the altar. Sixty-two prayed through in the old-time way. This was a pioneer meeting. We were invited here by the superintendent of the camp, Mr. L. C. Smith, who stood by us just like a brother. The last night thirty-four knelt at the altar and thirty-one prayed through. We organized here with twenty-one members, all but four were adults. A good opportunity here for the new church and they are intensely interested. They have a nice community church to worship in. Rev. R. C. Gray was the efficient evangelist there. We have just begun here in Port Arthur with our pastor, Brother Hampton. He has been here six years and has built up a fine church. We are having some victory and looking for greater things. We go from here to our District Assembly at Beaumont, Texas."

EVANGELIST A. O. HENRICKS—"Our meetings in Ponca City, with Rev. L. M. May and his splendid wife and people, resulted in some good cases of salvation but not as many as we had really hoped for. Many things hindered but the members stood by fine and we had some definite cases of salvation, especially among the young people and Sunday school pupils. We closed a fine meeting with First church, Dallas, Texas, with our good Brother and Sister L. T. Corlett. God gave us seekers throughout and the last Sunday was a glorious day. The altar was filled with fine boys and girls, in the morning service, soon coming into young manhood and womanhood, and many of them gave clear evidence of praying clear through. The altar was filled to overflowing at the closing service at night with many praying through to real victory. Many expressed themselves that this was the best revival the church has had for a number of years. A nice class was received into the church and a fine list of new subscribers was received for the HERALD OF HOLINESS. We opened up here in Chattanooga First church, with Rev. W. M. Tidwell and his great church last night, with seekers in the altar the very first service, and about six or seven hundred present. This is a great church and there is every indication of a great revival. This is our third year with this church and we are looking for a glorious visitation from the Lord. We go from here to the Calvary church at Pittsburgh, Pa."

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FAIRVIEW, OKLA.—"In answer to the prayers of the saints the Lord gave us a gracious seventeen days' revival at Cedar Springs church, the last of August and the first of September. Rev. I. L. Bowman was the evangelist in charge. He was ably assisted by Sister Bowman, who knows the way to the throne and also to the hearts of the people. Brother Bowman preaches an uncompromising gospel with power and demonstration of the Holy Ghost and leaves the churches in a healthy growing condition."—W. B. George, Pastor.

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PORTLAND, OREGON, SELLWOOD CHURCH—"God is leading us on and a beautiful spirit of harmony exists. Early in June our beloved pastor, Rev. R. J. Plumb, was elected Superintendent of the Northwest District and accepted. After much prayer a unanimous call was extended Rev. Ernest G. Johnson of Pasadena, California, and we feel God has had His way. Brother and Sister Johnson have already endeared themselves to the hearts of our people, the messages are blessed and owned of God, and a number of souls have prayed through to victory. At the present time we are worshipping in the Sellwood Community House while a full basement is being put under the church. Arrangements are being made to have with us, in the near future, Rev. Lum Jones for a revival campaign. This week our young people, under the direction of the pastor, are holding a successful revival at the Pacific Protective Society's Home for Girls on the outskirts of Portland. We surely feel that God is leading on to certain victory."—Mrs. I. R. Delano, Reporter.

LUBBOCK, TEXAS—"We just closed a one week's convention with the London Evangelistic Party. It was the greatest convention of our lives. The lectures by Professor London could not be excelled. The singing was great by the party. Rev. Holland London did some splendid preaching. There were many seekers and happy finders. Our church basement was too small to accommodate the large crowds that came Sunday afternoon and night. This convention was a great spiritual uplift to my people. It won more friends to our church than any campaign we have had. Two leading Business Men's Clubs had the party at luncheon for a noon service. Our people are encouraged. We plan to finish the church building this fall. Our new auditorium will seat about five hundred people. It also will have a pastor's study and nice young people's room. Pray for us and when passing; stop over and worship with us."—S. H. Erwin.

WINNIPEG, CANADA—"We just closed a good revival of over three weeks, with Rev. E. E. and Ora Turner as the evangelists for the first two weeks who brought us some very inspiring messages. The revival did revive the church in faith, in the sanctifying of the believer as well as in the conversion of sinners. There were quite a number of seekers; also had a healing service in which a number claimed to be healed. Brother and Sister Turner not only preached well but they carry a burden for the lost, also get the church to praying. A chain was formed of half-hour duration and it started at 3:30 a. m. and lasted until 7:30 p. m. Then Brother Geo. Beirnes came to us arriving the day before Brother and Sister Turner left us. He also gave us some inspiring messages. Before he had been with us a week, Sister Leona Bellew, our missionary from Africa, came to us and gave us some very interesting talks of the work and conditions of Africa which was greatly enjoyed by the people. We surely enjoyed the feast of good

things and are greatly encouraged to keep on keeping on. Rev. C. O. Wisler, who came to us from Oklahoma during the last part of June, is getting the church working, also has started a brass band. He surely has the cause of God at heart and is doing his utmost to spread scriptural holiness around. He has opened up another church in another part of the city. We extend a hearty invitation to any of our missionaries, preachers or evangelists who happen to pass through the city to stop in and preach for us. We are located on corner of St. Matthews and Simcoe Sts."—Reporter.

KONAWA, OKLAHOMA—"In September our pastor, Brother A. E. Green, with the help of the local church and Brother Burl Roberts pitched a battle in Wenoka, our county seat, which is a 33 mile drive from Konawa. We had no church at this place but there were some true Nazarenes who were praying for a revival. We joined forces and everybody did his best. We preached and prayed and believed God who answered prayers. There were thirty-four who prayed through to definite victory, and Brother Owens came the last night and organized a church with twenty-four charter members. We give God all the glory and thank Him for the privilege of having a small part in this work. We are expecting this new church to go over the top for God. Our pastor and delegates have recently gotten home from the assembly. They brought new inspiration to us all and we de-



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terminated by the help of God to make this a better year, to keep more of the glory of God on our services, that we might win more souls to Christ. There is blessed unity and fellowship among us."—Elizabeth Hill, Reporter.

LITCHFIELD, MINN.—"We have just closed a very blessed and successful meeting with Evangelists Paul J. Goodwin and wife. We feel God has honored us in sending Brother and Sister Goodwin to us in so small a place. We are in a little city of about three thousand, have a new church, only three years old and only twenty-five members. While the meeting was of short duration, lasting only one week, much good was done for the church and town. Twelve souls prayed through to victory. The church was well filled for each service. Many came who had never been inside a Church of the Nazarene before. Much prejudice was broken down for to know the Goodwins is to love them. His illustrated messages sent the truth home to hearts that shall bring forth much fruit. On Sunday afternoon they gave us a page of their life and experiences while in Japan as missionaries, which greatly blessed and stirred our local W. F. M. S. Our people are moving on to certain victory. We are a missionary church throughout, in the Sunday school, N. Y. P. S., W. F. M. S., special prayer services for missions and Junior missionary band. Praise God for the missionary vision and the privilege of laboring for the Master in the saving of precious souls. We solicit your prayers."—W. B. and Sarah E. Crooker, Pastors.

