

# HERALD of HOLINESS

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WHOLE NO. 924

## THE RENEWED COMMISSION

**A**S THE Father hath sent me, even so send I you." These words are of paramount importance to us as we face the New Year, and give us our commission as a people, whatever the year may hold in store for us of weal or woe as individuals.

There is an important truth brought to light by the tenses used in the construction of this sentence. "As the Father hath sent me," is a finished fact—a completed act; but "so send I you" is in the Greek present tense and denotes a continuous act. Our Lord makes it clear that the commission He gives us is dependent upon correct relations with himself, and is continuously renewed only as these relations are preserved inviolate.

There is, therefore, an analogy between the commission and the inward experience of divine grace. As the life of God in the soul is dependent upon submission and faith and is broken only by unbelief and sin, so the commission is effective only for those who walk in obedience to God. If ambitious schemes or self-seeking be allowed to disturb this relationship with the Father, the commission is invalidated as truly as grace is withdrawn from those who commit overt acts of sin.

By our Lord's use of the term "Father" He associates His disciples with him as members of a family in the supreme task of His life. He would have them feel that they have a common Father and a common purpose, and that they should move under the inspiration of this close fellowship. It should be borne in mind that the family includes lay workers as well as ministers. Everyone in the church from pastor to humblest member is placed under commission—sons and daughters, servants and handmaidens are to be anointed to prophesy and thereby speak unto edification and exhortation and comfort. Whoever, therefore, would make the coming year one of spiritual fruitfulness, must keep his spiritual relationships intact through obedience, and make sure that his commission is continuously renewed.

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## CROWNING THE YEAR WITH GOODNESS

"Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Thus wrote the psalmist as he reviewed with joy a year filled with God's benefits. Nature to him was throbbing with life and voiced its praises in shouts of joy and songs of gladness. "As flowers carry dewdrops," wrote another nature lover, "trembling on the edges of the petals and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly flavor, let down the shower, perfumed with the heart's gratitude."

There is a difference between "thankfulness" and "gratitude." Thankfulness is the outward expression of a grateful heart. Gratitude is the feeling itself and is measured by the nature of our actions while thankfulness is measured by words. A person may appear thankful who afterward may prove ungrateful. Thankfulness therefore, may be considered the beginning of gratitude; gratitude the completion of thankfulness. As we face the New Year we face it with courage and hope, not only giving thanks for the blessings of the past, but with a fixed purpose to let the gratitude of our hearts find expression in worthy action. In the midst of the complexity of modern civilization, our lives may still be characterized by a simplicity which follows the Lamb whithersoever He leads us. To know the mind of our Master, is with us to settle every problem. As a result, those who follow Him fully find faith in a world of doubt, peace in the midst of its turbulent seas, and a love that casts out fear. Christ gives His people "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

## IF THE LORD SHOULD COME

The coming of our Lord in the flesh brought hope and cheer to a sorrowing world, and wherever the glad tidings are proclaimed, sorrowing hearts still rejoice. The true Christian, however, is not linked to Jesus solely through the dim pathways of the past, but rejoices in His abiding presence through the Spirit; and

this spiritual presence enhances rather than diminishes the glory of the historic Christ. We are to live constantly in the presence of the spiritual Christ and to enjoy communion with the Father and the Son through the Spirit. To live in the Spirit is to lift the common things of life into spiritual meaning, and convert daily toil into rich spiritual blessing. The following lines from Margaret Sangster remind us anew that the truest service is not that of "eye service" or as "men-pleasers" but that which is done as unto Him:

*If the Lord should come in the morning  
As I went about my work,  
The little things and the quiet things  
That a servant cannot shirk,  
Though nobody ever sees them,  
And only the dear Lord cares  
That they always are done in the light of the sun,  
Would He take me unawares?*

*If my Lord should come at noonday,  
The time of the dust and heat,  
When the glare is white, and the air is still,  
And the hoof-beats sound in the street—  
If my dear Lord came at noonday,  
And smiled in my tired eyes,  
Would it not be sweet His look to meet?  
Would He take me by surprise?*

*If the Lord came hither at evening,  
In the fragrant dew and dusk,  
When the world drops off its mantle  
Of daylight like a husk,  
And flowers in wonderful beauty,  
And we fold our hands and rest,  
Would His touch of my hand, His low command,  
Bring me unhopèd-for rest?*

*Why do I ask and question?  
He is ever coming to me,  
Morning and noon and evening,  
If I have but eyes to see,  
And the daily load grows lighter,  
The daily cares grow sweet,  
For the Master is near, the Master is here,  
I have only to sit at His feet.*

—MARGARET SANGSTER.

## THE SECOND COMING OF CHRIST

Christ is now with us in the Spirit, but as a church we look forward to the personal return of our Lord, and wait with eager expectation the time when He shall come to be glorified in His saints and to be admired in all them that believe. This is the polestar of our faith, the hope of the church and the perfecting of her redemption. Then we shall have bodies like His glorious body, and be like Him for we shall see Him as He is. Then shall there be a removal of the curse and instead of the present evil world there shall emerge new heavens and a new earth wherein dwelleth righteousness. Whatever the coming year may hold

in store for us, the supreme purpose of our lives must be to be found faithful and ready to meet Him should He come for us, or call us home.

### FOREIGN MISSIONARY NUMBER

The Foreign Missionary Number of the *HERALD OF HOLINESS* is meeting with enthusiastic and widespread approval. Sixty-one thousand copies were printed and the entire issue was exhausted within a few days after its publication. Orders are coming in constantly which cannot be filled. This is our first attempt at a special Foreign Missionary Number and we are pleased with the manner in which it has been received. Doubtless our people will find many ways to use it in the interest of foreign missions. One sister ordered forty copies and from their distribution secured forty dollars for the foreign missionary cause. Rev. L. W. Collier of Cleveland, Ohio, ordered one thousand copies, and is enlisting his various church organizations as agencies for distributing them. He has a sticker with the picture of his church printed on it, which he attaches to every paper given out. He hopes by this means to promote a general interest in Foreign Missions which will increase his missionary offerings. Rev. O. L. Benedum of East Liverpool, Ohio, ordered five hundred copies and stated that he could easily have used five hundred more. Let every member of the church pray the Lord of the harvest to use the missionary fuel in this number to stir up larger missionary fires throughout the entire church.

### THE YOUNG PEOPLE'S JOURNAL

The Young People's Journal which was published in a new and enlarged form last year met with widespread approval, but the editor Rev. D. Shelby Corlett has plans for making the Journal even more interesting another year. He has been fortunate in securing a number of serial articles from among our best writers. Among the interesting titles for the coming year will be the following: "The Bible in Modern Life," by Professor J. B. Galloway; "Some Great Women of the Church," by Rev. J. Proctor Knott; "The Personal Touch," by Rev. J. W. Montgomery; and a serial story, "The Lost Treasure of Umdilla," by A. M. Barnes. "Uncle Sidney's Sayings," which attracted great attention the past year will be continued, as will also the excellent "Devotional Themes" by C. A. McConnell. A new feature to be added this year is a "Question Box" conducted by the editor dealing with questions of vital importance to young Christians. Another new feature will be "Suggestions to Junior N. Y. P. S. Leaders." The material to be used by the Juniors will be printed in Junior Joys, for which each leader should subscribe. We take pleasure in the remarkable success which the Young People's Journal is attaining under the competent editorship of the General Secretary of the organization.

### FRET NOT THYSELF

We recently visited the statue of Phillips Brooks which stands just outside the church where he ministered so acceptably to the people of Boston. The striking feature of the monument apart from the excellent likeness to the man himself, is the figure of Christ standing just behind him, as if furnishing at once the motive power of his life and an approval of his ministry. The writings of this great man have proved an untold blessing to the Christian world. Here are a few lines of his which may be of spiritual help to our readers during the coming year:

*The little sharp vexations,  
And briars that catch and fret,  
Why not take all to the Helper,  
Who has never failed us yet?  
Tell Him about the heartache,  
And tell Him the longings, too;  
Tell Him the baffled purpose,  
When we scarce know what to do;  
Then leaving all our weakness  
With the One divinely strong,  
Forget that we bore the burden,  
And carry away the song.*

### EDITORIAL CORRESPONDENCE

**T**HROUGH a change in our slate, we were again privileged to visit Eastern Nazarene College and meet President Nease. At his request we spoke to faculty and students in the chapel the three days preceding Thanksgiving. Evangelist C. W. Ruth had just closed a meeting the week before and there was a good tide of blessing upon the student body. Faculty and students alike were enthusiastic over the Bible readings given by Evangelist Ruth and the blessing which the meeting had been to them. President Nease informed us that the campaign was progressing very satisfactorily and that they now have \$40,000 subscribed toward the Fowler Memorial Building Fund. We sincerely hope that the entire amount will be subscribed before the close of the year. This building is greatly needed and will not only provide better accommodations for classroom work but will give them better legal standing in the state.

We were entertained in the dormitory by Brother and Sister Marinus, and took our meals in the dining hall. They now have one hundred and eighty students boarding regularly in the dining hall, and a lively crowd they are with the exuberance, the foibles and the confidence of youth, and yet with its deep sincerity and all but limitless possibilities. Nothing can be done to further the growth and development of our church like the care of its youth. The contribution which they make to the ministry and membership of the church is its guarantee of future success. The new dormitory for young women is a four story building with the dining hall in the basement and three floors

used for dormitory purposes. It is now practically filled. The young men are for the present housed in the upper stories of the buildings used for administrative purposes and need better quarters. Doubtless this will be the next consideration after the completion of the new Administration Building unless some of the present buildings can be adapted to dormitory purposes.

Thanksgiving was a time of good cheer and we were very fortunate in happening in just at this season. The dining room was beautifully decorated for the occasion with tables arranged in the form of a double cross and the open Bible at the center. The dinner was well prepared and served amidst general rejoicing. The business manager estimated that at the regular price paid for turkeys, a certain professor was worth three dollars more after dinner than before. Sister Marinus presided with grace and the after-dinner speeches carried a note of thanksgiving and praise for the blessings of the year.

Mr. Marinus, the business manager, is rendering admirable service and is using every possible means to enlarge his range of information concerning this particular branch of accounting. The office of a business manager is not one to be entered into lightly or unadvisedly but discreetly, and in the fear of the Lord. Much of the success of an institution depends upon its method of financial administration, and the manner in which its accounts are kept, and no institution can continue any length of time which economizes unduly in this department. In addition to a knowledge of general accounting, particular attention must be given to educational accounting also, and to economical methods of financing the several departments. It was a pleasure to us to learn that he is now classifying his accounts in harmony with the forms suggested by the Department of Education.

It was our privilege while at Eastern Nazarene College to attend a farewell service held for Rev. and Mrs. L. S. Tracy who sailed from New York, December 7, to resume their missionary labors in Western India. It was peculiarly appropriate that a service should be held in the college with which both Brother Tracy and Sister Tracy were connected in the earlier days of its history. Brother Tracy was a student in the institution when it was located at Saratoga Springs, N. Y., and also at North Scituate, R. I. Sister Tracy was a member of the faculty in both places. They were both sent out from the college, sailing from New York July 2, 1904. They were married while on the field and returned on their first furlough in 1911. They sailed again in 1912 from San Francisco and returned in 1919. During the period of their furlough they have given attention to the education of their children and have also given much time to preparing themselves

for larger usefulness on the field. They attended Northwest Nazarene College and graduated in 1924. Following this they took advanced work in the Kennedy School of Missions, securing their master's degrees in 1926. Brother Tracy was for some time principal of the Academy of Northwest Nazarene College, and served pastorates in Burns, Oregon, and Binghams, N. Y.

The farewell services for Brother and Sister Tracy were under the direction of the Woman's Foreign Missionary Society of the college, Miss Edith Cove presiding. President Nease read an appropriate Scripture lesson and led the congregation in prayer. Professor Angell then spoke a few words in regard to the earlier college life of Brother and Sister Tracy and the editor was privileged to speak a few words relative to their work in Nampa, Idaho. Brother and Sister Tracy both spoke in regard to the needs of the work in India, and of the kindness of the New York and New England Districts and the W. F. M. S. in providing them with such excellent equipment. Brother Tracy also called attention to the fact that their contacts with both the Eastern and Western sections of our country enabled them to carry back to India a wider conception of the church in our own country. Sister Gould, President of the New England W. F. M. S., then presented them with a "mail bag" containing letters which their friends had sent in to be read while crossing the water. Miss Cove then presented them with a beautiful pair of woolen blankets, the gift of the college society. The service was concluded with a special song by Professor Mann and the benediction by the District Superintendent, Rev. John Gould.

Another feature of this farewell service, so unique that we give it special mention, was the illustration of the song, "Ninety and Nine," by Mr. George P. Woodward, a student in Eastern Nazarene College. We have heard a number of men give chalk talks and have seen some who displayed marked artistic talent in illustrating, but have never seen anyone use the crayon more rapidly, skilfully or artistically than Mr. Woodward. His services are much in demand by colleges and churches, and he gives his summer months to illustrating sermons and songs for children's meetings and Sunday school conventions. He is certainly an artist in this line of work and is rendering excellent service. While the attention was centered largely on the illustration, we did not fail to notice that the song itself was beautifully rendered by Miss Cora Herschaft and proved a great blessing to us as a part of a farewell missionary service.

Do we really believe in a judgment day? Our attitude toward foreign missions will show.

Eighty-seven per cent of all that Nazarenes give annually for church purposes is spent on local expenses.

## WE MUST PUSH ON IN THE OLD PATHS

By General Superintendent Chapman

**D**R. JOHN R. SCOTFORD in his recent book on "Mating Ministers and Churches," devotes a section to "The Church of the Nazarene." His appraisal is so valuable as showing what an honest observer who is not "of us" thinks of us that I feel constrained to quote all he says, as follows:

"Like every other organism, a religious denomination tends to pass through a certain life history. Most religious movements arise among working people who are scantily blessed with both learning and money. Their first meeting places are barren halls and second-hand churches. Great enthusiasm is usually matched by a narrow outlook on life. But the converts prosper and their children receive an increasing measure of education. The tendency is to erect better houses of worship, install pipe organs, and finally hire a quartet. By the time a church has attained to paid music its early fervor has faded into a broad tolerance, and it has lost contact with the working class from which it sprang. The older a denomination becomes the more orderly are its ways and the more harmless its gospel.

"Three hundred years ago the staid Congregationalists were a group of turbulent fanatics. John Wesley would never recognize the movement which he initiated in the intellectually inclined Methodism of today. In our own time the pristine zeal of the Disciples has cooled until now they even admit that they are a denomination like every other ecclesiastical body. But every time a religious group moves up a notch or two in the social and educational scale it leaves a vacuum to be filled by some new and enthusiastic movement. Apparently every generation needs a John Wesley to preach to its neglected classes. Even today there are multitudes of people who are immune to the appeal of the conventional denominations.

"The Church of the Nazarene is the twentieth century edition of early Methodism. As an organized movement it is only twenty-five years old. It is strongly evangelistic, emphasizes the doctrine of holiness, and sometimes allows its enthusiasm to express itself in what the by-stander regards as plain noise. Its original constituency was among wage earners, but already the movement is erecting imposing edifices and recruiting a following among the substantial middle class.

"The organization of the Church of the Nazarene is a modified form of Methodism, with both general and district 'superintendents.' The district superintendent does not hold quarterly conferences, but he visits each congregation as he has opportunity, and generally presides at the church meetings when the relationship between pastor and people is under consideration.

"In securing a new pastor the initiative lies with the official board of the local congregation. When they find a man whom they desire his name is sent to the

District Superintendent for approval. This official cannot name pastors for the churches, but it is almost impossible for a man to secure a church without his approval. From the District Superintendent the name comes back to the local church to be voted upon in a meeting of the congregation. The continuance of a minister in office is decided by the congregation some three months before his year is up.

"Nazarene churches usually call their ministers on the basis of a certain wage a week, with seventy-five dollars and house as the higher limit, although some men work on the basis of a freewill offering, especially when a church is young.

"Ministers from other denominations have often been welcomed to pastorates in the Church of the Nazarene. If a man is young, willing to get along on a little money, and able to adapt himself to the swing of the movement, he will prosper in it. Older men find it difficult to adjust themselves to its methods."

This is not just the terminology we would use in every case, but the representation of the spirit and plan of organization in the movement is fair and apparently unbiased. We especially appreciate the fact that the writer sensed the underlying principles of our work and that he assigned us the place of an unconventional church whose purpose is to preach the saving gospel to the multitudes.