BAKER, OREGON—"We recently have had a meeting with Rev. Arthur Lewis and wife and children and Sister Hollowell. We pitched the beautiful evangelistic tent in the heart of the town and were enabled to hold street meetings and to get a good attendance to the night services. The good old gospel message went forth in song, testimony, and good solid preaching for two weeks and God gave us some visible results among the young people. Our church was greatly benefited by these meetings. We were enabled to care for the evangelistic party and gave them a small offering besides. May God bless them in their new field in Arizona. The Eastern Oregon Holiness Association held one rally in the tent which was a spiritual uplift to all who

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Goodwin, Williams

attended. Please pray for the little Church of the Nazarene in Baker, Oregon."—Mabel M. Holmes, Pastor.

BLOOMINGTON, ILL.—"We closed the assembly year with every bill paid and money in the treasury and started the new assembly year with a revival. Rev. Mrs. S. A. Keel of Des Moines, Iowa, as evangelist and Revs. G. D. and Agnes Urschel of Olivet, Ill., as song leaders. Many said we had the best workers the church has ever had for the meeting. We had a very good turnout and the crowds increased as the meeting progressed. Had about forty seekers, counting them as they came. Much good was done and the church is perhaps in the best condition spiritually that it has ever been. Several times the glory came down and the people shouted the praises of God. We took a nice class into the church the last night of the meeting and have some more to take in next Sunday. The workers sang and preached under the anointing. It seemed like days of old. God bless them and they may come again. Finances came easily for the workers and at the closing service a nice love offering of \$60 was taken for the pastor and wife."—J. G. Fetterhoff.

DECHERD, TENN.—"Sunday was a great day with us here. The Trevecca College Quartet came out from Nashville and spent the day with us. The Quartet is composed of the three McKissick brothers and Mr. Roberson. They are all young single men in school in Trevecca and are splendid Christians. They have been trained in the Vaughan School of Music and sing almost equal to the famous Vaughan Radio Quartet. The house was filled an hour before starting time and people continued to come until there were enough people on the outside to fill the house twice more. They sang the glory down many times and the people were so charmed with their voices that they

sat spellbound for two full hours while they sang. We took a love offering for them and the people responded nicely. They helped us so much and were so gladly received by all the people that we have invited them to come again. Also the principal of the high school has secured them for a program to be rendered in the high school auditorium in November. They will be a lift and blessing to any church or people desiring their services over the week-end. Give them a call and you will always be a booster for them. Address them: Trevecca Quartet, care Trevecca College, Nashville, Tenn."—J. E. Smith, Pastor.

WATERLOO, IOWA—"Following our Colorado District Assembly in June, we came back to good old Iowa, where we were born and raised; converted and sanctified and entered the Church of the Nazarene. We believe that the Holy Spirit has led us here. The next week after our arriving in Iowa, our District Superintendent, Rev. J. W. Short, asked us to come to Waterloo, Iowa, to hold a tent meeting and perfect the organization of a church. The Lord gave us a good revival. Several joined the church and August 19 we organized with twenty-four good members. The next day we went to Cedar Rapids to our District Assembly. The good people with the consent of our District Superintendent allowed us to come here to pastor this the baby church of the Iowa District. However, let me say the baby is healthy and is growing. Praise the Lord! On September 7, we had Uncle Buddie Robinson, Professor Messer and Rev. Short with us. And we were greatly blessed and advertised by their coming. Rev. Leslie Smith and his good Methodist people opened their fine church for our campaign with the party. The daily paper has been very generous toward us. The fine people here have pounded us and showed us every kindness possible since our coming. The Lord has been with us in a special way. Obstacles are being overcome. With the sacrificing spirit of this good people and the help of the Lord we are expecting a good church in a good location in this thriving city of nearly forty thousand people. We have no church building as yet but we are living in the upper part and worshipping in the lower part of a good house on 523 Sullivan Ave. Mrs. Campbell has been by my side in every battle and has done her part to win every victory. Pray for us and this new church."—M. C. Campbell, Pastor.

PASTOR D. C. REYNOLDS, CUSHING, OKLA.—"The church closed one of the best meetings in its history. There was the best of co-operation given us from the town people and the churches. Evangelist C. B. Fugett of Ashland, Ky., gave heart-searching messages each evening to the hungry crowds who thronged the tent. J. Ross Hurst of Bethany, had charge of the music and did it well. Mr. Everett Howard of Ft. Scott, Kansas, presided at the piano and proved a great inspiration to our town, young people and church. Mrs. D. C. Reynolds, wife of the pastor, had charge of the Junior church work, giving object lessons. There were

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about twenty-two that testified to definite help during these services. During the meeting there must have been two hundred at the altar; on the last night by actual count there were seventy-five. A great baptismal service was conducted by the evangelist and pastor at which time thirty-one were baptized and thirty-four new members came into the church. Pray for us."

THOMASVILLE, GA.—"The First Church of the Nazarene here was organized in December, 1928, with twenty-one charter members. On January 1, 1929, the first dirt was turned for the laying of the foundation for the church building and by the last of February we were able to hold services in the auditorium. When the basement is finished the building will be valued at \$10,000, and there is a small indebtedness of only \$3,000. This church is largely the outgrowth of special revival efforts put on here five years previous by Rev. M. L. Garrett and wife. As an immediate result of the meeting they organized with a small number and purchased a lot, paying all but a hundred dollars on it. For some reason the church never had a pastor and the organization fell through. During the succeeding years various efforts were made to hold tent meetings and rally the forces. In the summer of 1928 Miss Aurelia Moore, our pastor at Pavo, Ga., held another tent meeting here, but so many of the former members were scattered and some backslidden that they were unable to organize. But on her suggestion some of the people got in touch with the District Superintendent and arranged for another meeting that fall. The present pastor came to hold that meeting, and Mr. W. J. Eitelgeorge was secured as singer. The campaign opened October 23, and ran for five weeks. God gave us marvelous victory with not less than fifty professions. We caught up the lot that was about to be sold for the paving assessment and organized this splendid class. At the present time the membership is nearing the forty mark. Since the church was organized there have been two revival campaigns. The first was held by Rev. Oscar Hudson, our District Superintendent, and culminated in a District Workers Convention and Missionary Rally at which Mrs. Fitkin and Miss Cove were present. The second meeting was conducted by Dr. W. W. McCord of Sale City, Ga. If you plan to come South for the winter, plan to come to Thomasville."

—D. W. Simpson, Pastor.

LINCOLN CHURCH RUNS BUDGET OVER

The Lincoln, Nebr., church, skilfully piloted by Pastor V. J. Littrell, has heroically undertaken a generous slice of the General Budget and now has organized a Prayer and Fasting League of thirty members, in order that their offerings to the missionary cause might be good measure, pressed down and shaken together and running over. A loyal group of Nazarenes holds the white banner of holiness aloft in Lincoln.

DEATHS

WESTMORELAND—Paul Goodwin Westmoreland was born August 13, 1916 near Prescott, Nevada County, Ark. There in the little home community he grew up on the farm, attended the little Westmoreland church and was converted about the age of nine in one of the regular services along with a number of his cousins, brothers and sisters. He moved with his parents and the family to Houston, Texas, in August, 1927, and lived here two brief years. He loved the church services, his Junior N. Y. P. S. and especially the little church orchestra. He was eager to become an expert cornetist, and was making good progress. He went in June to the old home in Arkansas to spend his summer vacation, the family to follow in July for theirs. But when they arrived they found him

suddenly and seriously ill with obstruction of the bowels. After almost two weeks the doctor ordered him to be brought home and to a hospital. He was operated on Thursday night at 8:45 p. m., lived until Saturday, 2 a. m., July 27, 1929. He was conscious until two hours before he passed away. He has just gone on a little ahead of us. The funeral services were held in First Church of the Nazarene, Rev. J. E. Moore pastor in charge. The pall-bearers were junior boys his age. A number of Junior girls sang, "He took my sins away," he having sung a verse distinctly and correctly just a few hours before his departure. There were many beautiful flowers and words of sympathy from the many kind friends. He was laid to rest in a quiet spot in beautiful Forest Hill Cemetery to await the glorious resurrection morn, when we ex-

Scripture Text Calendars for 1930 Are Ready



The 1930 calendar is a beautiful specimen of printing art. The frontispiece is especially attractive. A Scripture text calendar like this will sell readily and we urge our churches, Young People's Societies, Sunday school classes and individual agents to plan now for later sales.

Write for application for agency, terms, etc. Calendars may be purchased now and paid for after they are sold.

The retail price is 30c. Agents' price on 100 is \$17.00; on 200 the price is \$32.00. The price to agents is based on number of calendars purchased. Write for complete information.

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

pect to meet him "Just inside the Eastern Gate." His sister—Mrs. J. E. Moore.

EMMERSON—Rhoda Ann Burdine was born in Itywanba Co., Miss., August 8, 1852, and passed away to be with Jesus August 13, 1929, at the age of 77 years and 5 days. She was married to W. H. Emmerson, September 1, 1868. They came to Oklahoma thirty-five years ago and have been residents of Henryetta for the past twenty-five years. They had seven children of whom five are now living, twenty-two grandchildren and six great-grandchildren. W. H. Emmerson died in 1911. Rhoda Ann Emmerson has been a very devout Christian since her early teens and was a most wonderful mother. Though at times life was dark and lonely for her she could always see the bright side. Her faithful life at church will not soon be forgotten; her sweet smiling face as she lifted her thin white hands to praise the Lord. One evening as she came into the church and knelt at her seat before services to pray as usual, the choir was singing, "And if I'm not caught up alive, I'll be there anyway." She hadn't more than knelt until she arose shouting. Long may her memory and life sermons live with us. A near friend.—Mrs. J. E. Radebaugh.

CUBIE—Rev. James M. and Mrs. Cubie of Uddingston church (British Isles District) have sustained a sad bereavement in the death of their second son, James, a very bright and attractive little boy of nearly six years of age. While coming home from school he was knocked down by a motor van and after lingering unconscious for twenty hours, he passed away in the Royal Infirmary, Glasgow, on September 11, 1929. His going is deeply regretted by all but will form another link with the eternal city. Rev. J. M. Cubie was formerly pastor in our Perth church and in several churches in New England District, U. S. A., where James was born. Dr. Sharpe and Rev. A. D. Britzlan (India) took part in the funeral services.—R. Collins, Secretary.

GIPSON—W. M. Gipson was born August 14, 1861, in Franklin County, Tenn., in which county he lived the most of his life. He was married to his first wife about the age of twenty, to which union there was born one son and three daughters. He was converted at an early age and united with the M. E. Church South, in which church he lived and served until about twenty years ago when he heard holiness preached and his heart hungered for

the blessing until at the end of an entire and complete consecration he was gloriously sanctified wholly. There was no Church of the Nazarene in his community at this time but he along with several others of like faith formed a holiness mission in which they labored until Brother McClurkan's work was taken over by the Church of the Nazarene. Uncle Bill's first wife went to glory several years ago to await his coming. He lived a lonely life for a few years and then was united in marriage. His last years were spent with this good and faithful wife in the happy service of our King. In these last years it was Uncle Bill's meat and drink to do the Master's will and you can find many church buildings that he has helped to erect. As his pastor I can say that I have never met a more godly and consecrated soul than W. M. Gipson. He was taken sick some two years ago with cancer and suffered with it until the afternoon of September 5, 1929, when he went home to be with Jesus and the blood-washed. The Church of the Nazarene in Cowan, of which he was a member, will miss him greatly. Funeral services were conducted from the Church of the Nazarene in Cowan and interment was made in Mt. Garner Cemetery in Decherd, with the writer in charge. We sorrow not as others who have no hope but through our tear-dimmed eyes we look away with an eye of faith to the morning when time shall be declared to be no more, when we shall strike hands with him on the shores of eternal bliss to live with Christ forevermore. He leaves to mourn his passing one son, three daughters, wife, two brothers and one sister with a host of friends.—J. E. Smith, Pastor.



Box Assortment of Christmas Cards

For the benefit of W. F. M. Societies, N. Y. P. S., Sunday Schools and individuals who wish to distribute Christmas cards we have purchased 1,000 boxes of high quality Christmas cards in tissue lined envelopes, to retail at \$1.00 a box. 25 or more boxes will be sold to agents and church organizations at 60c a box, delivery extra. Orders of from 10 to 24 boxes will be priced at 65c a box, delivery extra.

Each box contains twelve different cards of good quality that would retail at 10 and 15c each. Every envelope is lined with colored tissue. Not a cheap card in the assortment. Every one is high grade. The box is covered with gold paper and makes a very useful container for a Christmas gift. It would sell for 10 or 15c anywhere.

Send \$1.00 for sample box, which will be credited on a larger order sent later on.

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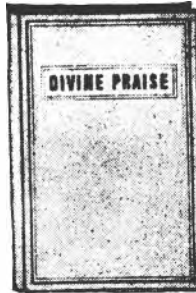
WORTHINGTON—Mrs. Amanda M. Worthington, of 405 East Carpenter St., Hutchinson, Kansas, was born in Schuyler County, Illinois, May 24, 1855. She was converted in early girlhood and joined the Methodist church on May 4, 1873, she was united in marriage to Rev. Elijah Worthington, a young man who had served in the Civil War when but fifteen years of age. To this union nine children were born. In 1874 this young couple moved west in a covered wagon and took up a homestead near Haven, Kansas, several years later moving to Oklahoma, where they spent twenty years. During this period Mrs. Worthington bravely bore the trials and hardships of the wife of a pioneer minister, whose call to preach the gospel in that new country made it necessary for him to take long and dangerous journeys and be away from home days and even weeks at a time. The cares of the home depended much upon her. Soon after moving to Hutchinson in 1914, she learned of the First Church of the Nazarene, then under the pastorate of Rev. R. E. Dunham. She transferred her membership to this church and although nearly sixty years old at this time and the church being one and a half miles from her home, she walked that distance for several years, attending not only the Sunday services, but many through the week. When the Peniel Church of the Nazarene was organized in November, 1926, she and Mr. Worthington were among its charter members, this being near their home. For the last two or three years she had not been able to attend the house of God as formerly. During the six months of her severe illness she was submissive to God's will, saying, "I am waiting." She calmly made arrangements for her funeral and patiently waited for her time to go. Her bedside became a sacred place. Heaven seemed so near. She spoke gratefully of the kindness shown her, not only by her relatives, pastor and church people, but also by neighbors and friends, who by their floral gifts and loving attentions lightened her sufferings. The final summons came Tuesday evening, August 27. It was a happy going over. She was conscious to the last and calling her companion to her bedside a short time before the end, she told him she was going to heaven. The funeral service was conducted from the First

Church of the Nazarene, Hutchinson, Kansas, by Rev. John P. White and Rev. Dorsey Wester, and the burial was at Eastside Cemetery. She leaves to mourn their loss the aged husband; two sons, Oscar of Hume, Mo.; Joseph of Canton, Okla.; one daughter, Miss Mamie Worthington of Hutchinson, Kansas; twenty-two grandchildren, fourteen great-grandchildren, one brother and two sisters.—Mrs. Emma E. Young.