But in the historic approach to our position there is a solemn warning which we will do well to heed. We must educate our youth and we must build new and better church houses. But all this will be detrimental if we lose our enthusiasm for evangelism and our touch with the masses from whom we sprang. We must evangelize or die. But dying is too easy, we must not do that, rather we must evangelize. We must launch out now upon a wider and more intense program of soul saving than we have ever known before. The time is ripe for it and the stirrings of the new awakening are appearing everywhere.

Today I received a letter from one of the busiest District Superintendents in our church. He says, "I am reading 'Preacher and Prayer' again, and I am glad to say that I have read more and prayed more during the last year than during any of the thirty years I have been a preacher." That is one of the most encouraging notes possible and many much like it are coming from our preachers and people everywhere.

This is no time for us to sit about and talk of what we used to be, nor yet to mourn over what we may become a few generations hence. This is our day—the day of us who are alive and active now—and we must work while it is day.

There is not much time to speculate about methods. Already it is time to be at the task. We must go in singles, doubles and in bands. We must preach on the

street corners and in buildings large and small. We must organize and utilize all the forces we have. We must preach the old-time gospel in the power of the Holy Ghost sent down from heaven. We must pray down revivals all over the United States, Canada and the British Isles and in each of our thirteen foreign missionary fields. We must sing and testify in joy and holy fervor. We must give the world a new lesson in Christian liberality—the task requires it. We must lay tribute to everything and enlist everyone for the advancement of the kingdom of Christ and the spread of scriptural holiness over the world.

If the advancement we have made from the times of our beginning would seem to place us in the conventional class, we must up and break that caste and push on aggressively in the old paths. Even holiness churches seem to lose their aggressiveness after a time. But that time has not arrived for us, or if it has so far as years are concerned, then we refuse to follow the usual course. We are hastening on to another epoch of pentecostal evangelism. Our forces were never so well organized as now. Our people were never so

splendidly united. The foundation for progress was never so securely laid as now. This golden opportunity has found us ready. A new pentecostal Nazarene advance is on, and it is following the old paths which our fathers marked out for us.

1929 has been a great year with us. Our growth in membership has been almost phenomenal. But 1930 is just dawning upon us and the watchword of the Nazarene army is "Forward!" Forward in the deepening and widening of our individual devotional lives. Forward in our program of evangelism at home and in foreign lands. Forward in the bountifulness of our gifts for the progress of the kingdom throughout the world. Forward in our educational programs throughout the land. Forward in every good word and work.

1930, we greet you in faith and confidence. We believe so firmly in the providences of God that we affirm once more, "We believe we have come to the kingdom for such a time as this," and that God has given us a mission which by His grace and power we shall be able to perform. Yes, we shall push forward in the old paths.

## GENERAL SUPERINTENDENTS IN CHINA

By General Superintendent Williams

**W**E arrived in China, landing at Tientsin, November 5, 1929. We came direct from Moji, Japan, after visiting our people and seeing that beautiful and interesting country. Our trip across the Yellow Sea was very pleasant. The water was smooth and the weather clear and cool. This three days' trip gave us some needed rest, rest which is impossible on a boat if the seas are rough. Riding boats in bad weather is a fight for existence, not a vacation or joy ride. This part of our long voyage was profitable to us.

We were met at Tientsin by Dr. R. G. Fitz and Brother Osborn, both of whom are our missionaries in China. Their help on landing here was not without great advantage. It is impossible for one that cannot talk Chinese to manage these Chinese coolies who rush up and grab your baggage and start off with it, to where you cannot tell. They will tear it to pieces if they are not carefully watched, so eager are they to get some little job of work to earn or secure a few cents to get needed food.

We started for the interior in the afternoon about six o'clock by train. It was thought best on account of the war conditions in the South, to leave the most of our baggage in storage in the coast city, which we did. This proved to be a wise move.

We can now begin to see China as it really is. We have read of it for years, but now we see it with our own eyes, China, a country that tells its history in terms of centuries.

I had been told that Chinese trains will give any

traveler new thrills and experiences. This I now believe. When we got to the station where trains arrive and depart the first real impressions began. A train pulled into the station. On the platform were gathered multitudes of people to catch this train. I mean multitudes. When the train stopped a grand rush was on. The crowds; they jammed, they screamed, and shoved and climbed to the platform. Soon the third class cars were full, the platform was full, and others were coming, pushing. Every seat was taken. The aisles were filled, and no more room was found on the platform. Some climbed on the top of the coach. Others climbed right through the windows. I saw some men put a woman through a window. They got her head in and then they pushed until she disappeared. When the train was loaded a few men stood on the platform holding their suitcases above their heads as there was no other place to put them. How long this continued I cannot say. I have seen people here riding on the platforms of cars that had no closed vestibule, all open, on a cold night. They rode there all night, seemingly not moving scarcely and how they kept from freezing to death I cannot tell.

Well, we were a little better situated as we were riding second class. This gave us opportunity to sit down but no bed or sleep. We had a very good night of it anyway.

We got off the train at Teshaw and were entertained in the home of Dr. F. F. Tucker, a missionary laboring under the American Board. We had the opportunity here of seeing the hospital and mission station.

They have a splendid hospital and are doing a good work. Dr. Tucker has labored on this field with his good wife, who is also a physician, for nearly thirty years. They are fine people and I was impressed, not only with their efficiency, but with their tone of devotion and religious life.

From this point we started our long trip inland by automobile. This is a long and seemingly perilous journey, but when I think of the fact that till only recently all missionaries had to take this trip by mule or ox cart, I felt very grateful to God that we could have our brethren take us by automobile, though the roads are rough and can hardly be called roads if measured by the standards of American boulevards. The distance is about one hundred and twenty miles, but it took us the better part of two days. Once we got lost, but taking a general direction over whatever kind of roads or paths we could find, we finally arrived at another city to spend the first night on the journey. We were entertained here in the home of a Brother Wickes and wife, also of the American Board. We also met Dr. Robinson, a fine young physician and surgeon, and were courteously shown through the hospital here. We shall not forget the kindness of these good people. Our readers will scarcely appreciate how deeply one feels here for this kindness unless you understand that it is very unsafe to spend a night outside of a city or the walls of a village, and then you must sleep in a Chinese inn and have no foreign food to eat. The story of this will take up too much time and space for this present moment.

The following day we arrived at Tamingfu, the headquarters of our work in China. When we drove into the compound and saw the gate close behind us we understood for the first time the meaning of the words "oasis" and "haven!" For two days we had traveled over the flat plains of China, never out of sight of living Chinese and of Chinese graves. China is one graveyard, and at the same time a seething mass of living human beings. The people bury their dead on their land, and each grave is beneath a mound of dirt, some small but many of them quite large, resembling in the distance great shocks of grain as you see them in harvest time. As far as the eye can see this sight is before you, and all the time. You never are out of sight of graves. The population of China is very dense, as is well known; about six hundred to the square mile. Think of it! Imagine in the United States and Canada having six hundred people living on a section of land. You can see from that how you are always in the presence of living Chinese. That is one of the hardest tests in China. There is no privacy, none. Sanitation? There is none. Privacy? No, I repeat that there is none to be had. There are no hills nor trees on this flat plain, except a few, very few, right in the villages, or rather just at the walls. These trees furnish a few leaves as fuel for people to cook their food with.

If you stop a car for just a few minutes, you will be surrounded by the people, crowding nearer and nearer till you can hardly get your breath except for the good air that comes from above. If you have car trouble, you will soon be crowded by curious people to see this strange machine to such an extent that it is almost impossible to make repairs, and you dare not offend them by driving them back out of your way. We had one or two experiences that did not add any vitality to my nervous system. Once it was necessary to drag a car into the city so we could get behind a wall and close the gate. Then they climbed up on the wall and some came over and others tried to get through the gate.

When we passed through villages they came from every direction to see us as we passed. The people are not hostile. They are very kind and friendly. Otherwise one could not travel here at all. They are always willing to give us information about roads as far as they know, but this was usually not very far.

I wish I could describe to you the country as I see it. The land, as before indicated, is flat. So level is it that the rivers are likely to inundate much of it when the terrible floods come. Sometimes these floods may wash away whole villages. At this time of year the ground is dry and terribly dusty. From early fall till the following June or July they have no rain, or usually they do not. Possibly a light snow may fall to bless the struggling winter wheat. You can imagine how dusty it becomes. No vegetation is here to break the wind or lessen the sweep of dust. The soil seems to have no bottom. It is a light colored dirt that has a body as fine as the finest of flour, if one could call this a body at all. If some of it blows away there is more of the same kind beneath. This has been the case for hundreds of years. When the top blows or washes away there is plenty left just like the part that disappears. Much of this land makes good brick as it is a kind of adobe. It seems to harden into a very substantial sundried brick or "doby." Of this dirt all the villages and the village walls are built. The cities, when wealthier, use brick for walls which seem to be quite substantial when properly made. The dust from this land is absolutely irresistible. There is no way to defend oneself against it. You can take it and go with it. I fear I shall never get my clothes clean again, but if the missionaries can live in this, I can stand it for a few days. When the wind blows the whole plains are one unbroken sandstorm. In California they call it a Santa Ana.

Every city and practically village has a wall around it. One of our stations in a city on these plains has surrounding it about seventeen hundred villages. I tell you this so you can imagine the situation. These villages have walls made of this dirt. Dirt mixed with a little water, or just a poor grade of mud constitutes the substance of the walls. The cities not only have the wall but the moat, or canal that surrounds the city between the wall and the levee. This furnishes double

protection against the bands of robbers at night. The gates of the cities are closed at night about eight o'clock. You must be inside by that time, or have good reasons and credentials for getting in after the gates close. In the daytime the gates are guarded by armed government soldiers. You have to stop at the gate before entering and tell who you are and where you came from there. Time and again my heart was touched when the soldier would say, "Are you from the Jesus Church?" When we replied "Yes," he would say, "Go on." That satisfied him that we were all right. That proved that we were there to do good and not to harm the city or anyone in it. Thank God for the good reputation the missionaries have in this country. May this reputation never be marred by any unfaithful man or woman.

Often we had to pass through a village on our journey when they were having a fair. Now the "fair" is not what we think of when we use that word. A fair in China is a prominent market occasion. The people come to the village on this day with any and everything they have for sale. It is a great trade day. We have to go right up this narrow lane called a street where the fair is on. The people have to push their goods back against the "doby" houses to keep

the car from running over them. Foodstuff is right down on the ground, or on tables or in baskets. Dust and flies are not a serious menace. They have always been there and there is no way to get rid of those two inconveniences. The dust rolls up in front of the car and covers everything in sight till it is no longer in sight. No one seems to care. They look and move back and settle down again in their original contentment or run after you to see the car and the foreigners. Some try to ride the running board, some try to hang on the back of the car. It is not an easy matter to get through the village. Stop for five minutes and you will have a huge audience. Oh, that I could talk to them, that I had the language so I could tell them about a better life! Open doors, crowds. Here they are. People to preach to. People till your nerves are cracked.

One can understand why we were so glad to enter the compound of our station in Tamingfu. We could now have some privacy. Without a high wall there could be none. One good thing the walls of China have done for the missionary. They set a precedent for the building of walls so the stations can have protection and privacy without being conspicuous. This is an absolute necessity in China.

## THE CROWD, THE DISCIPLES, THE BOY—AND JESUS

By Evangelist Lon R. Woodrum

*And Jesus took the loaves (John 6:11).*

**J**OHAN the Baptist had been murdered by Herod. The news had come to Jesus; and gathering His band together, He took them across the Sea of Galilee with the admonition to "Come apart and rest awhile." But the crowds were not to be eluded. The air was charged with excitement, the Galilean had stirred their hearts. In the evening they swarmed around the end of the lake and found Him in the desert. And a heart so tender as Jesus' could not reject their prayers for help. "He had compassion on them and healed their sick."

The afternoon slipped quickly away. The sun sat like a golden ball balanced on the sky-line ere it plunged behind the draperies of the night. It was supper time! The disciples began to manifest uneasiness. What would they do with such a crowd out here in the desert? Philip, calculator of the apostolate, circled the people and numbered them at about five thousand men besides women and children. Then a little conference with Judas the treasurer revealed that the church had thirty dollars on hand. Philip shook his head. Thirty dollars would never feed such a multitude. So he went to Jesus to announce the deficit.

The rest of the disciples were as much discouraged as Philip. Their faithlessness made them empty-handed. Hear them say to Christ, "Send them away . . . for

they have nothing to eat!" Is it any wonder that Jesus often cried out to them, "O faithless generation!" They could reason, and figure, and estimate—but somehow they could not *believe*. They seemed so slow to learn that nothing plus Jesus is everything; and that everything minus Jesus is nothing!

"They have nothing to eat!" That cry has echoed across the hilltops of time. It crashes against the gates of the church, fraught with accusation. It rings in the temple of Israel, denouncing a self-centered priesthood; it pounds on the cathedral doors of the Middle Ages, trying to rouse a drunken hierarchy; it roars in the deaf ears of English ecclesiastics; it thunders across the length and breadth of the American church world. "They have nothing to eat." They are starving for the bread of life! Africans—Asiatics—Europeans—the world! Church of the living God, how long will ye stand empty-handed before the famishing hordes of earth?

Andrew pushed through the crowd leading a small boy by the hand. From the lad's other hand hung a basket. "There is a lad here, which hath five barley loaves and two *small* fishes," he said to Jesus. Then his face fell, as he added his testimony of faithlessness, "but what are they among so many?" But Jesus looked beyond Andrew's worried countenance to the boy with the basket. Thank God for that little fel-



low! He gave Jesus something to work on. We're glad he was young and helpful, and not an old selfish mossback who would have been afraid of starving to death in the desert. The young lad's stomach was empty, but his heart was full of assurance toward Christ! He handed his basket and its contents to Jesus. The Lord might have called Gabriel to come and seine Galilee; but He seemingly preferred to show the world that little was much in His hands.

"Send the folks away," cried the disciples. "Make them sit down, they need not go away!" replied Jesus. "We have only five loaves," insisted the apostles. "Bring them hither to me," commanded Jesus. "And give ye them to eat."

"And Jesus took the loaves." That made all the difference in the world. The location of the loaves de-

termined their usefulness. In the hands of the boy they wouldn't feed five; but in the hands of Jesus they fed five thousand! Our talents, our money, our lives, will multiply in the hands of Christ. A loaf in His hands becomes as big as snow-crowned Hermon. A sardine becomes a whale. A dime becomes dollars. A kind word becomes a volume of benevolence. A glass of water becomes a Mediterranean of mercy. Moses could not talk; but in the hands of God he spoke to all nations! Paul was the chief of sinners; but in the hands of God he became the chief of apostles!

Let us hand our loaves to Jesus. He won't keep them if He sees we need them. He simply wants to *bless* them! After He has fed the multitudes, and fed us, then He'll give us back the original, and a thousand loaves for interest!

## CONFESSING THE SON

By T. M. Anderson

*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God (1 John 4:15).*

**C**ONFESSING that Jesus is the Son of God implies two things: First, confessing Him as our personal Savior; and second, confessing Him before all men, being a witness for Him. The first will result in God dwelling in us; and the second will be proof to all the world that God does dwell in us, and we in Him.

The apostle makes the hope of our salvation depend on our confessing "that *Jesus* is the Son of God." Our faith must be in Jesus. The Jesus about whom so much controversy was provoked among the Jews. That same Jesus who is denied today by modernism that He is the Son of God. Everything depends on whether we ascribe to this Jesus divinity, and impose faith in Him to save us from sin. To say that Jesus is a son of God is not sufficient: we must confess that He is *the Son of God*.

Faith for salvation, then, must unhesitatingly accept Jesus, and confess Him to be the Son of God. Furthermore, there must be faith in the incarnate Son. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Those who reject this miracle of God in the flesh as a sacrifice to save the world can not possibly command a saving faith in the Son of God. Faith for salvation must rest with implicit confidence in the record which God hath given of His Son, Jesus Christ. It believes that Jesus is the Son of God, manifest in the flesh to be the propitiation for the sins of the world, and that there is salvation in none other name. Some may say that this is not essential. But John shows that it is essential; and that any other attitude is the spirit of anti-christ.