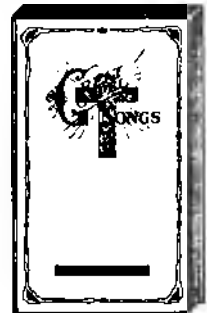
KOPP—Mrs. Dessie May Kopp, the only daughter of Andrew L. and Eva Carpenter, of Los Angeles, California, was born June 9, 1889; married to W. M. Kopp, Oct. 26, 1910. To this union were born three children, Gordon, Morris and Evelyn. She was converted early in life at the age of twelve years. She was a most faithful daughter and cared for her invalid mother many years. About eight years ago she was beautifully sanctified, and she and her husband united with the Church of the Nazarene, at Alhambra, Calif. Since that time she has been an ardent Christian worker. In 1927 and 1928 she attended school at Pasadena College, and was consecrated as deaconess in the church at the District Assembly at Long Beach, May, 1928. She was a most devout Christian, and ever sought to do something for suffering humanity wherever possible. For a number of years she suffered much in body, having had to move from place to place on account of her physical condition, but she endured it all patiently, believing firmly that promise of God's Word that "all things work together for good to them that love the Lord." Her great delight was to teach and preach the Word of God. She was a great help and inspiration to her husband in the work of the ministry. She was a dutiful mother, and loved her family with a devotion rarely seen, and many times was found praying for her family and loved ones until after midnight. God seems to have seen her great zeal to labor for Him and called her higher, where she could labor unhindered by the limitations of this world. We sorrow not as those who have no hope, but look forward to a gracious reunion in the skies. We have no complaint to make at the providence of God, but humbly bow to His will, knowing that He doeth all things well, being assured that our precious wife and mother has already realized that saying of the apostle Paul, "To me to live is Christ and to die is gain."—Rev. Wm. Kopp, Gordon, Morris and Evelyn.

BEVIER—Mrs. Emma Bevier, a resident of West Hartford, Conn., retaining her membership in the John Wesley Church of the Nazarene, Brooklyn, N. Y., with which her deceased husband, Rev. Charles Bevier, had so much to do and was pastor in its early history, and was associated with Rev. William Howard Hoople, Rev. H. B. Hosley, Rev. John Norberry and Rev. H. F. Reynolds in the association of the Pentecostal Churches of America and later became a part of our great Nazarene movement. Sister Bevier was faithful to the end. In faith, in love and in walk her life was an example of the One "whom having not seen she loved." While her walk was with the Lord she never forgot the common touch of humanity. Her tithes and offerings were regular to the church. On Monday evening, August 26, a pleasant time was spent with friends and shortly after retiring she fell asleep in the Lord. This way of going had been her wish, closing her earthly career of seventy-five years. Only a few days before her passing she had written the pastor to ascertain the cost of a memorial window in our new church for her husband, but her going was so sudden that the answer never reached her. The children who loved her will now have a beautiful window in memory of their father and mother, Rev. and Mrs. Charles Bevier. Thursday, August 29, with the children we laid the remains in the family plot beside her sainted husband at Poughkeepsie, N. Y.—A. O. Crockett, Pastor.

OUR SONG BOOKS



Returnable sample copies of these books will be sent on receipt of single-copy price. Besides the books listed here we can furnish other song books of any publisher. Write us about your song book needs.



WAVES OF GLORY NO. 2

420 numbers, making possible a constant variety and a choice of suitable songs for all services of the church. Two styles of binding. Round notes only. Prices have been reduced as follows:

Limp Cloth Binding. Single copy 40c
\$30.00 a hundred

Keratal (Imitation Leather) Binding
Single copy 50c; \$40.00 a hundred

REVIVAL MELODIES

Absolutely the biggest and best song book for the money on the market. This is a sweeping statement but an examination of the book will substantiate it. 128 songs. Round and shaped note editions.

Sample copy 20c; 12 copies \$2.00;
50 copies \$6.00; 100 copies \$10.00

NEW SONGS OF THE OLD FAITH NO. 1

A song book of unusual merit published by Haldor Lillenas. Round notes only. Two styles of binding.

Manila binding, 25c a copy;
100 for \$20.00

Cloth board binding, 40c a copy;
100 for \$30.00

NEW SONGS OF THE OLD FAITH NO. 2

Another Lillenas book with a careful selection of old and new songs. 276 numbers. Round notes only. Two styles of binding.

Manila binding. Single copy 35c
\$25.00 a hundred

Cloth board binding. Single copy 45c
\$40.00 a hundred

DIVINE PRAISE

A new book of 190 numbers compiled by George Bennard. A very, very fine collection of old and new songs. Round notes only. Two bindings.

Manila binding. Single copy 25c;
\$20.00 a hundred

Cloth board binding. Single copy 35c
\$30.00 a hundred

SONGS OF RAPTURE

158 songs including many new numbers. Round and shaped note editions. Strong manila covers.

Sample copy 20c; \$12.00 a hundred

GREAT GOSPEL SONGS

The new Lillenas song book. 163 numbers. Unsurpassed for revivals, campmeetings, etc. Durable manila covers.

Single copy 25c; \$20.00 a hundred

MISSIONARY BATTLE HYMNS

A new song book especially arranged for use by the Woman's Foreign Missionary Society. Compiled by A. F. Ingler.

Single copy 25c; 12 for \$2.50; 50 or more at 15c each, delivery extra

SOUL STIRRING SONGS

An excellent song book for revivals, campmeetings, Young People's services, etc. 152 songs; several of the old standard hymns and many popular revival songs. Both round and shaped notes.

Single copy 20c, postpaid;
100 copies \$12.00

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ANNOUNCEMENTS

NOTICE—Since the death of my companion, Paul Oell, I am still continuing in the work and have as my helper Lillian Hasselbring, who sings with me, also plays guitar. Just closed a good meeting in Bloomsburg, Pa., and have several open dates. Those desiring our help address us at Frankfort, Ind.—Dora Cell.

NOTICE—The Lord willing I will be in California immediately after the holidays and shall be glad to assist any of the churches in revivals.—Edward E. Mieras, Evangelist, 628 17th Ave. So., Nampa, Idaho.

NOTICE—Change of Address: My address is changed from 174 Beach 118 St., Rockaway Park, N. Y., to 442 Drew Ave., Brooklyn, N. Y.—G. Howard Rowe, Evangelist.

NOTICE—I am ready to answer calls anywhere in evangelistic work to which, the Lord willing, I expect to devote the rest of my time. Have had thirteen years' experience as pastor and evangelist. Hold evangelist's license from Southern California District. I feel brand new clear through and ready to go. Address: Placentia, Calif.—Josiah Tucker.

NOTICE—Owing to other arrangements not developing, I have an open date January 5 to 19. Would like to arrange a meeting with one of our churches for this date. Write 2923 Troost Ave., Kansas City, Mo.—Lewis J. Rice, Evangelist.

NOTICE—I am leaving Peoria, Arizona, after assembly, December 4; going back

to the Middle West and will be glad to correspond with any church needing my services for pastoral or evangelistic work.—S. B. Damron.

BORN to Mr. and Mrs. Harold Schmelzenbach at Sebring, Ohio, a son. May he follow the footsteps of his godly uncle.—Mrs. L. W. Fick.