Confessing that Jesus is the Son of God must be something more to us than ascribing to Him all divine prerogatives which are the foundation stones on which

faith must rest. This is fundamental, but not sufficient to save us. There must be a confession of the Son which results in a personal experience of the divine indwelling. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." It is evident that God dwelling in a man is not something he has always known. It is something that he has received by confessing Christ. Divine indwelling is not common to men; it is the one and only experience which makes a man a son of God. This experience is what transforms the whole life, and relates us to God as children. "I will dwell in them, . . . and they shall be my people" (2 Cor. 6:16).

At this point is seen the difference between those who are Christian in name only; and those who are true Christians. Multitudes in the various religious denominations confess that Jesus is the Son of God; and credit Him with every fundamental truth in the scriptural record of Him; but many of them have no vital experience of saving grace. A personal salvation is unknown to them. They live a life of sin and worldliness. They go to church regularly and return the same unchanged sinners that they have always been. This horde of nominal Christians march to the judgment, and become that company whom our Lord pointed out when He said, "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

A people may believe in His Lordship, and perform many works in His name; but be lost because they are not without iniquity, and have no personal identification with Him as His people. Nothing is amiss in

the works done; but they will miss it because they have no conscious experience of the indwelling of God, which only can give value to works, and save them in the day of judgment. Confessing the Son in order to have God dwell in us, involves a confession of sins to Him, imposing faith in Him to deliver from sin, and sanctify the soul to be a fit temple in which to dwell. This kind of faith appropriates His redemptive grace; trusting to Him to respond immediately and deliver the soul from the bondage of iniquity. "We have seen and do testify that the Father sent the Son to be the Saviour of the world," says the apostle. Those who confess Him must confess Him as a Savior to them. He is first a Savior to us; then an example of holy living, and good works. To ignore the first, and do the other is the fatal error which has destroyed a multitude of souls. It places confidence and hope in the works done in His name, and overlooks the necessity of a personal salvation through the blood of Christ the Son.

This brings us to ponder the second phase of confessing the Son, which is that confession resulting from the divine indwelling. The word confess, means to "speak like." To confess sin, one must speak like a sinner to God to secure help. To confess Christ as a Savior one must speak like one that had implicit faith in Him, the Son of God. To confess Christ the Son as Christians we must speak like those in whom God dwells. Whether it be by word of mouth or by manner of life, we are to speak like one inhabited by Deity. Put a man in the pulpit with God dwelling in him, moving him to speak forth a message of hope to this lost world. He will never be a man that denies the Son of God. He will have no doubts about miracles. He will unhesitatingly denounce sin in all places and in all persons without fear. God in him will surely move him in the camp of Israel. Like the prophets of old time, he will cry aloud and spare not. Like a John Baptist, he will denounce sin, expose hypocrisy, call men to repentance, and magnify the Lamb of God. He may lose his head, but he will preserve his soul, and obey God.

Let the members of the various churches be indwelt of God and moved by that power within to confess that Jesus is the Son of God. No sinner will ever have excuse to justify his sins because the church members have not lived holy lives. The world will be made to feel that God lives, and that judgment is sure, and repentance is necessary. Money will pour in freely to finance the cause of missions. Young men and women will offer themselves to the work of God in great numbers. The church will cease to be a playhouse and a cheap restaurant, and move in solid mass toward bringing in the kingdom of God on earth. The world will see a city set on a hill. The earth will be saved by the salt of the gospel; and men shall see our good works and glorify God. Church quarrels will be unknown; brotherly love will continue. Sinners will not sing in the choirs, infidels will not preach in the pulpits, world-

ly persons shall not preside on the boards of the church, and flappers will not teach in the Sunday school.

The very want of these things is proof that God does not dwell within. The poverty of the church in spiritual life and power is proof of this lack. This deplorable state of affairs will never be changed until Jesus is exalted to His proper place in faith; and those who profess to believe in Him, confess Him as a personal Savior, and obtain the indwelling of God; and then by word of mouth and example of life, zealously confess this before all the world. To ignore this is fatal; to deny it is death; and to reject it is damnation. "But whosoever shall confess that Jesus is the Son of God, God dwells in him, and he in God." By this we shall know and believe the love which God hath to us.

### ETERNAL VIGILANCE THE PRICE OF PURITY

**E**TERNAL vigilance," so declared our patriot fathers, in the days when our country was young, "*is the price of liberty.*" Likewise is it also the price of keeping a holiness movement true to holiness standards. Every true lover of genuine full salvation completely alert, all of the time, is the only possible way to hold high the standards of experience and doctrine in a great democratic church like the Church of the Nazarene.

Changes in doctrine, experience, or methods of holy living, within the bounds of a movement like our own, do not come quickly or drastically. In such a case, as in the destruction of Solomon's vineyards, it is "the little foxes that spoil the vines." Small deviations in doctrine, slight deflections from a good, satisfactory experience, and tiny yieldings to the world, the flesh and the devil in the matter and manner of holy living, is the usual order.

For the most part the pastor is the mailed guard who acts as a sleepless sentinel over the standards of our movement. His contribution to this tremendous trust is twofold. First, he must, at all cost and in spite of every hazard, be himself a burning and a shining example of holiness. His doctrine must be as straight as the proverbial gun barrel. It must be Nazarene doctrine. He must hold it, not only intellectually, but experientially; not only in his head, but in his heart. Not just because it is the doctrine of the church, but because it is his own honest conviction. He must also keep a good, fresh experience on his own soul. However it may be with others, this writer cannot live a Christian life on doctrines alone, splendid as he considers them to be, and fundamentally necessary as he knows they are. We must have a genuine breaking up and melting down experience every little while, in order to get on satisfactorily; and personal experience is, we believe, the conservator of orthodoxy. Then

the pastor must maintain, in all his outward "walk and conversation," *the manners, methods and ways of a holy life*. His language should be free from anything that would detract from his profession of entire sanctification, as a man, and his hallowed calling as a minister. His dress, his home, his finances should constantly remind his people and a gainsaying world that he is a holy man.

His second contribution is his pulpit utterances. He should tenderly but faithfully preach the second work of grace. He should preach it doctrinally. He should preach it experientially. He should present its practical phases, i. e., its effect on a believer's deportment, dress, relation to work, relation to play, relation to worship, and relation to finance. As the chief custodian of holiness the pastor should be keenly alert to protect its standards from deteriorating and to hand them on to his successors unimpaired.

But the pastor is not the only guard the church has thrown around this paramount doctrine of the Nazarene movement. The *District Superintendent* is also a protector of these sacred things. He should not tolerate a pastor who is not frankly and avowedly a clear cut, second blessing man. He should himself inculcate holiness among his pastors and churches by frequent sermons, and by his holy walk, sanctified speech, and close conformity to every holiness standard in dress, behavior, expenditure and practice. His prayer life among his pastors should be unctuous and rich. He should serve with sacrifice. Instead of having everything flow toward him, he should remember that like his Master, he has "come not to be ministered unto but to minister." A District Superintendent may be of immense help and backing to a pastor, or he may be a genuine hindrance and burden.

The pastors and District Superintendents are not the only "defenders of the faith." Our *schools* are, indeed, a mighty bulwark for the support of our doctrines and standards, or they eventually will be fearful betrayers. From them are coming our new supplies of ministerial material. Dealing as they do with the formative periods of our young preachers' lives, it is hardly too much to say that as goes our colleges so goes our church. If our institutions do not maintain our paramount standards, our new supply of ministers will enter their pastorates either faulty as to doctrine, lessened in their souls as to experience, or careless and indifferent as to practical methods, manners and ways of living holy lives. Do our colleges fail to emphasize that holiness of heart and life for which our church stands and without which no man shall see the Lord? Then they are betrayers of a sacred trust. Do they encourage or allow styles of dress, or expenditures for class doings, the purchase of expensive banners, pins, banquets, etc., that permit spendthriftiness in some, compelling them to borrow, or maybe exclude others who are not possessed of enough means, from participation? Then they are likely to pour into the

stream of preacher candidates some that will not bless the future church, but who will lower the banners of our heaven blessed movement.

If our hallowed white flag of heart purity is to be handed on to our successors, without lowering one iota its snowy folds, then let every pastor, every District Superintendent, every college president, professor and teacher be eternally on the alert. *Eternal vigilance is the price of purity, both personal and denominational.*

J. G. MORRISON, *Executive Secretary.*

## THE HOME MISSION FIELD CAN BE TAKEN FOR THE NAZARENES

By REV. F. C. STRICKLER

Our minds have been exercised quite extremely on looking over the home field that has not yet been occupied by our church. We are seeing a golden opportunity when we look at one thousand centers that should have a Church of the Nazarene. Is it not a fact that we have men called and qualified to do this great work, and they feel such a romance in doing it, that their attention can hardly be drawn to anything else? That kind of a man will succeed quickly on any new center he enters and will lay a sure foundation church that will continue to be a live unit of our church. We refuse to believe that God desires for new baby churches to be born and then for one or more of them to die.

There is a cause for all death. Is it not wrong to send a young pastor to a new place when there is sure sign of a church to be born, and when that time arrives he does not know how to handle it? No romance in that for him, and while the baby church is dying, he turns his energies in another direction. Preacher discouraged and crippled, and nothing remains except the marker at the newly made grave. Brethren, this condition ought not to exist. We still refuse to believe that God desires churches to spring up just by chance and if they happen to live so much the better.

The church has always been careful to select only those for the foreign field who have qualifications and are called to that particular work. Why has not the church learned and used the same rules for Home Missions? To our mind if the church would centralize on a few men who are able to do this, and love the romance of it, we would get stronger centers more quickly.

It is practical and possible for this sort of a man to take two centers at the same time, pastor both of them, have a church property in each place, and get in at least one-half his salary, and at the end of one year hand both these churches over to the district, so that a regular pastor can be installed in each of these churches, and each church will support its own pastor, and the original field man would be released to form two more center churches the next year.

Is it not a fact that we have some evangelists and pastors that are unusually successful on the Home Mission line and get into it at every opportunity, but are not sufficiently supported financially and are compelled to take another church work so they can support their families properly? It seems to be the general opinion that we are not getting good new churches as fast as we should, when cities lie here at our doors. I believe every Nazarene wants them and is trying to solve the problem.

We believe we are making great advancement in our great movement and I believe the day is not far distant when the church will have a great plan for their home field like we have for our foreign work.

## THE CURSE OF EVIL SPEAKING

By A. W. ORWIG

**E**VIL speaking is always wrong. But its culpability is measured by the motive which prompts it. The more it springs from malice and partakes of the mixture of real slander, the greater is its criminality.

The prevalence of evil-speaking is astounding, notwithstanding the divine injunction, "Speak evil of no man." Sometimes it seems to be indulged as a mere pastime. Strange pastime, indeed, but never innocent pastime! With what recklessness the good name of others is sometimes besmirched! While it may not always be with positively evil intent, it is never justifiable from a moral standpoint. But when accompanied by falsehood, and actuated by a desire to harm, it is murderous in principle.

"Slander, that worst of poisons, never finds  
An easy entrance to ignoble minds."

But my purpose is more especially to write of evil speaking among otherwise good people, even by some Christians. Of course, I do not refer to downright and malicious slander (for no real Christian is guilty of that), but to the general practice of wrong and unlovely speech concerning our fellow-beings. And yet the apostle Paul seems to have found it necessary to admonish certain women supposed to be in the church, "Be grave, not slanderers" (1 Tim. 3:11).

As to the wrong of evil speaking, especially among professing Christians, there is so much in the Bible against it, as should put us on a prayerful watch, lest we be ensnared by the odious and subtle foe. A very excellent prayer is, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3). Some persons, given to uncharitable talk about others, have offered the very shallow excuse of saying, "Oh, it's all true." But how would they enjoy bringing to the light all the "true" evil things of their lives?

Allow me to quote a few Bible passages relative to evil speaking, more especially as to indulgence by Christians. "Speak not evil one of another, *brethren*" (James 4:11). "Laying aside all malice . . . and all evil speakings" (1 Peter 2:1). "Let all bitterness, . . . and evil speaking, be put away from you, with all malice" (Eph. 4:31). Referring to evils of this kind, we have this divine admonition: "My *brethren*, these things ought not so to be" (James 3:10).

Doubtless some persons thoughtlessly speak evil of others, or when lured into it by companionship with those more or less given to the reproachful habit. And some, when overtaken by this fault, chide themselves and repent of the same. But by rigid discipline and the grace of God victory may be achieved.

It is to be greatly deplored that some who are engaged in the special work of the Lord should indulge in ungenerous remarks and general criticism concerning their fellow-workers. Such is not "sound speech, that cannot be condemned" (Titus 2:8). And all the worse if there be a bad motive behind the evil speaking, such as seeking the curtailment of the popularity or influence of anyone, prompted by jealousy. Surely such things grieve the Holy Spirit and more or less retard his blessed work. They also greatly despoil the soul of those inestimable qualities or graces which make it an unobstructed channel by which the holy will of God is promoted.

And please notice the *blessing* pronounced upon such as refrain from evil speaking: "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Peter 3:10). Also the person who does not take "up a reproach against his neighbor," he "shall dwell in thy holy hill" (Psalm 15:1-3). And observe that sometimes *punishment* is visited upon the evil speaker, as in the case of Miriam who spoke wrongly against Moses (Num. 12:1-15). May it not be true that because of wilful evil speaking some persons are not free from a certain physical malady? Indeed, we are definitely told that God sometimes permits or actually sends some form of bodily punishment on account of sinful

speech, as is recorded of the man who was struck blind (Acts 13:8-11). And because certain men had "*spoken lies*," God said, "Therefore will I make thee *sick* in smiting thee," etc. (Mic. 6:12, 13). Evil speaking is a violation of the Golden Rule. Are any of us guilty in any degree?

## "GET THE CHILDREN"

By ESTELLE REID LIENARD

NUMBER 1

**I**HAVE always had a deep concern for the children of our holiness people. Lately, this burden has taken on fighting form more than ever before. I fail to see why we should sit supinely by while the devil plays football with our children through the years of their youth and early life and then expect them to be saved after sin has done its deadly work with body, mind and spirit. God has put weapons with which to fight into our hands and we should use them.

One of these weapons we may use while washing, ironing, sweeping, cleaning, washing dishes, is: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54:13). It is wonderful how much work one can put through one's fingers to the tune of that promise. "Swish, swish," go the clothes and "peace, peace," you plead—"that's what I want for my children, Lord, that they be taught of Thee and have Thy peace, not the false security of the world but the deep peace of God's great salvation."

Again you hold before God the promise, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death" (1 John 5:16). "Life, life! eternal life!" you pray. "Lord, grant life to my children." My own faith has been greatly stimulated by a definition of faith found in a sermon of Dr. A. M. Hills in the Preacher's Magazine. "Faith is confidence in God's character and trust in God's Word." When I found that instantly my mind flashed to His character, truth, mercy, justice, holiness, with all-wisdom and all-power, and "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" become a swinging bridge which swung me right up to the throne of God and into His presence with my petition.

We must refuse to look at impossibilities or how our children react to things religious but like Jacob at Peniel, who could only hang on and plead, we should keep our eyes on the Author and Finisher of our faith and expect Him to do that which we cannot accomplish.

An effective working weapon is to devote a special time, a half hour or an hour a day, to Bible reading with the purpose of increasing one's faith for the salvation of one's children. I know a woman who gave this Bible reading the earliest hour she could control after the family scattered in the morning. Work waited while she read until her soul was melted and she poured out her agonized heart-break to God and then rose to continue her supplication as she worked, standing on the good Word of God: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 10:6).

The first covenant promise God gave to His people that covers our children is, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Gen. 17:17). What a challenge! What a hold to set one's teeth into! What assurance of divine help! Why in the face of such divine encouragement do we see so little accomplished in the spiritual life of the children of our holiness people? Asleep, at ease in Zion, superficial piety, low standards of living, lack of Bible knowledge, lack of prayer—these are some of the reasons so few are doing exploits for God. If there is travail in Zion sons and daughters shall be born—let us begin to work the promises of God.



# Home Life

## WHAT TWO WOMEN DID WITH THEIR DIAMONDS

By MRS. JOHN T. BENSON

(Concluded)

THE second woman I want to tell you about was fortunate enough to be born several years after the Civil War was over. I met her in her native state, Georgia, a cultured, refined woman, the wife of a well-to-do planter, and was entertained in her home for a few days.

She told me of her conversion as a little girl and how she joined the church and grew up, living about the same kind of life that the average church member does. It was all that she knew.

"My husband and I attended church regularly and took part in its activities," she said, "and we supposed ourselves to be very good Christians. Certainly we were prosperous ones, for we gave liberally to the church, as things went, and lived most comfortably ourselves. We both had a love for really fine and beautiful things and were always on the lookout for some pieces of fine old furniture, or handsome solid silverware for our home. I loved, too, to add to my store of beautiful china, cut glass and linens.

"Then a friend of mine living in another city pressed me to visit her in her cottage at the Indian Springs Camp Ground. I really cared little about going, but somehow found myself there listening to the first preaching on holiness I had ever heard.

"Oh, how God searched my heart! How He turned on the light under that preaching! I saw pride and a love of the world so filling me that my spiritual life was almost gone.

"There was a severe struggle, of course, but the testimonies of those dear people made me so hungry that I was led to count everything but dross if only I might have the cleansing, sanctifying power of the blood of Jesus and the indwelling of the Holy Spirit. When I went home my husband was rather appalled to find that he had a sanctified wife on his hands. Still he was attracted in spite of himself, for the Lord gave me much joy and sweetness of spirit. I was indeed changed—not at all the same woman. For one thing, I had lost all my interest in collecting silver and china and old mahogany furniture."

"What about your diamonds?" I asked. "I know that you do not talk about the matter often, but Mrs. M— gave me a little hint and I am so anxious to hear," I begged.

"Well," she said, "I had some very beautiful diamonds, which my husband had given me from time to time. Of

course I could not wear them now, I a woman professing holiness. In fact they no longer looked beautiful to me. No longer was there a thirsting for life's pleasures, or adorning rich and gay, I had found a richer treasure, one that faded not away.

"One day I came into the room where my husband sat reading his paper. He is a big man, over six feet tall, while I am rather a small woman, and it is often my habit to sit on the arm of his easy chair while talking with him. Taking my usual seat I said, 'Edward, I have been thinking a good deal about my diamonds. Though I can never wear them again for personal adornment, there is a way I would very much love to use them.'

"What is that?" he asked.

"It would make me very happy to sell them and put the money in the foreign field to make it possible for others to find the 'pearl of great price' which I have found," I answered.

"My husband was impressed by my earnestness and yet his face was very grave. 'You are to tell me frankly if you object,' I added.

"Well, I do. I would not be speaking the truth if I said otherwise," he said slowly.

"That is all right; I just wanted to know. But before we close the subject, let me ask you one question: Did you give the jewels to me or did you lend them? If they were merely a loan, it is my duty to return them now that I shall no longer wear them. But if you gave them to me, it seems to me they are mine, to use in the way that I think is best."

My friend laughed in that low musical voice of hers. "You should have seen Edward's face. But he is a very fine and honorable gentleman, my husband is, one who never evades the truth. He looked at me a few moments and then said, 'You are entirely right, Helen. I gave you the jewels without any sort of reservation even in my own mind. They are your property, therefore, and if you want to use them in this way it is your right to do so. Get your things on and we will drive down town and see what sort of an offer the jeweler will make you for them.'

"That is the story of how my jewels went across the seas," she concluded.

Did that end her interest in missions? No, as it was with the other woman I told you about, it was but the beginning. For this friend of mine has, in her quiet way, steadily and persistently given herself to the work of kindling missionary fires and zeal wherever possible. It is said that churches double and treble their offerings after hearing her talk.

What will the end of the matter be? No one will know until the account books are opened up yonder. But this we do know, that these two placed their offerings in wonderful hands, the same hands which in a moment multiplied the lunch of one little boy into sufficient food to feed five thousand hungry men, besides women and children. So we may be very sure that the increase through the years from the investment of diamonds will be very, very great.

## BECOMING ADORNMENT

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

## THEIR OFFERING

"And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it. . . . And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing heard and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord. And they with whom precious stones were found, gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord."

## HANDLING GOD'S WEALTH

Time and again throughout the Old Testament writings we find Jehovah reminding His people that He is the Creator and Owner of all things. He reminds them that they did not make the gold and the silver and the iron ore that lie in the depths of the earth, that they cannot control the rain and the sun that cause their crops to grow, or the storms and floods which destroy their crops. "Thy silver and thy gold is mine." Their possessions are his also, he reminds them. "For every beast of the forest is mine, and the cattle upon a thousand hills." In order that man should not feel that property was his, Jehovah warned: "Beware that thou forget not the Lord thy God. . . .

(Continued on next page)

## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you in my last chat, as we were closing up the campaign on the Northern Indiana District with Brother Montgomery. We had one great trip and did the job. On Monday, November 12, at noon, we separated at the Pennsylvania depot and Brother Montgomery and Professor Messer were going to make a run to Elkhart and the Professor was to help there in the revival, and I ran into Indianapolis and had a most beautiful service with my old friend, Rev. E. E. Hale, who is now pastor of First church. We had a great crowd and I gathered up some forty subscriptions for the *HERALD OF HOLINESS* and preached to a packed house. We had a fine service and I would judge by the great crowd that Brother Hale is doing fine at First church. The Sunday school is growing and the crowds are coming and everything is moving fine.

I spent the night at the home of Brother and Sister Lillenas and I haven't had a better home in the fifty years that I have been on the firing line, and in all of my travels I haven't met anybody that I think more of. At this time Brother Lillenas is one of the finest song writers in the nation and I don't know of any song writer in the world that is his equal. I haven't picked up a song book for a year, no matter who was the publisher, but what I found a good many of his great songs. Thank the Lord, he belongs to us, that is, he is in the great Nazarene family, which is fast becoming the holiness movement in the United States and also around the world.

At this writing as a people we are in the best spiritual condition and the best united and with the brightest outlook of any time in our history. Just let the General Superintendents start a fire around the world and let Dr. J. G. Morrison keep the pot boiling in the United States and the victory is won. Let the W. F. M. S. make greater plans and all hands together in all kinds of weather and in the next few years, if Jesus tarrys, we will have from one to two hundred missionaries on the field and the home base strengthened and enlarged until God will be glorified and the devil defeated and the cause of Christ on the heart of every Nazarene in the world. Well, glory to God, anyhow He is helping us to do the job that He has called us to do. Glory!

After a little detour here I am still in the beautiful city of Indianapolis. But after a fine night's rest and fine breakfast Brother Lillenas drove me to the union station and I got the train for St. Louis and arrived there at about noon and got dinner and boarded the Wabash for Kansas City, arriving there about 9:30 p. m. Brother P. H. Lunn and

Brother and Sister Aycock met me at the union station and my, my, but I was glad to meet Brother Lunn and those great Aycock children. At that time Brother Aycock was in a fine revival with our good Pastor George Hammond at First church and they were having a great revival. I was in a couple of these services and enjoyed the fine singing by Sister Aycock and Brother Aycock was doing some great preaching.

I spent two days in the city and had a fine room in the Publishing House, or rather, my Kansas City home, for I have worked for the Publishing House for so long that it seems to me that I really own the institution. I carried into the Publishing House 195 subscriptions and \$143.25. That brought my list up to 3,959, but thank the Lord I went over the top at Hutchinson.

I left Kansas City on Thursday morning and reached Hutchinson at 3:30 p. m. and was met at the station by Brother I. C. Mathis and I had from Thursday over Sunday in their beautiful home. We have no nicer parsonage than in Hutchinson, Kansas. That was the last work that was done by our old friend and brother, A. L. Hipple. He built the parsonage and turned it over to Brother and Sister Mathis brand-new. May heaven smile on the Hipple, is my prayer.

Well, I rested up on Thursday night and on Friday morning we went to Bresee College and had one of the most beautiful services that I have been in this year. To my glad surprise Dr. and Sister Ellyson were in the city and they were with us at the college and also at the church on Friday night and spent Saturday together a good part of the time. Also, to my glad surprise, Brother Balsmeier was at home for the most of the services. He missed only Sunday morning. My stay was one of the most delightful ones, almost, of my life. To stay with I. C. Mathis and wife is not a treat to be enjoyed but a few times in a lifetime.

Well, to say that I. C. Mathis is putting the church in Hutchinson on the map is putting it tame. We have there a good church, but already they are short of room, and that makes me think of the facts as I have gathered them up this year; we are almost crowded out of every church in our connection. The work is on the boom everywhere.

We had another glad surprise, Brother R. E. Dunham was at home and attended every service and just one word, that is one man that is one of the greatest preachers in the Nazarene movement and he should be kept busy as long as he lives. He has a number of meetings to hold, but I think that he could hold some more. He ought to preach about all of the time from now until the Lord says, "Come home."

Also Brother Dunbar was at home and in the services. He is also a fine evangelist. Another treat was to meet Brother

er E. H. and Sister E. J. Sheeks. He had just celebrated his ninetieth birthday and he had a great cake with ninety candles on it. But he was as spry as a cat and never missed a service at the church.

Well, just a word about our Bresee College. This was my first service in that school and in all of my travels I haven't met a finer young man than Professor Sylvester Ludwig. He is a prince on the earth, and has a student body that would do credit to any of our schools. He has a fine faculty of as fine young people as we have in our connection. I did so much enjoy my visit to the school and while in Hutchinson at First church they gave me forty-six subscriptions for the *HERALD OF HOLINESS*. So up to Sunday night of November 17 I gathered up just 4,005. I think that is doing the job, as the readers know that I have been working hard this year to put the *HERALD OF HOLINESS* in 4,000 homes and my friends have helped me everywhere, not just because it was Uncle Bud but here are the facts, anybody will help the fellow that is doing the job and nobody will help the fellow that is doing nothing.

Monday, the 18th, rolled around and we had a fine day. In the afternoon we went over and had prayer with Brother and Sister Sheeks and went to the depot and Brother and Sister Balsmeier were there and we had a few minutes together and then the hard part was to tell these dear ones good-bye. Well, we have no finer people on earth than the Balsmeiers and Mathises. At three o'clock on Monday, the 18th of November, I boarded the westbound California Limited for Pasadena, arriving on time Wednesday morning at 8:30.

In love,  
UNCLE BUDDIE.

### HOME LIFE

(Continued from page thirteen)

And thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth."

It is the miner's business to dig under the surface of the ground and to make available the wealth God has stored there. The man who digs faithfully for gold and gets wealth thereby should realize that he is handling the goods of his Creator. Certainly the man who has made a fortune out of oil ought to realize that he has done so by discovering and developing and using the wealth which God stored under the ground for his and others' use. There ought to be many colleges endowed and many forms of mission work started in foreign fields by men who have made their fortune out of God's wealth of coal and iron, of silver and gold and diamonds, of cattle and land—SELECTED.



# Foreign Missions

Partnership with the Master is a mutual relationship. That is something the steward must never forget. In true partnership the partners pool their resources. One does not contribute everything and the other nothing, but both give their resources of personality, energy, time, influence and effort.

Letters from Africa tell of the keen disappointment of our workers there that time will not allow Doctors Goodwin and Williams to extend their visit that far. The Department regrets this, but hopes to see General Superintendent Chapman visit Africa before another General Assembly.

Missionary Walworth has been touring Montana and North Dakota. The climate in these vast districts is not much like Peru, from which he comes, but he finds warm hearts in that cold clime.

"We have traveled in many districts, but in none have the arrangements for our itinerary been as complete as in the New England District. We made our schedule, that had been arranged for us, on time, and without a difficulty whatever."—L. S. Tracy.

"We reached Taming Fu on the 30th of October, all safe. The country has been very much disturbed and traveling is dangerous by reason of robber bands, but we got through without mishap. We drove our car through from Tientsin in company with Rev. H. A. Wiese. The roads were terrible. It took us nearly three days to go three hundred miles. Brother Kiehn was away when I arrived and sent word asking that I return at once to Tientsin to meet the General Superintendents. Brother Osborn and I both came right back and got through O. K. We expect them tomorrow."—R. G. Fitz.

## THE RESULTS OF PREACHING MISSIONS

One of the leading pastors in the church writes to this office as follows:

"Shortly after our assembly I spoke on 'When, Where, and How the Missionary Movement Began.' Then I passed out the cards and without any fuss or feathers my church people subscribed the unified budget in about five minutes. God came on the scene. I told them it cost Jesus everything, 'He emptied himself,' and I said, 'It cost the disciples all—except two of them, and God killed them—and it literally takes all today to have the blessing, and if you haven't got everything in on this thing you have not got the pentecostal blessing, and I can maintain that position anywhere.'

"We went in heavy for missions last year; had several days to that end; and when we came to sum up the situation discovered our receipts went over three thousand dollars above previous years, and it was a record breaker. All of this without a single drive except the day we underwrote our budget, which is proof positive that *God will bless a missionary church*. It was miraculous the way the money came in, and amazed all of us."

## AN ASTONISHING EXAMPLE

Recently, we spent Sunday at Bethany, Okla. There in their beautiful church building on Sabbath morning we saw a most astonishing example of what tithing will do. The pastor, Brother A. L. Parrot, made a simple announcement that for very many months there had no bill against the church gone unpaid. That its local, District and General Budgets were always paid to date, and all else cared for. That the church required almost five hundred dollars a week in order to discharge all its obligations, and that, though the Sunday we were there was a rainy one and consequently the attendance was lessened, nevertheless he requested all to place their tithes in the offering, inasmuch as it was the last Sunday of the month. The plates were passed and the tithes and offerings totaled over NINE HUNDRED DOLLARS! *This is what tithing does.* No begging there, with woeful tones, and distorted face, and eager outstretched palm! A mere announcement, a cheerful response and *nine hundred dollars for one Sunday's offering!* And the blessing of God accompanies the ministration of the gospel at Bethany; souls are seen at their altars almost every week. Is this not just what can be expected when God's financial plan is followed? Did He ever fail them, when His people would obey Him? (Mal. 3:10, 11).

Nor was this all. After the service fully three score people joined the Prayer and Fasting League, in addition to the goodly number who already belonged to it, although the pastor made it plain that all prayer and fasting money must be paid *above the tithe*; still that splendid church lined up a great crowd of eager fasters. Bethany has a great Nazarene church; it also has a great college, splendidly captained by a company of keen, spiritual men and women.

## TEXAS DISTRICT FLOURISHES

We recently visited the Hamlin, Texas, District (now named the Abilene District), and attended the assembly. What a wonderful gathering there was of those fine Texas people. The church at Abilene, though fairly commodious, would not hold them all. And how they shouted

and sang and prayed. Surely they have the old-time fervor and spirituality that characterized the best days of the holiness movement in Texas. Dr. J. B. Chapman was the General Superintendent, and he held the helm "like one to the manner born." Surely the Lord has blessed us with splendid leaders. District Superintendent Cagle called attention to seven new churches started this year, and his report showed a wholesome growing condition. He was re-elected, and given another year in which to do still better. All in attendance gave good heed to the cause of missions, and many joined the Prayer and Fasting League. We look for the Abilene District to blossom with fervent fasters, and then, according to the Master's promise (Matt. 17:21), you will see the devils flying from Texas. The Lone Star state will ere long set a pace for salvation and achievement never before equaled by the holiness people there in its palmiest days.

How thankful all Nazarenes ought to be at the development and progress of the church's educational program. Schools in plenty are at hand to educate our Nazarene boys and girls. Courses up-to-date and sufficiently first class to equip any young man or woman for life, whether it be for the ministry, for the mission field, or for a professional or educational career. Never allow yourself to think lightly of the contribution that our Nazarene teachers are rendering to the success of our church. It is a source of thankfulness that each one of our colleges retains and fosters a fine missionary spirit among its students. This guarantees to our movement trained leaders and workers for our missionary future. On with the great revival!

When this writer was a young minister he found that two outstanding messages were invariably blessed of the Lord, viz., "Holiness," and "Missions." No matter how difficult a "hardscrabble church" to which he was sent, these two messages, alternating, would finally precipitate a revival. What worked then will work now. "Holiness" and "Missions," the two paramount causes in the Church of the Nazarene!

Brother F. O. Parr of Tokio, Texas, recently presented an almost new motorcycle to the Department of Foreign Missions. It had been run only about 800 miles. It has been handed on now to Rev. R. S. Anderson, our furloughed missionary to Guatemala. He will carry it with him to Coban, Central America, and set it chugging for the gospel of holiness.





## LESSON FOR JANUARY 5, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Childhood of Jesus.

LESSON TEXT: Matthew 2:10-23.