NOTICE—For several years I have felt the call of God upon me to labor in Arizona and New Mexico among the Indians. We have labored in other states but have felt out of place. Not knowing how we could exist and not finding any missionary board that could help us we have been afraid to go. But the call is so urgent that we have decided to go by faith alone. It will take some time to master the Spanish language and during that time we should like to be engaged in evangelistic work. We shall be glad to accept calls from the Southwest. We are strangers in this section but will give any one references. We are former students of Olivet College, both ordained and experienced as pastors and evangelists. Any church or individual in places where there is no church wishing a revival write us. Terms: Entertainment and free will offerings. Address: John and Nancy Galbreath, 2923 Troost Ave., care of Nazarene Publishing House, Kansas City, Mo.

WANTED—Christian homes for four motherless boys, ages twelve, ten, nine and seven. If interested in taking one of these boys into your home, write at once to Rev. Marie Cecil, pastor Church of the Nazarene, 2006 North St., Logansport, Ind.

BORN to Rev. and Mrs. Harry L. Rogers, at Idaho Falls, Idaho, a boy, Lloyd Greenlee, on Sept. 11.

PRAYER IS REQUESTED for the church at Weiser, Idaho; for a sister in Michigan who has lost her grip on God and has a hard time making a living; by a young wife in Iowa for her unsaved husband.

NOTICE—Rev. J. A. Phillips, an elder of the Colorado District, is devoting his time to evangelistic work. He has had experience both as an evangelist and as pastor. We have no hesitancy whatever in saying that Brother Phillips is a capable, sane, spiritual and successful evangelist. He is slated with us for meetings until the middle of January, 1930, except one open date in December. After this he will be glad to slate meetings with any of the brethren in Colorado or elsewhere.—C. W. Davis, Superintendent Colorado District.

SPECIAL NOTICE—Uncle Buddy Robinson is compelled to have some rest this winter, and is going home for at least four months, and build himself up for the hard year's work which we have booked in 1930. D. V., I will be available for revival work after January 1, until April, 1930. Address me in care of the Publishing House.—L. C. Messer.

NOTICE—I wish to announce that after serving our church at Arkansas City, Kansas, as pastor for about four years, I am again entering the evangelistic field, and am open for calls anywhere that God leads. Brethren, if you need help, no matter how small your church, I will come to you and do my best for God and souls. All I ask is a free will offering, and my expenses. I have had experience both as pastor and evangelist. I both sing and preach. Anyone wishing my service, address me 519 So. 5th St., Arkansas City, Kansas.—J. G. Demoret.

NOTICE—The Brooklyn Interdenominational Holiness Convention will be held in the Bond Street United Presbyterian church, Bond Street and Atlantic Avenue, November 1 to 10, inclusive. Rev. J. L. Brasher, D. D., Rev. A. L. Whitcomb, Rev. Raymond Browning, and Commissioner S. L. Brengle, D. D., will be the special workers. For information regarding entertainment, etc., write Mrs. C. H. Cooke, 850 St. Marks Avenue, Brooklyn, N. Y.

NOTICE—Alabama District: All District Boards will be expected to have their reports ready for Wednesday afternoon's session, October 23. All Sunday school superintendents, presidents of N. Y. P. S., together with the presidents of the Woman's Missionary Societies are all urged to have their reports in hands of District Secretary at the opening of the assembly. There will be anniversaries, and special hours for the various departments of the district work. We will have some of the general leaders of the different departments, as representatives. All delegates are urgently requested to be present for roll call, Wednesday morning, October 23, 9 o'clock.—C. C. Butler, District Secretary.

MISSIONARIES ON CHICAGO CENTRAL DISTRICT

W. G. Surbrook and Wife

Effingham.....Friday, Oct. 25
Auburn.....Sunday, Oct. 27
Taylorville, Monday and Tuesday, Oct. 28 and 29
Danville, Group Convention, Wednesday to Friday, Oct. 30 to Nov. 1
Georgetown...Sunday morning, Nov. 3
Olivet, Sunday afternoon and night, Nov. 3
Pana, Monday and Tuesday, Nov. 4 and 5
Assumption, Wednesday and Thursday, Nov. 6 and 7

OCTOBER SPECIAL

October Special

Smith's Dictionary of the Bible. 1017 pages; durably bound in cloth boards. Printed on good paper; clear type; illustrated.

A regular \$2.50 book offered at \$1.50, postpaid

This offer is a continuation of our monthly special started in August. Every month a book, a Bible or some article of merchandise will be offered at a greatly reduced price. Each offer is limited to stock on hand and automatically closes with the current month.

These Bible Dictionaries are "extra special" value. Don't pass them by. If you already have a Dictionary of the Bible, tell someone else about this amazing offer. Or get a copy and present it as a gift to a Bible-student friend.

Every Sunday school should have a copy of this Bible Dictionary in the Workers' Library.

Think of it! 1017 pages of valuable, authentic information on Bible history and customs at \$.00147 a page or about seven pages for one cent, with the covers thrown in as extra.

Send for your copy today! Only 100 copies in stock to sell at this very special price.

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OCTOBER SPECIAL

Shelbyville.....Friday, Nov. 8
 Decatur, First, Sunday morning, Nov. 10
 Decatur, West Side, Sunday night, Nov. 10
 Clinton, Monday and Tuesday, Nov. 11
 Mahomet, Wednesday and Thursday, Nov. 13 and 14
 Mansfield.....Friday, Nov. 15
 Champaign.....Sunday, Nov. 17
 Villa Grove.....Monday, Nov. 18
 Lincoln, Tuesday and Wednesday, Nov. 19 and 20
 Springfield, Thursday and Friday, Nov. 21 and 22
 Griggsville.....Sunday, Nov. 24
 Hull, Monday and Tuesday, Nov. 25 and 26
 Jacksonville, Wednesday and Thursday, Nov. 27 and 28
 Bethel, Friday over Sunday, Nov. 29 to Dec. 1
 Tallula, Monday and Tuesday, Dec. 2 and 3
 Mason City, Wednesday and Thursday, Dec. 4 and 5
 Havana.....Friday, Dec. 6
 Canton.....Sunday, Dec. 8
 St. David, Monday and Tuesday, Dec. 9 and 10
 Maples Mills, Wednesday and Thursday, Dec. 11 and 12
 Macomb, Friday over Sunday, Dec. 13 to 15
 Galesburg, Monday and Tuesday, Dec. 16 and 17
 Kewanee, Wednesday and Thursday, Dec. 18 and 19
Slate of Rev. R. S. Anderson and Wife
 Pontiac, Wednesday and Thursday, Oct. 23 and 24
 Cornell.....Friday, Oct. 25
 Joliet.....Sunday, Oct. 27
 Sheridan, Monday and Tuesday, Oct. 28 and 29
 Streator, Wednesday and Thursday, Oct. 30 and 31
 Ottawa, Friday over Sunday, Nov. 1 to 3
 Ottawa, Group Convention, Nov. 4 and 5
 Rockford, Wednesday and Thursday, Nov. 6 and 7
 Beloit.....Friday, Nov. 8
 Stockton.....Sunday, Nov. 10
 Freeport, Monday and Tuesday, Nov. 11 and 12
 Chicago Heights, Wednesday and Thursday, Nov. 13 and 14