GOLDEN TEXT: *Thou shalt call his name JESUS: for he shall save his people from their sins (Matt. 1:21).*

**W**E ARE now beginning another year of Bible study, the first quarter of which will be studies in the life of our Lord, according to the record given us by St. Matthew. These lessons do not cover the full period of His life but up to about ten months before His crucifixion.

It was the aim of Matthew to show to the world that the lowly manger of Bethlehem cradled Israel's King. So throughout this quarter we will study about the King and His kingdom. In the very first verse of our lesson we are introduced to the "Son of David," which fact makes Him heir to the throne of David. It was very important that the genealogy of our Lord Jesus Christ should be clearly traced back to David, otherwise the Jews would have been justified in not receiving Him, for we read in 2 Samuel 7:11-29 of God's covenant that no one but a descendant of David should sit upon his throne. So Matthew at the opening of his Gospel, brushes aside all doubt, and leaves the Jews without excuse by tracing the ancestry of Jesus from Abraham to Christ through David. The story of the birth of Christ immediately follows the record of genealogy, which makes clear the humanity of Jesus, while the deity of Christ is seen just as clearly in the circumstances of His birth. Thus Matthew presents to us the human divine Savior of men. Just as human as we are and yet very God. The Son of God and Son of Man.

We note some points in the record of Matthew that are full of helpful suggestions. We are shown that Rahab and Ruth, though Gentile women, are listed in the royal line, thus securing for us an inheritance in Jesus. Also we read of some wicked characters as Manasseh who ruled Judah, which teaches us that it takes more than royal blood to save men. Salvation comes only through the second birth. But Jesus has no material out of which to make saints except saved sinners. So while it takes more than royal blood to make one a child of God, let us also remember that the deepest dyed sinner may be washed whiter than the snow "in the precious blood of Jesus."

The printed portion of this lesson begins with the visit of the wise men. Just who or how many made up the delegation, is not known, but it is thought, coming from the East as they

did, that they were people who had felt the influence of Israel during their period of captivity. It was startling to Herod when the wise men interviewed him, their inquiry aroused both fear and jealousy for if a King had been born to the Jewish people his power would pass away. Not being acquainted with prophecy he confers with the church dignitaries, and gathers sufficient information to warrant his taking such steps as would prevent the possibility of his downfall.

From the inquiry of the wise men it would appear that the star that had guided them from their distant homes to Jerusalem had for a time hidden itself from the eyes of men, but as it once more appears their joy was exceeding great, and they continued their journey guided by the star, until, in heavenly radiance, its clear, calm rays were focused upon the humble dwelling place of Joseph and Mary. The Scriptures told of Bethlehem as the Messiah's birthplace, but God supplied other needed information by the use of "the star." Whatever leads men to Christ should be a matter of special joy to them, for whatever God uses is an indication of His special mercy.

We note that a view of the exterior surroundings did not suffice; they entered and it was there they found the Christ they sought. We are not told what else they saw but they did see "the young child and his mother" and their whole being does homage to the Child. All their powers are employed in this act of worship. Only such abandonment worships Him in this age. But accompanying this worship are the "gifts" that they present, things which they had brought from so far, and had carried so carefully, and concealed from all others, they "open" for Him. These gifts mentioned were the peculiar treasure of kings (Eccl. 2:9). Jesus in obscurity and in His infancy was felt by the "wise men" to be greater far than any earthly monarch for not only "gifts" but worship was accorded Him.

The obedience of these men when "warned of God in a dream" teaches us that if we would have God's care over us, we must heed His warnings to us. And again, we are taught that the lives of God's children are exceedingly precious in His sight. Not only is protection given to them but it also provided time for the safety of the holy Child for He must flee from the jealousy of Herod. "Arise and take the young child and his mother and flee." In obeying God they protected the King. God led them to Bethlehem and they just as unhesitatingly obeyed Him now as when they followed "the star," and their Commander saw them safely returned to "their own country."

We cannot dwell on the dark picture of that terrible slaughter of the little ones, only to say, they were just as truly martyrs for Jesus' sake, as any others have been since. They gave their little lives, 'twas all they had to give. Jesus remained in exile until all danger was passed. He is not known to us as Jesus of Bethlehem but "Jesus of Nazareth" He is Jesus the King, but more intimately is He the Savior of men.

## IDAHO-OREGON DISTRICT

Greetings to anyone and everyone who may be interested in this part of God's terra firma. We are bringing you good news, all the details of which we cannot tell, but we have a lot of good news to tell if we only had the time and place or space to tell it. Since we have been acquainted with the work of this district, there has never been a better spirit obtaining, nor better success. Practically all of the pastors are preaching to full houses of interested audiences, and a spirit to do, build, work, put it over, get somewhere, pep and life prevails. Many gracious revivals have been held during the fall time and a goodly number of souls won for Jesus.

The auxiliary organizations of the district are getting ahead. The W.F.M.S. has its program for the year almost completed, and the year is just half out. So they are going over the top. The district Sunday school work is moving out into a much larger field with that bundle of Sunday school energy, Dr. W. C. Nolte, in the lead. Many Sunday schools have set new high marks for rally days and are maintaining new high levels of attendance and interest. The District N. Y. P. S. is putting through its program. God's blessing is preciously realized in all these activities.

The institutions in Nampa are enjoying good success. Northwest Nazarene College with President DeLong in the lead is putting over a victorious year. One of the finest student bodies in personnel and purpose ever assembled in one of our colleges, in the opinion of this writer, to the number of nearly 400, are "doing their stuff" here this year. The finances are in A-1 condition. The Nazarene Missionary Sanitarium and Institute is coming on fine under the leadership of Dean Thos. E. Mangum, M. D. It would be a pleasure to tell of the individual blessings and victories being continually won in this institution, but lack of space forbids. The "kickoff" for the completion of the new building was held in the Nampa church, December 8, when a total of \$18,675 was pledged to the building fund, and also a friend gave \$2,000 additional for a missionary cot-



tage on the hospital grounds. This plant will doubtless be completed within the coming year, and when completed will represent a value of \$100,000.

Financially the district is in splendid condition. At this writing we are just closing our first half of the year, and the General Budget is overpaid to date, and besides the district will take care of some missionary specials. Three new church properties are being added this fall. The District Budget is in good condition. And best of all, God is with us. Our Midyear Preachers' Convention will be held in Ontario, Oregon, January 29-31, Dr. Chapman, main speaker. I say, Praise God from whom all blessings flow. Hallelujah, Amen.

A. E. SANNER, District Superintendent.

### A WEEK END AT OLIVET, ILLINOIS

Mrs. Wines and myself were called to hold a week-end convention at our Nazarene church at Olivet, December 4-8.

We have no church building there. All the services are held in the college chapel. There was not a barren service during the entire revival.

Mrs. Wines did, with but one exception, all the night preaching. I spoke in each chapel service for the school.

Many came to the altar for conversion, sanctification or reclamation.

Rev. Chalfant, the District Superintendent, is in poor health but was in a few services with his old-time vigor, but his weakened body would not stand the strain and he had to go back to bed.

President Willingham and his noble, sanctified faculty of seventeen members were present at almost every service, pushing the battle for the lost. Rev. Ralph Hertenstein is the pastor of this church. He is loved and honored by all.

We were entertained in the home of that prince and princess in Israel, Vice President A. K. Bracken and wife. Christianity, intellect, and character are written all over their faces, forms and lives. God bless them.

Rev. Hertenstein's wife and little son Robert have been in a hospital at Danville, Illinois. She had successful operations and they are speedily recovering at home.

Olivet College, under the leadership of President Willingham, who is ably assisted by District Superintendent Chalfant, is rapidly forging to the front, and will soon be leading all holiness colleges of our country.

Olivet with her ideal location, superb spiritual faculty, the very best buildings, great library and laboratory, deep spirituality in God cannot, will not take second place to any educational institution in the United States of America.

J. M. WINES.

### DALLAS DISTRICT SOUTHERN ZONE RALLY

The Southern Zone Rally of the Dallas District was held at Orange, Texas, on Thanksgiving day, November 28. There were about seventy-five or one hundred present at the opening and more came in later and on during the day. When all

### LEICESTER, VERMONT CHURCH 100 YEARS OLD



LEICESTER, VERMONT—"Sunday, November 24, 1929, we celebrated the one hundredth anniversary of our church building. The building was built by free-will offerings ranging from twenty-five cents to four hundred dollars. It is interesting to note many of the pledges were paid in cattle and grain. Many denominations have worshiped in the building but it is now occupied solely by the Church of the Nazarene. The history dates back to 1898, as a member of the Pentecostal Association of America. In 1907 they joined the Pentecostal Church of the Nazarene. In 1916 it became the Church of the Nazarene of Leicester in conformity with our act of the General Assembly. Rev. John Gould brought an evangelistic message at the close of the anniversary service. Four souls were saved. God is still blessing in Leicester. The people are loyal and trusting and believing God for a great outpouring of His Spirit in our midst."—Frank H. Bowers, Jr., Pastor.

had arrived there were representatives from Beaumont, Port Arthur, Houston, Alvin and Orange. The Alvin church is only a few months old and already has a N. Y. P. S. and had five representatives at the rally. They were given a hearty welcome as new members of the zone. May the Lord bless them in the good work they are already doing.

Miss Alline McGraw of Beaumont led the devotional service of the morning session. Miss Doralee McGraw brought a message in song after which her father, Rev. W. D. McGraw, brought an inspirational message on the "Second Coming of Christ."

A basket lunch was served at noon in the church yard. Pictures were taken of different societies and the ministers and a good social get together was enjoyed.

The afternoon session began with song service led by Mr. Evans Burnett of Beaumont. The devotional service was in charge of the Alvin young people with Rev. Tyson, the pastor as leader. Very interesting papers were given by Miss Ella Mae Johnson of Orange and Mr. Tedro Ford of Port Arthur. Miss Alline McGraw read the paper which was so

carefully prepared and sent in by Mrs. P. A. Kracke of Beaumont.

The business session was called by the president, Mr. Edward McCrary, of Houston. Interesting reports were given by the various societies. Partial reports were given of the Junior Societies. Miss Doralee McGraw was elected secretary to fill the place of the absent secretary. It was voted to accept the invitation of Alvin for the next meeting to be held February 23, 1930. A special offering was taken for the expense of the zone.

Following the business session special songs were rendered by Miss Pearl Conroy of Houston and Mr. Evans Burnett of Beaumont. The meeting as a whole was a success. The power of God was felt and it was a help to the local church where the rally was held. To God be all the glory as it is only through Him that we are able to accomplish anything.

The meeting adjourned with the benediction by Rev. R. A. McCormick of Orange.

Reporter.

### DALLAS DISTRICT N. Y. P. S. RALLY, ZONE ONE

The first meeting of this zone was held Thanksgiving day. The churches in this zone are: Sherman, Rocky Point, Texarkana, Blossom, Paris, Bonham, Honey Grove, Denison, Whitesboro, Cedar Mills and Independence. Most of these places were well represented. The rally was opened by music and praise. It was wonderful to hear a crowd of young people get up and tell what the Lord had done for them. Our zone has much to be thankful for. Next on our program were the reports from the different societies. All reports were encouraging and showed a great interest in our N. Y. P. S. Our zone was fortunate in having our District President, Rev. M. M. Snyder, with us. He gave many helpful suggestions on organizing our zone and was a great blessing to all. Then came our devotional hour. Sherman was represented by a mixed quartet that surely knew how to sing. Brother King brought a real message on, "The Wonderfulness of Christ." Then came our big turkey dinner. What a feast we did have. Everyone had plenty and several baskets left over. After dinner the business session opened.

Mrs. Frank Hamm of Texarkana was elected President; Mr. Crawford of Sherman, Vice President; Miss Irene Philips of Texarkana, Secretary; Mr. Stone of Blossom, Corresponding Secretary. The chairmen of committees were as follows: Missionary, Christine Crane; Devotional, Eustace Lucky; Literature, Miss Owens; Evangelistic, R. W. Snyder; Organization, O. D. Carrey. A spirit of unity marked the business meeting. A special song was sung by two young ladies from Rocky Point.

Talks on "Giving Thanks" were given. During these the people were so blessed that shouts and praise to God were heard throughout the church. The young people were all enthused over our rally and expect to do everything we can to make this the best zone on the district.

The evening services were conducted

by the young people from Texarkana. Special song by the girls quartet followed by a song and sermon by Rev. R. W. Snyder which everyone seemed to enjoy. We all returned to our homes safely, thanking God for His goodness to us.

MRS. R. W. SNYDER, *Reporter*.

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

The N. Y. P. S. Rally of Zone Three, Eastern Oklahoma District, was held at Shawnee on November 27 and 28. The 28th being Thanksgiving day, there were about three hundred present.

The program was good throughout the day. There were many special songs, readings, papers and discussions. The paper, "How to Control the Social Activities of the N. Y. P. S.," by Rev. C. W. Parnell of Prague was enjoyed by all and the discussion that followed was very beneficial. Brother Hershel Morris is the zone president and a better one would be hard to find as he has the interest of the work at heart.

At noon the Shawnee ladies served a bountiful Thanksgiving dinner. They surely know how to entertain their visitors. Special songs sung by those outside of the zone were by Sister Trout of Oklahoma City and Brother and Sister K. S. White of Bethany. We enjoyed these songs very much and were glad for these and other visitors who were present. Beside Shawnee, Konowa had the best representation present and they voted to have the next rally at Konowa.

MRS. C. M. SOLTS, *Reporter*.

### FLORIDA DISTRICT W. F. M. S.

The Annual Meeting of the Florida District W. F. M. S. convened at the North Side Church of the Nazarene, November 18, the day preceding the District Assembly.

A gracious spirit was on the entire meeting and as the W. F. M. S. work from the different societies on the district

was reported. We were made to rejoice over the work accomplished during the past year and by faith to "lengthen our cords, strengthen our stakes" and take new territory on the Florida District for God and missions.

We were privileged to have with us Miss Mary E. Cove who, by her ready counsel and earnest touching appeals for the missionaries on the fields, was indeed a great blessing to all who heard her and an inspiration to our young people, six of whom definitely dedicated themselves to the cause of Missions.

Mrs. C. E. Shaw, who has so faithfully labored on the Florida District, was again elected District President. Officers are as follows:

District President, Mrs. C. E. Shaw; 1st Vice President, Mrs. B. F. Graham; 2nd Vice President, Mrs. Dale Barnes; Corresponding and Recording Secretary, Mrs. H. E. Surber; Treasurer, Mrs. R. L. Sumner; Superintendent of S. and P., Mrs. C. H. Kutch; Secretary Prayer and Fasting League, Mrs. Garrell; Secretary Box Committee, Mrs. Demmery; Hospital and Medical Supplies, Mrs. Weatherly; Secretary Other Sheep, Mrs. Philip A. Sibole; Secretary Calendar Committee, Mrs. Julia Eby.

MRS. H. E. SURBER,  
*District Corresponding Secretary.*

### COLORADO DISTRICT CONVENTION

The Midyear Convention of the Colorado District, which met in Denver First church, November 12 to 15, was a time of gracious spiritual feasting and inspiration. Dr. J. G. Morrison spoke in the opening service, Tuesday night, giving that tender, touching message of his on "Jesus." The audience was melted and blessed under the spell of this matchless subject so eloquently presented. Six or seven seekers prayed through to victory at the close of the service.

Dr. J. B. Chapman was the special speaker engaged for the convention and

gave lectures each day to the preachers and also preached each evening. Dr. Chapman has given the lectures for two of our midyear conventions and also presided at the two last District Assemblies and is scheduled to preside at the next assembly, and he gets better all the time. His messages are timely and helpful and full of wisdom. His thinking is clear and he has a wonderful, comprehensive grasp of the place and program of the Church of the Nazarene. We can surely thank God for such a leader. Wednesday and Thursday he gave "Four Qualities of Leadership." Friday he gave a "Comparison of the Life and Work of Wesley and Whitefield."

Dr. Morrison stirred the hearts of the people with his messages on Missions. He is surely the right man in the right place with his burning passion and burden for the cause. He spoke on the "Stewardship of Prayer" and the "Stewardship of Fasting."

Rev. L. E. Grattan gave a paper on "The Pastor's Vacation and His Day of Rest," and Rev. Howard Paschal presented the subject, "Deepening the Spiritual Life."

Thursday was Sunday School day and the program was in charge of V. H. Knight and Fletcher Galloway of the District Church School Board. The subjects given were, "Are Our Colorado Sunday Schools Succeeding?" "The Adult Bible Class," "What the Pastor Can Do to Make the Sunday School Go," "The Kind of Superintendent I Like, by a Pastor," "Music in the Sunday School," "Building the Sunday School" and "Our Task."

Friday was N. Y. P. S. day and the program was in charge of Rev. T. P. Dunn, District N. Y. P. S. President.

During the convention plans were launched for making Colorado one hundred per cent in the HERALD OF HOLINESS subscription campaign. The pastors pledged their churches to co-operate in securing at least one subscription for every two members of the church.

About one hundred delegates attended the convention from the churches of the district and the way the convention was cared for by the good people of Denver would be hard to improve upon. Rev. Howard Paschal, the entertaining pastor, with the committees from his church had everything in readiness the opening night and if anybody found anything to "kick" about he surely must have been hard to please. I feel confident that everyone who attended the convention felt wonderfully repaid for coming, although some drove two hundred miles and more through the snow, which was a foot deep across the highway for miles at a stretch.

FLETCHER GALLOWAY,  
*Convention Reporter.*

### HIGH POINTS IN DISTRICT PROGRAM ON CHICAGO CENTRAL DISTRICT

1. Keep the District Superintendent awakened and his name on Chicago Central, is E. O. Chalfant. There will never be much done on any district, constructive or progressive, unless the District Superintendent is awake along the line of General Budget and Foreign Missions.

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2. The district and the District Superintendent must have a workable plan and work it.

3. One outstanding foreign missionary service at the District Assembly, preferably Thursday night by this strongest general church speaker possible and all the members of the assembly present, giving a strong foreign missionary and general church presentation. At the close of this service pledges should be taken to get all the money you can for the General Budget.

4. On Chicago Central District we have a great missionary service at Olivet Campmeeting, usually on Friday afternoon, with the strongest speaker possible and at the close raise a missionary offering.

5. Give at least one-half day and one night to Foreign Missionary and General Church interests at the District Preachers' Meeting with the best possible help.

6. A foreign missionary in every church every year, two nights and in the daytime meeting the W. F. M. S. at little and big churches.

7. The District Superintendent write one letter each quarter to the pastors and W. F. M. S. presidents, arousing them about paying the General Budget and keeping awake along every interest of our church.

8. District Superintendent and every pastor encourage the women in the great work that they are doing, and stand behind them in the local church, the district organization, and the general church organization.

9. Encourage them in their study courses, encourage them in their Prayer and Fasting League, encourage them in every small and large way that they may undertake to propagate the great cause of foreign missions.

10. Also, make provision for the W. F. M. S. to have a service in the District Assembly and give them a part in the Zone Conventions, the Preachers' Meetings and the public services in the local church.

11. Encourage tithing in every way—by every pastor preaching on it frequently and encouraging it with good words every time he gets a chance. It is a mighty fine thing for the pastor to put his tithe in regularly every Sunday. Encourage stewardship.

12. On Chicago Central District we are trying to keep our subscriptions to the *HERALD OF HOLINESS* around two thousand and we are trying to keep The Other Sheep coming in bundles to all of our churches. Also we are trying to sow down every church with our general church program, both by these periodicals, and books and literature of our own publication.

13. Boost—Boost—BOOST the general church, the General officers of our church, and our General Foreign Missionary Program.

14. Pray—Pray—PRAY until you are burning with holy missionary zeal and passion to get the gospel of full salvation to a billion heathen in heathen lands and to one hundred and thirty million people in America.

This plan is working. We have received an actual increase in giving of about twenty-five per cent and on the strength of that increase we are increas-

ing our General Budget another twenty-five per cent, and there is no doubt but what our district will be giving ten thousand dollars more for General Home Missionary interests at the next General Assembly than we did at the last General Assembly at Columbus, Ohio, which will mean that we will have an increase of eighty per cent in our general church giving.

It can be done and by God's help we are doing it. Pray for us.

E. O. CHALFANT,  
District Superintendent,  
Chicago Central District.

### THE C. J. FOWLER MEMORIAL ADMINISTRATION BUILDING A PERSONAL TESTIMONY

By JORN F. KNAPP, M. A., D. D.

IT IS simply unthinkable that the students from godly homes, whether Nazarenes or members of other denominations, should not have the same facilities and opportunities in their educational life as those enjoyed by any other group of persons in the world. If in these times of popular turning away from the faith of the fathers, there are still young men and women who propose to be true to that faith and to take their cultural training under orthodox auspices, then these devoted individuals should have at their command buildings and library and laboratory equipment at least equal to the average college of the land.

One of the most unfortunate features of the modern holiness movement is that our people have been so slow to realize their responsibility to properly educate their children and young people if the movement is to continue with augmenting force to make its appeal felt throughout the world. Certainly it should not be necessary for our people to go a thou-

sand miles or more to the westward to find an appropriate college or seminary. With much of the educational culture of the United States centering in New England and particularly around Boston, no more strategic or generally acceptable location could have been found for a holiness college than here at Wollaston, just seven miles from the "Hub."

For some years it has been recognized that should Eastern Nazarene College ever increase her appeal and make use of all her opportunities, she must have facilities in buildings beyond any as yet on the campus. A new and up-to-date Administration Building has long been regarded as the primary essential. Coming to the college for the purpose of opening up specific field work, I felt that my time would be very nearly wasted if I could not in some way further this worthy object.

The history of the incubation and development of any far-reaching enterprise for God and humanity always goes back to prayer and vision. A first judgment is often found to be ill-advised. Enthusiastic beginnings sometimes spell different endings. But with the writer, not only has his original judgment been amply justified, but each day of service for the college has brought added enthusiasm and produced added inspiration.

1. *The opportunity.* It was my sober conclusion, before ever I saw the grounds and buildings, that Eastern Nazarene College furnished the finest possibilities in location and environment of any institution of our common faith, in this country. I saw it as the only holiness college in the East, with a constituency of nearly one-third of the total population on this continent and the nearest of its kind to the British Isles and the European nations. For the training of missionaries it is unsurpassed, being close to two of the greatest seaports in the world.



### POINTS FOR EMPHASIS

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In like manner foreign students may be drawn to study here on account of the same contiguity. So far as the whole of the United States, Canada and Mexico is concerned, the attraction for study in old New England with its historic and cultural connections is well-nigh irresistible. The fact that no adequate and far-reaching appeal had ever been put before the holiness people of the country for this college made the opportunity the greater for those who might seize it to exploit the value and possibilities that are here briefly outlined.

2. *The necessity.* No business, much less a business which deals in human and spiritual rather than material and financial values, can go far without an adequate center in which to transact its affairs. Today the people have discovered that structures for educational purposes bring bigger dividends than fortresses and battleships. Each state in the Union is seeking to outdo the other in the construction of magnificent academic and university buildings, palaces for the youth of this great democracy. Therefore, if Eastern Nazarene College was to meet the challenge of its situation, constituency and opportunity, it must first of all have an Administration Building calculated to inspire confidence in the stability of the enterprise, satisfactory to faculty and students and sufficient in dimensions to meet the certain growth of the next ten or more years.

3. *The Problem.* To arouse our good,

benevolent holiness people to the true facts was the matter that most exercised our prayers and meditation. We knew that the people would give if they could once get a glimpse of the vision. And to this end whenever there was a chance, at commencement and campmeetings, at conventions and in the churches we talked of our great possibilities and of our relative responsibility to the situation. It was our dream by night and our conversation in the day and to say I was completely sold on the situation myself is to put it mildly. It was indeed a joy to see the gradual opening of hearts and minds to the truth; the response of District Superintendents, churches and individuals, the growing glow of expectancy on the part of the student body and the increase of hope in the faculty. These are experiences which bring unforgettable emotions of gratitude to the eager on-looker, himself entranced by a vision and seeking almost desperately to open his soul-windows to the view of the multitude. Many a time we would have grown discouraged but for the prompt and unhesitating faith of those who held the ropes, our president, Floyd Nease, our treasurer, Leroy D. Peavey, our business manager, first John Gould and then Mr. Marinus and last but not least, for loyalty and sacrifice, Chairman W. F. Miller.

4. *The solution.* This came through various channels for

"God fulfills Himself in many ways lest

one good custom should corrupt the world."

At first at a stand, looking helplessly about for an opening, Reverend Martha Curry of Lowell, made a suggestion, "Find someone to start it—get the first twenty-five thousand dollars and the rest will come." Here was food for thought and prayer. And in a flash the answer came. Our prospect to give toward this amount was hundreds of miles away but we soon saw him. His answer was favorable. A little later on the committee gave the project a name—

CHARLES J. FOWLER

for that brave apostle of holiness in New England. Then came the summer lull. Back to the office September first there was an inevitable drag. But in a few weeks there came acceleration. At first it was, "Can we come to your church?" Now more often it is, "When are you coming?" The church is awakening. The value of college work in the East is being realized by our people. It is not a dream, but reality. In another decade our beloved college may well see an enrollment of half a thousand in a year and property values reaching upward toward the million dollar mark and withal an increase in spiritual power and influence more than with things temporal and educational.

## NEWS IN BRIEF

Rev. J. Stuart Maddox, pastor at Monroec, Washington, writes as follows: "We plan to act on your suggestion of a few weeks ago, published in the *HERALD OF HOLINESS*, in reference to colportage work. We are planning to place proper literature in the homes of our town at least once each month."

Mrs. Clara H. Shelton of Augusta, Kentucky, slipped away to be with Jesus, Tuesday, December 10, 9:40 a. m., victoriously.—O. E. Shelton.

Mrs. Ira Duval of Lyons, Kansas, sends words of appreciation for the *HERALD OF HOLINESS* sent to her mother, Mrs. D. H. Gillespie and states that she enjoys it very much indeed.

Mrs. Carroll W. Stegall of Little Rock, Arkansas has a large class of young women in Sunday School known as the Winner's Class. Last year they gave \$100 for the Jerusalem work and this year are again planning to pay \$10 per month toward this work. They ordered fifty copies of the Special Missionary Number and spent the class hour discussing their missionary plans. Mite boxes have been distributed. This class raised \$1,000 on their new church and are now arranging to re-decorate their class room. They held meetings in a country charge on Sunday evenings. They are certainly to be commended for their enthusiastic interest in the work.

Rev. E. O. Chalfant of the Chicago Central District writes, "This is just to tell you that I think you did a mighty

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fine job in getting out the Special Foreign Missionary Number of the **HERALD OF HOLINESS**. I appreciate it very much. I am glad to note also that we are beginning to make some progress in the size of the subscription list."

## CHURCH NEWS

**MOSCOW, IDAHO**—"We have not reported for some time because we did not have much to report but God has come to our rescue and we are over the hill. Praise the Lord! Louie and Betty, the converted Indian chief and his squaw, came to us this fall and gave us a great meeting for two weeks. Louie preached in his Indian clothes, Betty gave her life story, they sang together and the people came until five hundred were in attendance and many turned away. It was a great seed sowing time as they told of the Christ who is mighty to save. Some were saved and had they stayed longer we would have no doubt had a great revival. They are beautiful spirits and are coming to us again. Then in November came the Rev. Jimmy Miller of Indianapolis, without question one of the greatest evangelists in our movement. Night after night he unsparingly poured upon us the heavy artillery of the old Book, backed up by much fasting and prayer, until the false foundations crumbled and folks began to pour into the altar. I think I never witnessed such crying and praying and seeking and shouting through to victory. Hallelujah! Souls were reclaimed, saved and sanctified and the preacher and the whole church were mightily stirred. We never can forget Jimmy Miller and may heaven's best blessings attend his whole ministry. We want him to come again to Moscow. Have received, already, a nice class of new members, most of them young people. We already had a fine bunch of young folks with, sometimes, over twenty in the choir. Our church has its budgets all paid, its fuel for the winter and just completing the kalsomining and painting the interior. We feel like traveling on and pray for God's blessing on the churches everywhere."  
—John Wesley Croft, Pastor.

**JEFFERSONVILLE, IND.**—"Believing that we have many friends scattered over the land who will rejoice at the news that our church is really moving upgrade, we are glad to tell it and give Jesus all the glory. Last September God saw our desperate need and sent us Rev. F. L. McDonald, of Indianapolis, Ind., and he has been a real father to us. He has walked the town until his feet were so sore he could scarcely keep going, trying to collect the scattered flock and interest outsiders in our work. He has served us faithfully for what few men would consider, but it was all we could pay. Since coming to us he has held a tent meeting which was greatly blessed of God and yielded us some good adult members. We made a drive on the town and God opened the hearts of the people and we were enabled to paint the church on the outside and varnish the

woodwork and chairs and paint the floors of the auditorium. A new roof has lately been put on the church and all of our bills are paid up to date. We have good attendance at all our services. We have lately organized a N. Y. P. S. and are preparing to organize a W. F. M. S. We have arranged to hold a convention for the young people, December 17 to 21, and have engaged Brothers Burl Sparks and Noble Price as our workers. The church is in good harmony and we gratefully thank God for what almost seems a miraculous uplift. We cannot praise Him enough that He has had mercy on us and given us what in days to come, we reverently believe, will be a Nazarene stronghold. Bless His name."—Mrs. Bessie F. Smith.

**ONEONTA, ALA.**—"The Lord recently gave us a soul-stirring revival out on this mountain top, with Brother H. A. Forester as the evangelist. We are sorry to say that under the conditions he could be with us only a few days, but we can't begin to tell how God blessed us. Brother Forester is an evangelist who is not afraid to preach the truth. He had a good altar call the last night of the meeting. We learned to love Brother Forester and hope to have him back with us soon. This is a church without a pastor, but we have a lively Sunday school and the N. Y. P. S. is making splendid progress with thirty-five members. We are praying that God will send us a pastor, so when you pray remember Union Hill church."—Mattie Talbert.

**EVANGELIST FRED THOMAS**—"We closed a meeting November 24, at Sebring, Ohio, with Rev. L. W. Fick and his good people. This church has been organized only a little over two years, but it is one of the coming churches of the denomination, through the good pastor's leadership and praying people. We had the altar lined a number of times and a nice class of fourteen were taken into the church. Previous to this meeting we were with Rev. Basil Miller at Pittsburgh, Pa., first church. This was a hard fought battle but the Lord gave some real victory. I never enjoyed working with a better pastor than Rev. Miller. I believe in spite of the defeat at Pittsburgh First church that Rev. Miller and his

good people are coming to the front. Bless the Lord. Then just before we went to Sebring, Ohio, we were with Rev. Samuel Howell at Terrace, Pa., and his faithful people. We were there only one Sunday and a part of two weeks but some prayed through to real victory. At present we are at Cambridge City, In-

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diana, with Rev. L. R. Rabrar and his good people. We are truly having an old-fashioned revival. Souls are seeking and finding God every night. Monday night we did not give an altar call, feeling that the Spirit led otherwise and the next morning before breakfast a family of five prayed through. The next night some of them were seeking the blessed Holy Ghost. Wife and I at present are enjoying the work of the Lord and we never loved God better in our lives. Thank God, this is the day of revivals. Home address is, 1833 Noble St., Anderson, Indiana."

**PASTORS R. L. AND PEARL RICH, HUNTINGTON, IND.**—"We are in the midst of the tenth year as pastors of this growing, courageous, faithful group of Christian Nazarenes. The best of all is the presence of God in the midst of the church, the harmony and unity that prevail, also the activities in the different departments of the church to more effectively do the work of the kingdom of God. We had a gracious revival the first of November with President T. W. Willingham as the evangelist. This was an exceptionally good revival, especially for the church. His messages were deeply spiritual and practical. Rev. Willingham preaches with unction and the fruits of the meeting are lasting. Praise God! A number of souls were converted for the first time, several were reclaimed and others sanctified. We had some glorious services. There will be a nice class of about twenty received into membership soon. Rev. J. W. Montgomery, our District Superintendent, was with us the last Sunday in November for a gracious service on the subject of, 'Overcoming Obstacles,' after which he raised in cash and pledges some twelve hundred dollars for the church indebtedness. Praise God again! Last Sunday we had almost 350 in Sunday school. The attendance in this de-

partment is gradually increasing. In the evening service six souls were at the altar for holiness and a number for healing. The Lord blessed and a number were definitely sanctified or healed. Rev. C. B. Fugett and Professor Sutton and wife will be with us in a revival the last of January. We are expecting a great harvest of souls; pray for us. We are expecting this to be a profitable year to pay all bills and budgets and add many souls to the kingdom and many members to the church."