OHIO DISTRICT HONOR ROLL September Budget

CHURCH	PASTOR
Cardington	Arthur Shrum
Christiansburg	Allen H. Wagner
Chillicothe	Robert Goodwin
Cincinnati Central	Washington Sherman
Cincinnati Fairfax	Geo. M. Galloway
Cincinnati Norwood	C. A. Geeding
Circleville	Frank H. House
Columbus First	Raymond Browning
Columbus Parson's Ave.	Ward Zimmerman
Columbus Shepard	Albert Shelton
Columbus Warren Ave.	B. H. Haynie
Dayton	W. R. Gilley
Fort Recovery	R. R. Orin
Franklin	M. R. Fitch
Ironton	H. C. Little
Lancaster	Verlin Robinson
Logan	R. B. Frederick
Manchester	Roy Klingler
Mansfield	Floyd Gale
Marion	D. E. Miller
Middletown	Harvey S. Galloway
Middleport	Lawrence McDaniel
Mt. Vernon	J. C. Walker
Newark	Chester Newcome
Newtonville	Clark Newton
Paulding	A. M. Moorhead
Portsmouth	A. Bose
St. Paris	Allen H. Wagner
Shelby	John Davidson
Springfield	D. M. Brandenburg
Sunrise Chapel	Tracey Dobbins
The Plains	R. B. Frederick
Toledo	H. H. Stahl
Troy	J. I. Moore
Walbridge	John Crider
Wauseon	A. J. Laird
West Lafayette	F. H. Landgrabe
West Liberty	James Shelton
Woodstock	James Shelton
Wooster	Clarence Perry
Zanesville	W. V. Sharp
Zaleski	R. B. Fredericks

DIRECTORY GENERAL SUPERINTENDENTS

H. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.
 Alabama (Tusculooosa, Ala.)Oct. 23 to 29
 Mississippi (Laurel)Oct. 30 to Nov. 8
 Georgia (Columbus, Ga.)Nov. 6 to 10
 Carolina-Virginia (Roanoke, Va.)Nov. 13 to 17
 Florida (Miami, No. Side Church) Nov. 20 to 24
 Louisiana (Monroe, La.)Nov. 27 to Dec. 1
 Arizona (Phoenix, Ariz.)Dec. 4 to 8
 Southwestern (El Paso, Texas)Dec. 11 to 15
 (Mexican border work)

J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.
 Hamlin (Abilene)October 22 to 27
 San Antonio (San Antonio, Texas, First Church).....
Oct. 29 to Nov. 3

R. T. WILLIAMS

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

J. W. GOODWIN

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

DR. J. W. GOODWIN'S AND DR. R. T. WILLIAMS' TENTATIVE SLATE ABROAD

JapanOct. 14 to Nov. 1
 Care Rev. W. A. Bebel, 18 Ohsaki Cho, Kyoto, Japan.
 ChinaNov. 10 to Dec. 20
 Care Rev. Peter Kiehn, Tsingtau, Hopel, China.
 Eastern IndiaJanuary
 Care Rev. Geo. J. Franklin, Kishoreganj, Mymen-
 singh Dist. India.
 Western IndiaFebruary
 Care Rev. Prescott L. Beals, Buldana, Bernar, India.
 PalestineMarch
 Care Rev. A. H. Kaufman, Box 176, Jerusalem, Palestine.
 British IslesApril 16 to 20

EVANGELISTS' SLATES

ALLINE ANDERSON, Singer

Bedford, Ind.Oct. 21 to Nov. 9
 Beris, OhioNov. 10 to 24

E. C. AND GERTRUDE ALLEN

Sylvia, Kans. (Pleasant Hill)Oct. 8 to 27
 Grinnell, Kans.Oct. 30 to Nov. 14
 Grand Junction, Colo.Nov. 17 to Dec. 8

J. CLARENCE ANDERSON

Wallowa, OregonOct. 10 to 27

MACK AND ETHEL ANDERSON

Norristown, Pa.Oct. 10 to 27
 Lansdale, Pa.Oct. 31 to Nov. 17
 Columbus, Ohio (875 Biebert St.)
Nov. 19 to Dec. 1
 Hoxie, Kans.Dec. 8 to 22

T. M. ANDERSON

Van Wert, OhioOct. 23 to 27
 Chicago, Ill.Nov. 10 to 24
 Ashland, Ky.Dec. 1 to 15
 Cleveland, OhioJan. 6 to 20

JARRETTE E. AYCOCK

Sapulpa, Okla.Oct. 22 to Nov. 3
 Kansas City, Mo. (1st Church) Nov. 10 to 24
 Decatur, Ill. (1st Church) Nov. 26 to Dec. 8

C. H. BABCOCK

Collingswood, N. J. (1st M. E. Church)
Oct. 20 to Nov. 3

P. P. BELEVY

Richmond Hill, N. Y. (10805-95th Ave.)
Oct. 21 to 27

R. E. AND DOROTHY BRIDGWATER

Augusta, Kans.Oct. 27 to Nov. 10
 Lyons, Kans.Nov. 17 to Dec. 1
 Plainville, Kans.Dec. 8 to 22
 Wichita, Kans. (West Side Church of the Naz-
 arene)Jan. 5 to 10

A. B. CAREY

Brooktondale, N. Y.Oct. 22 to Nov. 10

ROSCOE C. CARRELL, Pianist

Ford, Kans.Oct. 13 to Nov. 3

JACK AND RUBY CARTER, Song Evangelists

Abilene, Texas (Hamlin Dist. Assembly)
Oct. 22 to 27
 Center, TexasNov. 21 to Dec. 8

C. R. CHILTON

Cashcohen, OhioOct. 14 to Nov. 3
 Augusta, MaineNov. 10 to 24
 Marion, OhioDec. 9 to 23

ARTHUR AND FRANK COOPER, Song Evangelists

with String Instruments
 Rogers, Ohio (Nazarene Church) Oct. 16 to 31

HARVEY AND MARIE CHRYSLER

Beatrice, Nebr.Oct. 6 to 30
 St. Louis, Mo. (LaPayette Park Church).....
Oct. 27 to Nov. 10
 Iowa City, IowaNov. 17 to Dec. 1

C. T. CORBETT AND WIFE

Ogden, IowaOct. 15 to Nov. 3
 St. Louis, Mich.Nov. 7 to 24
 Gaytown, Mich.Nov. 27 to Dec. 15

C. B. COX

Wolcott, Vt.Oct. 23 to Nov. 10

PROP. C. C. AND MARGARET CRAMMOND, Song

Director and Evangelist
 Port Huron, Mich. (2129 Stone St.)
Oct. 15 to 27
 Otisville, Mich.Nov. 3 to 17
 Ada, Mich.Nov. 19 to Dec. 1

STELLA B. CROOKS

Prerett, Mass.Oct. 13 to 27
 Cliftondale, Mass.Nov. 3 to 17
 Cambridge, Mass.Nov. 24 to Dec. 8

RAY DAVIS

Hurdland, Mo.Oct. 10 to 27
 Deser, Okla.Oct. 29 to Nov. 14
 Shawnee, Okla.Nov. 15 to Dec. 1

M. E. AND NINA DEVOLL

Ontario, Nebr.Oct. 6 to 27
 Grand Island, Nebr.Nov. 15 to Dec. 1
 Dalton, Nebr.January
 York, Nebr.Feb. 2 to 16
 Farmington, Nebr.Feb. 16 to March 2
 Eustis, Nebr.March 9 to 30

H. N. DICKERSON

Delmar, Del.Oct. 14 to 27
 Harrington, Del.Oct. 28 to Nov. 10
 Indianapolis, Ind. (1st Church)
Nov. 17 to Dec. 1

JOHNNIE J. DOUGLAS

Ford, Kans. (Box 83)Oct. 13 to Nov. 3
 Enid, Okla.Nov. 7 to Dec. 1

C. M. DUNAWAY

Tampa, Fla.Oct. 27 to Nov. 10
 Ft. Wayne, Ind. (First Church of the Nazarene)
Nov. 17 to Dec. 1
 Ottawa, Kans.Dec. 2 to 22

R. E. DUNHAM

Oakley, Kans. (P. H. Church)
Oct. 13 to Nov. 3

CHARLES DYE

Columbus, Miss.Oct. 3 to 25
 Chubbuck, Ind.Oct. 27 to Nov. 15
 Bloomville, Ind.Nov. 17 to Dec. 1

J. R. EDWARDS AND WIFE

Mt. Vernon, OhioOct. 24 to Nov. 10
 Greentown, OhioNov. 17 to Dec. 1

EDWARDUS EVANGELISTIC LADIES QUARTET

Sublette, Kans.Oct. 18 to Nov. 3
 Oklahoma City, Okla. (First Church of the
 Nazarene)Nov. 8 to 24
 Platts, Kans. (Home Mission Campaign)
Nov. 29 to Dec. 15

HARRY J. ELLIOTT

La Grande, OregonNov. 8 to Dec. 1

THEO. ELSNER AND WIFE

East Liverpool, OhioOct. 17 to Nov. 3
 Columbus, Ohio (First Church of the Nazarene)
Nov. 10 to 24
 Rochester, N. Y.Dec. 1 to 15

BONA FLEMING

Winchester, Ind.Oct. 31 to Nov. 3
 Grand Rapids, Mich.Nov. 10 to 24
 Hutchinson, Kans.Nov. 26 to Dec. 8

JOHN FLEMING

Aaron, OhioOct. 29 to Nov. 10
 Binghamton, N. Y.Nov. 13 to 24
 Owosso, Mich.Dec. 1 to 15

C. B. FUGETT

Cleveland, OhioOct. 13 to 27
 Elkhart, Ind.Nov. 3 to 17
 Bloomington, Ind.Nov. 18 to Dec. 1
 Carthage, Mo.Dec. 8 to 22

GADDIS-MOSER EVANGELISTIC PARTY

Fargo, N. Dak.Oct. 16 to 27
 Freeman, S. Dak.Oct. 27, 28
 Wauweta, Nebr.Oct. 30 to Nov. 10
 Denver, Colo.Nov. 11 to 14
 Wichita, Kans.Nov. 17 to Dec. 1

PAUL GOODWIN

Springfield, Ill. (313 South New St.)Oct. 25 to Nov. 10
 Jacksonville, Ill. (223 1/2 S. Main St.)Nov. 13 to 24

RALPH C. GRAY

Abilene, Texas (Hamlin Dist.) Oct. 21 to 27
 Goose Creek, TexasNov. 3 to 24
 Ft. Worth, Texas (1217 E. Elmwood)Dec. 22 to 31

ERNEST J. HARMK

Laura, Ohio (Mission)Oct. 20 to Nov. 3

J. C. HAFLEY AND WIFE

San Diego, Calif. (First Church, 868-23rd St.)Oct. 20 to Nov. 3
 Alhambra, Calif. (119 N. Curtis St.)Nov. 10 to 17

LEWIS E. HALL

Flasher, N. Dak.Oct. 21 to Nov. 3
 Van Hook, N. Dak.Nov. 4 to 17

A. O. HENRICKS

Pittsburgh, Pa. (Calvary Church) Oct. 15 to 27
 Bellaire, OhioOct. 28 to Nov. 17
 Seattle, Wash. (Central Church)Nov. 24 to Dec. 8
 Inglewood, Calif.Dec. 12 to 22
 Pasadena, Calif. (Home)Dec. 23 to 28
 Pacific Coast, Calif.Jan., Feb., March

N. J. HEPBURN

Tulsa, Okla. (St. Paul Methodist Church)Oct. 27 to Nov. 10

LEE HILL

Stockton, Calif.Oct. 20 to Nov. 3
 Yakima, Wash.Nov. 10 to 24

J. M. HUFF

Lebington, Pa.Oct. 3 to 27

ALLIE AND EMMA IRICK

Newton, Kans.Oct. 27 to Nov. 10
 Ada, Okla.Nov. 17 to Dec. 1

K. HAWLEY JACKSON

Flint, Mich.Oct. 20 to Nov. 3
 Ballston, Va.Nov. 10 to 24

W. P. JAY

Vona, Colo.Oct. 17 to Nov. 3
 Yampa, Colo.Nov. 6 to 24
 Littleton, Colo.Nov. 27 to Dec. 22

C. B. JERNIGAN

New Gallilee, Pa.Oct. 16 to 27
 New Castle, Pa.Oct. 31 to Nov. 17

LUM JONES

Olympia, Wash.Oct. 13 to 27
 Parma, IdahoOct. 29 to Nov. 10
 Nampa, IdahoNov. 12 to 24
 Caldwell, IdahoNov. 26 to Dec. 8
 Ontario, OregonDec. 10 to 22

LULA KELL

California, Pa.Nov. 13 to Dec. 1

MRS. S. A. KEEL

Bloomfield, IowaNov. 3 to 24

JOHN AND BEULAH KNIGHT

Abilene, Texas (Assembly)Oct. 22 to 27
 Merkel, Texas (Home Mission Campaign)Nov. 3 to 17

MASON LEE

Mt. Hope, W. Va.Oct. 25 to Nov. 10

THE LEHMANN AND SON JAMES, Song Evangelists

Providence, R. I.Oct. 27 to Nov. 10
 West Somerville, Mass.Nov. 12 to 27
 Brazil, Ind.Dec. 1 to 15

J. L. LONG

Worthington, Ind.Oct. 13 to 26
 Bowling Green, Ky.Nov. 3 to 24

E. J. LORD

Tulare, Calif.Oct. 23 to Nov. 10
 Vero, Calif.Nov. 14 to Dec. 1
 Marysville, Calif.Dec. 8 to 22

W. W. LOVELESS

Ligonier, Ind. (Gen. Del.)Oct. 10 to 28
 Laurelsville, Ohio (R. 2, care Mrs. Grace Carpenter)Nov. 1 to 17

THEO. AND MINNIE E. LUDWIG

Fessenden, N. Dak.Oct. 24 to Nov. 10
 New Rochford, N. Dak.Nov. 14 to Dec. 1
 Jamestown, N. Dak.Dec. 1 to 15
 Woodbine, Kans.Jan. 5 to 18

MABEL R. MANNING

Derry, N. H.Oct. 27 to Nov. 17
 Lincoln, N. H.Nov. 24 to Dec. 8

ERNEST B. MARSH

Portland, Me.Oct. 8 to 27
 Bath, Me.Oct. 30 to Nov. 17

J. B. MCBRIDE

Toledo, Ohio (General Del.) Oct. 24 to Nov. 10
 Lexington, Ky.Nov. 14 to Dec. 1

J. A. McNATT

Meta, Mo.Oct. 25 to Nov. 10

A. McNAUGHTON

Weineta, Mont.Oct. 18 to 27

P. M. MESSENGER

Marion, OhioNov. 10 to 24
 Dayton, OhioDec. 27 to Jan. 1
 Decatur, West SideJan. 5 to 12