**TIPTON, INDIANA**—"Just closed a special siege in this city of the Northern Indiana District. The meetings began on Monday evening, November 18, and even though there were two other revivals that were running full force before we came, nevertheless we had a good time in the work of the Lord. Our church had its first Sunday school service on the Sabbath afternoon, previous to our arrival. While there were no unusual results, yet we must realize, that before a harvest can be reaped, there must be a breaking up of fallow ground. There being two other holiness churches in this town and the fact that a third one was now in existence, aroused the curiosity of a great many folks. Nevertheless the God of battles helped us to preach the Word in a winsome way, without the least degree of proselytism, as some had imagined was the aim of our itinerary. With a good pastor to follow up the work we bespeak a fine future for the Church of the Nazarene in this new locality. We feel like traveling on."—Evangelists Warren M. and Bertha F. Davis.

**LAFONTAINE, KANSAS**—"We have just closed what has been termed, the best meeting in the church since it was organized. This meeting did not accomplish so much in immediate results of people

being saved and sanctified, but in creating a good feeling toward the church and laying a foundation for work in the future. There were fifteen or more claimed definite experiences of pardon or purity. Rev. J. J. Steele, our pastor at Halltown, conducted the meeting, and he proved master of the situation. He painted signs, visited the schools, played the saw, piano, guitar, sang and preached and the people came. The Lord truly blessed us with a good meeting. This revival was not an accident but God-given. We had preached prayer and fasting and kindred subjects since assembly and had been putting it into practice. We hope to report further results from the meeting in the future. To God be all the glory."—J. W. Cox and Wife, Pastors.

**EVANGELIST WILLIE E. MCGONAGLE**—"Last evening a company of us visited an autocamp and prayed, preached and sang the praises of God. We had an altar call and the children, about twenty of them knelt for prayer. The Lord blessed us as we prayed for them and also blessed them. Some of them stood up and testified. We tried to get some of the older people to kneel and pray with us but they refused. We thought, if the older people were as willing to accept Jesus what a revival we could have."

**EVANGELIST BONA FLEMING**—"I have just finished my evangelistic work for the year 1929, and it has been a long time since I have sent in a report, but I want to say this has been the busiest and the best year of my life. My winter and spring meetings in Indiana, Oklahoma, Iowa and Ohio were very fine, and the camps from the Dakotas to Pennsylvania were owned and blessed of the Lord. I have never had better results in camps than I have had this year. Have enjoyed working with my collaborators and committees and have been invited back to some camps the fourth time. We went right into our fall meetings. I believe the members of the Brownstown, Pa., church are the greatest prayers I have ever heard. Many of them come from Reading Camp where they pray about fifteen hours a day. My next meeting was with Dr. Jerrett of Detroit, Michigan, my brother John being my collaborator; this being our second meeting with Dr. Jerrett at Detroit. We had a great time. Dr. Jerrett has accomplished a wonderful work in Detroit in the last five years. My next meeting was at Winchester, Indiana, this being my third meeting there. This was their first meeting in their beautiful new church. They are a great crowd and no finer people. Brother and Sister Finch surely have the church on the upgrade and the Lord gave us a great meeting together. We moved on to Hutchinson, Kansas, for our second meeting there and my last for the year. The new pastor, Brother Mathis, is a wonder when it comes to building up a congregation. They have crowds to peddle. His Sunday school has doubled since August. There is no way to improve on Brother and Sister Mathis as pastors; Brother and Sister Balsmeier as Superintendents, and Professor Ludwig

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and wife as school presidents. I have helped to take a great number of people in the church this year. I open the new year with Rev. A. G. Crockett, Brooklyn, New York. A Merry Christmas and Happy New Year to all."

**EVANGELIST J. A. RODGERS**—"On October 20 we closed a very good revival with our pastor, Rev. I. E. Miller at Lynn, Mass. He is a real pastor. Whatever you need to make a revival a success, as far as the human is concerned, he is that. There were seekers at the altar every night throughout the entire meeting. God gave us nearly one hundred in all, to pray through. The pastor was contemplating receiving a nice class of members into the church. We also received twenty-two yearly subscriptions for the *HERALD OF HOLINESS*. We give God all the glory for all that was done for his kingdom. Our next meeting was with Brother G. D. Riley at Providence, R. I. He is likewise a fine pastor and is doing well. This meeting also began with seekers the first night and continued with a gradual increase each service throughout the meeting. There were close to one hundred who prayed through in the entire meeting. God gave us some real hard cases. A class of seven members were received into the church with more to follow. We got seventeen yearly subscriptions for the *HERALD OF HOLINESS*. Brother F. C. Lehman of Canton, Ohio, and his little nine-year-old son, James were the special singers in the campaign and they certainly did their work well. Brother Lehman carries the burden for the meeting, just like the evangelist, and his little son James is a real drawing card. We then went from Providence to help our good pastor, T. W. DeLong at West Somerville, Mass. I thank the Lord for all our fine pastors. They are the main wheels of the movement. Brother Lehman and little James were the special singers in this meeting also. This was our second meeting in this field within a year. Here God gave us the best meeting of all; over one hundred and fifty sought God. A class of thirteen members were received with eight more who had already filled out membership cards to follow. Ten yearly subscriptions were received for the *HERALD OF HOLINESS*. At this writing we are in a battle in Brazil, Ind., expecting real victory. We expect to begin the New Year at Johnstown, Pa., with a greater determination to fight the devil, get sinners saved and believers sanctified. I am still praising God for real victory through the precious blood of Jesus. When you think of me, just breathe a word to God in prayer in my behalf. Yours for the greatest year the movement has ever known."

**LAUREL, MONTANA**—"We are still in the battle for souls and God has given us victory in this place. On November 3, we began our revival with District Superintendent J. O. Schaap doing the preaching. This meeting continued over four weeks, several souls praying through to definite victory. Our morning prayer services were times of real agony for the lost. God came time after time in power.

We were rewarded by having seekers at our altars, praying through in the old-fashioned way. Brother Schaap's messages were clear enough for a child to understand, yet deep and full of conviction. His chart talks, also lessons on Revelation, were both enlightening and inspirational. We need to hear more lessons along this line. Sister Schaap is a wonderful helper in a revival; they sing so well together, those who hear them once, want to hear them again. Our District Budget is kept up and our General Budget is overpaid. We are forging ahead, our Sunday school has grown till it looks as if we must have a new church building. This is our fourth year in this place. God has marvelously met with us so many times this past year. Some marvelous cases of healing, for which we give God all the glory. To the friends whom we have known in other places, please remember us in prayer."—Rev. and Mrs. L. G. Nees, Pastors.

**FRANKFORT, INDIANA**—"On November 17 the writer, on his way to Ohio, drove up in his car to the beautiful brick Church of the Nazarene in Frankfort, Ind., and greeted his dear friend, Rev. Harold B. Bottemiller, the present pastor of the church. Upon invitation I preached the precious gospel to them that morning and then was invited not only to preach again at night but to remain and conduct a revival campaign, which I did. Hence it was a surprise to the writer and to the church and the Lord was with us from the very beginning the altar was filled night after night with earnest seekers and many were converted while believers were sanctified wholly. Ten united with the church on the last Sunday night and several others intend to

join on the next Sunday. The whole church was responsive and accepted the truth and stood nobly by the pastor and evangelist. Rev. Bottemiller has wrought wonders since he came to Frankfort. Sunday school under his leadership and the co-operation of the energetic superintendent, has grown; the congregations have increased and the spiritual tide is constantly rising. God is using this young man in a marvelous way and Frankfort is coming to her own place at the front. May God give us more young men with the push and zeal and the power of organization of this young man. I was entertained most of the time in the beautiful home of B. H. Grimes and his splendid wife and family. Never was I more royally entertained. The Church of the Nazarene has in Brother and Sister Grimes real standbys. The whole stay at Frankfort was delightful from every viewpoint and may our heavenly Father abundantly bless the faithful band there and keep the revival fires burning."—W. C. Graves.

**PROVIDENCE, R. I., PEOPLES' CHURCH OF THE NAZARENE**—"We have recently held a profitable revival meeting with Rev. James Rodgers as evangelist, and Rev. Frank Lehman and son James, singers. A large number were at the altar and prayed through, many of them being from churches about us. Our people were strengthened in the faith and showed their interest by giving liberally for the expense of the meetings and renovating of the exterior of the church, so that we closed the meetings with all bills paid up to date. There were over 180 present at the rally in the Sunday school on the last day, which was a record attendance. Rev. L. S. Tracy was with us November 22, in a union meeting with

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the Wesleyan Church of the Nazarene, and stirred our hearts with his message. An offering of \$150 or more in cash or pledges was given. Our church bell, which has been idle for a long time because it was thought unsafe to use it, is again ringing out its call to holiness. We are thanking God for all that has been accomplished and still praying for many we would like to see at His feet."—Rose E. Angilly, Reporter.

**KUNA, IDAHO**—"We have just closed one of the best meetings here that we have had for some time, with Rev. F. A. Powell as evangelist; which resulted in more than fifty professions, and fifteen joining the church. We made a drive for 150 in Sunday school and had 165. We are glad to recommend Brother Powell to any who are in need of an evangelist. His messages are straight and effective. Rev. Clive Williams of Nampa, Idaho, took twenty-two subscriptions for the HERALD OF HOLINESS. The second Sunday morning our District Superintendent, A. E. Sanner, preached to us from the text, 'God is Love.' The sermon greatly blessed our people. On the following Sunday Dr. Thomas E. Mangum preached on the theme of 'Christian Adventure' and was blessed of God and many were at the altar. On the last Saturday night the people gave the pastor the best pounding of his life. The Christian workers' band of the Northwest Nazarene College furnished special music, also the Jay sisters with their instruments and singing were a special feature of the last week. Our budgets and all expenses are paid up to date. For more than three years this church has not been in the red on her monthly

District Budget, nor behind on the General. We are now entering the sixth month of the assembly year, and not a pledge nor public pull or drive has been made for these interests including evangelists. Our membership is 65 including several children. None of our members is rich, but all practice the tithing plan. All money comes in by the collection plate or handed in to our treasurer."—W. A. O. Wilson, Pastor.

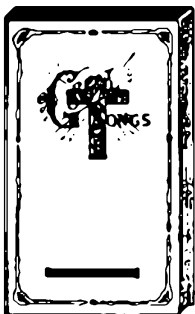
**CALERA, ALABAMA**—"The good Lord permitted us to meet again on our regular preaching day and blessed us real good. We had a splendid Sunday school. Everyone seemed to enjoy the wonderful message delivered by our dear pastor, Brother Covington. The N. Y. P. S. put on an interesting program Sunday evening and also a Thanksgiving program, which was well attended. They have bought a piano for the church and take great interest in the work. Arrangements are now being made for a Christmas program. We are now looking forward to a visit from our District Superintendent, Brother Manasco, and are trusting God to give us a better year than ever before."—Louise Blackburn, Reporter.

**THE LEHMANS AND SON JAMES, SONG EVANGELISTS**—"We thank the Lord for the privilege of laboring in the ripe harvest fields. Since January 1, of this year we have helped in seventeen revival meetings. Most of the time we have assisted Evangelist J. A. Rodgers of East Palestine, Ohio. Have also worked with Dr. C. B. Jernigan, Evangelist Stella B. Crooks, Evangelist G. H. Rowe, Evangelist Brooks of Syracuse, N. Y., Pastor G. H. Schlosser, Pastor A. H.

Elsey and our District Superintendent, C. Warren Jones. It has been a pleasure to work with these fine evangelists and with the pastors of the various Churches of the Nazarene. Three of the campaigns have been pioneer meetings. At Steubenville, Ohio, a church was organized. While our work has mostly been singing, we have preached occasionally, led prayer meetings and young people's meetings and taken subscriptions for the HERALD OF HOLINESS. Brother Rodgers usually conducted Sunday school rallies in his campaigns. The best one was in our home church, Barberton, Ohio. There the attendance jumped from an average of 156 to 701 on Rally Day. Most of our traveling has been by auto. The longest trip in one day was from Massachusetts to Ohio, a distance of 713 miles. The solos of James have been an important part of our work and we have had him with us the entire year. Mrs. Lehman's sickness and operation have kept her from being with us for about two months, but think she can take up her work after January 1. Our hearts are deeply grateful to the friends at Barberton, who took her into their home and cared for her; thus permitting us to keep on in the field. We start the year of 1930 expecting victory on every battlefield. The Holy Ghost abides just now."

**PASTOR HARRISON O. DAVIS, FORD, KANSAS**—"We closed a very successful revival here November 3, with Evangelist C. J. Garrett who is now pastor at Ottawa, Kansas. Brother Garrett is a very forceful biblical preacher. His messages were convincing. Over forty bowed at our altar for pardon or purity, for which we praise the name of the Lord who is the promoter of all true revivals. Brother Garrett is also booster for the Sunday school. Our Sunday school attendance broke all previous records. Professor J. J. Douglas was our very efficient song leader and choir director. By the use of his slide trombone and special songs, there was not a dull moment during the song service. Professor R. C. Carrell of Ada, Oklahoma, presided at the piano to the delight of all his hearers. Ford church is blessed with some of the choice saints of the land."

**CENTRALIA, WASHINGTON**—"The church here came up to the assembly last May without any definite arrangements for a pastor and it was arranged at the assembly that I should take the pastorate, which I was reluctant to do, as it meant following that incessant, indefatigable laborer, D. P. Henry. We could not move on to the field until some seven weeks after the assembly, and we had been here only a few weeks until Mrs. McShane was called to the bedside of her sick father, who finally went to be with the Lord. Thus we have been greatly hindered in getting hold of the work. However, we found this church in good shape, and the people full of faith, ready to push on to greater conquest. We arranged for a revival meeting which was held from November 10 to 24, with Pastor L. D. Smith of Salem, Oregon, as evangelist. We surely had a revival, not just a meeting. The church had done much praying and believing,



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and we started with faith among the saints and conviction on the sinners. There were nights without any seekers, and again with a well filled altar. A goodly number were reached and most of them were new converts. We have taken in twenty-four new members, and will make it at least thirty, I think, as a result of the meeting. Only two of these are by letter, the rest are all new material. As to the evangelistic feature; call Brother Smith if you can get him before he wears out, for at the rate he puts himself into the battle I don't see how he can last very long. What an earnest preacher and soul winner and man of prayer. Thank God for such men; what a privilege and inspiration to work with him. Financially, the church is not flourishing, but this is mainly from lack of ability rather than lack of consecration and willingness. We have much land ahead to be possessed, but we are on the march, and the tide is rising, and we see victory ahead. To the man with the drawn sword be all the glory."—Guy A. McShane, Pastor.

CARL JUNCTION, Mo.—"Leaving our District Assembly at Topeka, Kansas, we came to take charge of the work in this place after spending some time in the evangelistic field. We love the evangelistic work very much and were forced to turn down some of the best calls of our ministry; but we felt that God would have us take a pastorate until our little girl is old enough to be put in one of our schools. At Carl Junction we found a splendid little church and parsonage practically free from indebtedness, the last sixty dollar note having been paid since we came. We found a band of excellent people. The second night that we were here they surprised us with a reception at the parsonage, and although they assured us it was a very impromptu affair, it seemed as if half of the folks in this little town were here. It seemed from the very first service that God's sanction was upon our work; and we had not been here two weeks until our people began talking revival. At the first board meeting it was unanimously decided to start a revival with the pastor in charge, which we did just a month after our arrival. One of the things that caused us to feel that much good was done was found in the fact that a number of professed Christians, some of them church members, have told us that they prayed through to a real experience in their homes, during and following the meeting. In the two weeks we had, as a feature of the campaign, a Bible reading contest; and in all we read more than ten thousand chapters, several reading the New Testament through. We took thirteen subscriptions to the *HERALD OF HOLINESS* and at the close of the meeting took in two new members, with others who have signified their intention of coming to us later. Our finances are up in full, local, district and general; and our people are growing in grace and the knowledge of the truth. Pray for us."—H. G. Purkhiser, Pastor.

new church dedication service was held November 24. Rev. D. E. Higgs, our newly appointed District Superintendent, had charge and preached for us three times, raised money on church and had hands raised for prayer at night service. Others who assisted in preaching services during revival were Rev. John Donaldson, John Bradway, F. D. Ketner, E. E. Grosse, and G. W. Gottschalk. These brethren brought good and inspiring messages and we had delightful fellowship together. Our attendance was not large, but several souls were definitely helped. Rev. Grosse arranged for our friends to give us a liberal pounding while here, and supplies to value of about thirty dollars were brought in the last month a big help to this preacher's rather flat pocketbook. We now have a membership of eighteen, several good friends, and a nice church 30x50 feet, also alongside of church a parsonage of ample size. Our entire debt on church and parsonage is about \$4,000 with eight hundred dollars pledged on this. Our Sunday evening service closed with about fifty people present, victory at altar, and Brother Gottschalk, our fiery preacher from Philadelphia, preaching like a bishop. The future looks bright."