L. G. AND BERTHA MILBY

Bantou, Ill.Oct. 15 to Nov. 3
 Trenton, Mo.Nov. 8 to 17
 Villa Grove, Ill.Nov. 19 to Dec. 1
 Richland Center, Wis.Dec. 4 to 22
 Jacksonville, Ill.Jan. 5 to 19

E. C. MILBY

Culliswood, N. J.Oct. 20 to Nov. 3

JAMES MILLER

Collar, Wash.Oct. 18 to Nov. 3
 Moscow, IdahoNov. 6 to 21
 Webster City, IowaDec. 29 to Jan. 12
 Lacona, IowaJan. 13 to Feb. 2

W. O. NEABE

Eldred, Pa.Oct. 17 to Nov. 3
 Richmond, Ind.Nov. 9 to 24

WILL H. AND LILLIE B. NERRY

Marshfield, Ore.Oct. 27 to Nov. 17
 Merced, Calif.Nov. 24 to Dec. 8

AUG. N. NILSON

Cadillac, Mich.Oct. 17 to Nov. 3
 Highland, Mich.Nov. 7 to 24
 Elkhart, Ind. (First Church) Dec. 25 to Jan. 5
 Cumberland, Md. (8 Penna. Ave.)Jan. 9 to Feb. 2

EDWARD C. ONEY

Lisbon, OhioOct. 27 to Nov. 10
 Akron, Ohio (Kenmore Church)Nov. 17 to Dec. 1

EDDIE E. PATZSCH, Song Evangelist

Cleveland, Ohio (1st Church)Oct. 13 to 27
 Livermore Falls, MaineNov. 3 to 17

FREEMAN AND HELEN PEARSON

Abilene, TexasOct. 22 to 27

D. M. PEFFLEY

Springfield, OhioOct. 27 to Nov. 10
 Muncie, Ind. (First Church) Nov. 17 to Dec. 1
 Newark, OhioDec. 8 to 22
 Shelbyville, Ind.Dec. 29 to Jan. 12

J. E. AND ADA REDMON

Monticello, Ky. (Gen. Del.) Oct. 27 to Nov. 10

LAWRENCE REED

Coopersdale, OhioOct. 27 to Nov. 10
 Springfield, OhioNov. 16 to Dec. 1
 Colliers, W. Va.Dec. 2 to 22
 Circleville, OhioJan. 3 to 19
 Marion, OhioFeb. 12 to March 2
 Lincoln Place, Pa.March 4 to 16

LEWIS J. RICE

Spring Hill, W. Va.Oct. 21 to Nov. 3
 Louisville, Ky.Nov. 10 to 24
 Richmond, Ky.Dec. 22 to Jan. 2

J. A. RODGERS

Providence, R. I. (First Church)Oct. 27 to Nov. 10
 West Somerville, Mass.Nov. 12 to 28
 Brazil, Ind.Dec. 1 to 15
 Johnstown, Pa.Jan. 5 to 19
 Warren, OhioJan. 26 to Feb. 9
 Northern Indiana District, Feb. 12 to March 5

PERRY ROOD

Boons, Iowa (Primitive Methodist Church) ...Sept. 28 to Oct. 27
 Olney, Ill. (Church of the Nazarene)Oct. 29 to Nov. 10
 North Vernon, Ind. (Church of the Nazarene) ...Jan. 5 to 19

O. HOWARD ROWE

Barberton, OhioOct. 27 to Nov. 10

C. W. RUTH

Warren, Ohio (Gen. Del.) Oct. 25 to Nov. 3
 Wollaston, Mass. (care Eastern Nazarene College)Nov. 7 to 17
 Twin Falls, Idaho (Gen. Del.)Nov. 24 to Dec. 3
 Ruhl, IdahoDec. 5 to 15
 Los Angeles, Calif.Jan. 1 to 15

RICHARD AND DOROTHEA SHARP

Stoneham, Colo.Oct. 25 to Nov. 10
 Curtis, Nebr.Feb. 6 to 23

E. D. AND WINNIE SIMPSON

Denver, Colo.Oct. 22 to Nov. 8
 Tulsa, Okla. (First Church)Nov. 10 to 24
 Sayre, Okla.Dec. 1 to 15
 Strong City, Okla.Dec. 22 to Jan. 5
 Duncan, Okla.Jan. 12 to 26

E. H. STILLION

Portland, Me.Oct. 6 to 27
 Bath, MaineOct. 30 to Nov. 17
 Ashabula, OhioNov. 20 to Dec. 8
 Norfolk, Va.Dec. 29 to Jan. 12

HOWARD W. SWEETEN

Alliance, OhioOct. 18 to Nov. 4
 Monongahela, Pa.Nov. 9 to 25
 Indianapolis, Ind.Dec. 1 to 15

E. C. TARVIN

Milltown, Ind.Oct. 20 to Nov. 3

MRS. LOLA YOUNG TAYLOR AND MRS. LOUISE CORNELL SHRUM

Coshooton, OhioOct. 20 to Nov. 3

T. L. TERRY

Bedford, Ind.Oct. 28 to Nov. 10
 Bicknell, Ind.Nov. 15 to Dec. 1
 Mohawk, Ind.Jan. 19 to Feb. 9

FRED THOMAS

Pittsburgh, Pa. (First Church, 216 Sycamore St.)Oct. 13 to 27
 Sebring, OhioNov. 10 to 24

E. E. AND ORA J. TURNER

Muscataine, Ia. (301 Stewart Rd.)Oct. 20 to Nov. 10
 Logansport, Ind. (2005 N. St.)Nov. 17 to Dec. 1

G. D. AND AGNES B. URSCHEL

Middletown, Ill.Oct. 21 to Nov. 8
 Griggsville, Ill.Nov. 10 to 24

N. B. VANDALL, Song Evangelist

Johnstown, Pa.Oct. 13 to Nov. 3
 Glassboro, N. J.Nov. 10 to 24

VAUGHAN RADIO QUARTET

Anderson, Ind. (Church of the Nazarene)Oct. 27 to Nov. 10
 Detroit, Mich. (Holiness Tabernacle)Nov. 11 to 24
 Dayton, Ohio (Parkview Church of the Nazarene)Dec. 2 to 15

HAROLD VOLK

Greely, Colo.Oct. 22 to Nov. 10
 Colorado Springs, Colo.Dec. 1 to 16

H. W. WELSH

Arenville, Ill.Sept. 23 to Nov. 10
 Columbus, Ohio (Shepard Church)Nov. 17 to Dec. 1
 Columbus, Ohio (Sunshine Mission)Dec. 8 to 22

EARLE F. WILDE AND WIFE

Sacramento, Calif.Oct. 20 to Nov. 3
 Santa Monica, Calif.Nov. 10 to 24
 Los Angeles, Calif. (Orphan Church)Nov. 28 to Dec. 18
 Pasadena, Calif.Dec. 16 to 31
 Long Beach, Calif.Jan. 5 to 19
 Los Angeles, Calif. (Hollywood Church)Jan. 23 to Feb. 9

LON R. WOODRUM

Abilene, Texas (633 Chestnut St.)Oct. 22 to 27
 Merkel, Texas (Noodles)Nov. 3 to 17