CLAM FALLS, Wis.—"The Lord has been gracious to us the past year. Our work has not gone by leaps and bounds, but has kept up a steady growth. We held a Nazarene convention here November 15 to 17, of the churches and workers of Northwestern Wisconsin. Saturday the 16th, was given to topics of interest. The evangelistic services were held by visiting pastors and workers.

This proved to be a great meeting and help to our work in upper Wisconsin. The last day was a real pentecost when the Holy Ghost came down in mighty power. Some shouted, others cried, all received a blessing from the skies. We took a nice class into the church in the evening. The break for souls did not come until the last service Sunday night. Brother Knapton preached on hell as being a real place. When the call was given the altar was well lined with seekers, most of them praying through to certain victory. Brother Dorchester of Durand, Wisconsin, favored us by holding a revival the week following, helping us in many ways. Folks up here in the woods of Wisconsin are beginning to look ahead, and trust God for greater things. Pray for us."—A. J. Doke, Pastor.

PIEDMONT, MISSOURI—"We are surely glad to report victory in this section of the battlefield. The Lord has been very gracious to us since the assembly, several folks have bowed at our altar and some good material has been added to the church. Every department of the church seems to be catching the vision and we are endeavoring to enlarge our borders. Our Sunday school is growing. The Bible class has been conducting a series of cottage prayermeetings in which some six or eight souls have been saved; some of them are coming into the church. I'm finding one way to succeed is to keep everybody everlastingly at it. The N. Y. P. S. work is coming along fine with Brother Wagoner as their consecrated leader. We could not get along without our W. F. M. S., as they are a

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PASTOR C. L. WOOLSON, DEEP WATER, N. J.—"Revival meeting was held here from November 20 to December 8. Our

great asset to the church. They have thus far paid all our General Budget and we are glad to tell you our budgets are both paid to January 1. Last Sunday, December 8, was a good day with us. We had arranged to give the morning service for the special benefit of the elderly folks of town and the folks went out with their cars and brought in a goodly number of old people. Rev. J. W. Roach, our beloved District Superintendent, was with us and brought in his own earnest way the message of God which truly blessed and comforted the hearts of young and old. Brother Roach remained and brought the message again in the evening service from 1 Peter 4:18. At the close of the message six adults bowed at the altar; four of whom professed pardon and two were sanctified. We are willing to contribute to Him who alone is worthy all the honor and the glory now and forevermore."—F. A. Welsh, Pastor.

EVANGELISTS ALLIE AND EMMA IRICK—"We are happy and thankful to report victory through the blood of the Lamb. The Lord is giving us some of the best and greatest revivals of our life. The campaign with Pastor Jones and church of Sioux City, Iowa, has been reported. This was a gracious season of salvation and general helpfulness to all the work. Our next engagement was with pastor and church at Newton, Kansas. This

proved to be a glorious and fruitful occasion for God and the church. Much prayer and preparation on the part of pastor and people made it possible for this mighty triumph for the kingdom and cause of Jesus Christ. Our association and fellowship with Rev. Wm. Lambert, pastor of Newton church, and his loyal, faithful people will never be forgotten by these humble workers. They treated us loyally, both in entertainment and support. Many preachers of our church and others, also laymen came in at different times to help shout the battle on. God bless them. Our stay in the lovely home of Brother and Sister Brooks was congenial and enjoyable. Many souls were saved, reclaimed and sanctified wholly. Our next engagement was with Pastor McCain and his wide-awake, aggressive church at Ada, Okla. This was one of the greatest revivals we have witnessed in many years. Large crowds came, and many found God. The singing and music were up to the standard for revivals. The Sunday school rally here was one of great interest and success. The missionary rally, conducted by the writer at 6:30 p. m., Sunday, the closing day, giving his 'Journey Around the World,' for the special benefit of the N. Y. P. S., was a time of power, conviction and deep and abiding interest. The large brick church was packed full and the Holy Ghost swept down upon and through that concourse of people. At the closing service the long altar was

packed and nearly every one prayed through to victory. The pastor is finishing his eighth year as pastor, and is appreciated better now than ever before by church, town and country. Professor Roscoe Carrell rendered good service at the piano, while his large orchestra assisting Pastor McCain in singing made music that caused the heavens to bend low. The rescue rally the last Sabbath was well attended and interesting. Our stay here was refreshing. The pastor and church it seemed could not do enough for us in every way. They want us back, and we will be pleased to return. At this writing we are waging a campaign for God and our church at Garden City, Kansas. Pastor Bracken and his people and friends are rallying to the call of God. Brother and Sister Douglas are leading the host in holy song. These are wonderful and blessed days to us as we preach His gospel and promote His work and Church on earth. At this writing we have an open date, Jan. 5-19, that we would be pleased to place with some pastor and church in Oklahoma or Kansas or Texas. Also, we are to be at La Junta, Colo., April 20 to May 4, and we would be happy to slate another date in Colorado or Kansas, immediately following the La Junta revival, we could begin on Monday night, May 5, and run up to Monday, 20, if some of our pastors in Colorado wish us at this date. Please communicate with us at Box 918, Bethany, Okla. We are pushing the HERALD OF HOLINESS and we let the pastors send in the list."

## Missionary Calendar for 1930



We are now ready to fill orders for the new Missionary calendar for 1930. The accompanying illustration gives only a suggestion of the attractiveness of this calendar. The cover page is printed in colors and the inside pages in black and white. There are fifty-two calendar pages—one for each week of the year; an interesting picture on each page, depicting some scene in connection with the missionary activities of the Church of the Nazarene. For each day is given a selected verse of Scripture with a suggested reference for private devotion or for reading at the family altar. Every calendar is mounted on a gilded stick and tied with cord ready for hanging. It is difficult to adequately describe a calendar of this kind. It must be seen to be appreciated. Send for sample copy or better still, place your order for a quantity.

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EVANGELIST AUG. N. NELSON—"After having been away from home for over two years, I am glad to once more 'sit under my own vine and fig tree,' enjoying home life, if only for a brief few days. California certainly looks good to me, and so does home and dear wife. During this last campaign I have been permitted to be engaged constantly in the battle and during this time have witnessed some real old-fashioned revivals where many souls have been won for Him, to whom be all the glory. The revival of Colling, Mich., was one of those meetings where God showed Himself victorious, and many were the trophies captured. The Free Methodist people with their good pastor were a great help in this battle. Our beloved pastor at Caro, Rev. Hugh Putman, and wife with some of their people were a great help in this meeting, and so were other visiting pastors. Dear Brother Clayton A. Bearinger from Lapeer, Mich., was in charge of the singing and his wife presided at the piano, also his two daughters sang duets to the delight and edification of the people. God bless them. Let me say here, had it not been for the saintly spirit and leadership of dear Brother Bearinger, we doubt if the meeting would have been the glorious success that it was. The pastor at Colling was Rev. John Mellish. The revival at Highland, Mich., with Rev. C. E. Ling also was a real one. Many were saved, reclaimed and sanctified, among them two backsliders that the church had been praying for some time. Also there were many of the Sunday school

children brightly converted and some of them sanctified. These children came to the altar of prayer without being urged, or at a special service for them, but they came with the older people, and several of them made confessions, and even restitutions. We never saw such manifestations of God amongst children before. Our future as a denomination depends upon the children, may heaven bless them. This was truly a great meeting. Some nine persons united with the church. After a brief rest of three weeks I return East to fill engagements and I crave the prayers of my many true and proven friends again, for I know had it not been for the prayers of faith by friends my ministry would never be what it has been, heaven bless these many intercessors."

**EVANGELISTS T. L. TERRY AND WIFE**—  
"We left the assembly and went to Belgrade, Mo., where we had a good camp-meeting. We had as our coworkers in this meeting Rev. Earl Myers and wife and Rev. Raymond Irwin, Miss Helen Rogers and my wife. For young people in the Lord's work, I don't believe there are better workers in all the land. Oh, what a time we had in that camp. From there we went to Spencer, Ind., where we had another old-time, sin-killing revival. Rev. H. J. Rahrar is the untiring shepherd of this flock and they came at his call. If I should pattern after any pastor he would be my choice. Next we went to Bedford, Ind. I have just read the pastor's report, and he says the meeting was the best on record for the church since he has been pastor of the flock. Brother Pendry lets the people know that he has a calling to go out and get the lost to Christ. He gets subscriptions for the *HERALD OF HOLINESS* and I believe he is doing the job right. Next we went to Bicknell, Ind. The coal mine strikes had greatly affected the church and there was about a ton of hatred among the men of the city. Rev. Ray S. Johnson and wife and daughter simply are stars in southern Indiana. Here we had an old-time meeting, and some were saved or reclaimed. In these last three meetings we had over two hundred seekers, counting them as they came, and I believe most of them found pardon or purity. We are home now for a few days' rest, then we go again. We must win, and if God be for us we shall win. Pray for us."

**PASTOR R. E. McCAIN, ADA, OKLA**—  
"We have just closed a three Sundays' revival with Revs. Allie and Emma Irick as evangelists, Professor Roscoe Carrell as pianist and the pastor as song leader. To my mind this was the best revival we have had in our church for a long time, and we have had some good ones. There were between fifty and sixty souls either saved or sanctified and sixteen came into the church. Brother and Sister Irick have some honest convictions and they are not afraid to preach them. They are on the old-time line, and their altar work cannot be excelled. We are hoping

to have them next year for our spring meeting. Professor Carrell does not only play a piano to perfection, but he carries a burden for lost souls, and wields a great influence over the young people. If you want a thoroughly sanctified young Christian gentleman, one with high ideals and that will bless your church, give him a call. Our church is in perfect harmony and every department of the work is moving along fine. We are expecting this to be our best year of the eight we have been here."

**ANDERSON, INDIANA**—"Here are the facts about that Thanksgiving dinner we staged at our church Thanksgiving day. (1) The auditorium and choir loft were full of people, young and old, mostly young. At least 500 in all. (2) Brother Chapman, pastor from Alexandria and S. S. Goble led a good song and praise service. Quite a lot of other good music was enjoyed. (3) Rev. J. W. Montgomery preached a good sermon and closed up with at least one hundred children and others at altar for prayer. (4) Five hundred were fed in the basement on roast beef, roast pork, potatoes, bread, dressing, celery, cheese sandwiches, coffee, cranberry sauce and ice cream. Dinner was sent out to one hundred besides the ones fed at church. (5) Business men of the city gave everything, in fact we came out ahead financially. We advertised the affair with a full page ad in one of our daily newspapers. Business men of the

city also paid for this, and more too. (6) We made lots of friends for God and the church. (7) I was asked several times to write this report to the *HERALD OF HOLINESS* and am very glad to do it. A further word about the church activities. We have recently received fourteen new members into the church. Our people were never more blessed of God than these days. They are working, believing, boosting, praying. 501 is our highest Sunday school monthly average to date. Yours to watch and fight and work and pray."—C. H. Strong.

**PASTOR G. E. SHARP, LA GRANDE, ORE.**—"We are just closing a very fine meeting here. This is the fifth Sunday and we are closing up in fine shape. Rev. Harry Joseph Elliott, of Nampa, Idaho, is doing the preaching and singing. Rev. Elliott has his old-time spirit and fervor. God is blessing him and giving him strength for this ministry. For four weeks he has held up well and is gaining in the battle. Any pastor will do well to call Brother Elliott. He will go anywhere God calls. He will preach the gospel with sweetness and power. He is the pastor's friend and a friend of sinners. The saints will grow under his ministry and believers will get sanctified and unbelievers saved. We feel a great uplift at Lagrande. Everyone feels we have had a fine meeting in the church and we have been able to touch some outsiders. God only can tell the future. Anyone desiring the min-

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istry of Rev. Elliott may get him by way of Nampa, Idaho. You call him and God will give you a good meeting."

**PASTOR WILBUR H. PARKER, HAMILTON, OHIO**—"A week ago last Sunday we closed the greatest revival in the history of the local church with Rev. John Fleming as our evangelist. The church had been praying much for an old-fashioned revival and seemed for the most part ready to do their best. Brother John Fleming came to us in the fullness of the blessing and gave himself without reserve to this battle. Too much can hardly be said of his powerful, tender, unctuous and scriptural appeals from night to night. Local talent ably supplied the special music. We had crowds every night that filled the auditorium, choir loft and balcony with a total seat-

ing capacity of about 550, and many had to stand. Counting them as they came there were about 225 forward for prayer and a goodly number were happy finders. What times of old-fashioned praying through, by men, women and children. Twenty-five new members were received into the church at the close and a goodly number more will likely come to us as a result of the meetings. The Church of the Nazarene of Middletown reaped a good harvest from the meetings as a number from that city and some from the church found victory. The Pilgrim Holiness church and the Church of God here were blessed by the revival. The community was stirred. God was honored, the church took new ground and feel they are far up the road because of this short meeting of only twelve nights. Last Sunday we had three men at the altar and five came to the altar last night,

two, a man and his wife, getting sanctified. The battle goes on. We are publishing a twenty page local paper which is giving our church much publicity and laying a fine foundation for future building. We have kept both District and General Budgets paid up to date. Jesus saves and sanctifies now."

**PASTOR R. A. THORNTON, GARDINER, MAINE**—"It has been some time since I reported; but I have been busy for the Lord just the same. I appreciate our great movement with its sanctified leadership. I came here little better than a year ago to take the pastorate, and found a fine band of loyal Nazarenes. God has helped us to double our membership since coming here. He has saved or sanctified some seventy-five at our regular services. One Sunday night there were twenty-five hungry seekers lined up at the altar. There were eight adults sanctified in one prayermeeting. Last Sunday night gave us the largest audience we have ever had; the hall was filled. Someone remarked that it looked like a revival meeting. Folks came for miles and miles through the cold and snow. I never enjoyed preaching full salvation as much as I do now. One man was in the service last Sunday morning who lived so far away he had to get up at five-thirty, and drive all the way through the cold and snow to reach the service. I have prayed missions and talked missions in the church and in the home until our people really have the vision, and the W. F. M. S. is doing the job as only our Nazarene women know how to do it. We have paid all our General Budget for this entire year, and will pay our District Budget in full. The Young People's Society work with Rev. Lee Drisko, as president, is simply grand. They meet every Friday and Sunday evenings; they are very spiritual. The Sunday school, under the efficient leadership of Mr. Ralph Colby, with his corps of sanctified teachers, is making good progress. Our people almost all believe in bringing the tithe into the Lord's storehouse on the first day of the week. We use the duplex envelopes. We had had three missionary services, our dear Brother and Sister L. S. Tracy, and Sister Marshall, who delighted our people with their missionary messages, and Mrs. C. P. Lanpher, wife of our good pastor of Portland, gave us a very splendid missionary address. We have had our beloved District Superintendent and his accomplished wife with us two or three times to the delight of us all. We are determined to go all the way. Amen."

**HENRYETTA, OKLAHOMA**—"Our pastor, Rev. C. C. Rinebarger, wife and family have arrived from Providence, Rhode Island. Previous to their coming here Brother Rinebarger had been in the evangelistic work for twenty-two years. Sister Rinebarger has been helping him for sixteen years. They are not only preachers, but singers as well, and are on fire for the Lord. No sooner had they arrived than they wanted to start

# Raking Leaves And Other Poems

By Haldor Lillenas



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a revival meeting. On one Friday from five in the morning until seven at night people going to and from work stopped in the church to pray. A continuous day of prayer, someone in the church every hour of the day for prayer, and every night for one week we held prayer meetings. Soon the revival was on. Brother and Sister Rinebarger held their own revival services, assisted by Brother Roy Radebaugh, regular choir director. They first sang the glory down, then Brother Rinebarger preached conviction upon the people. A few times in the revival people could not wait for an altar call. Approximately one hundred and twenty-five seekers knelt at the altar to be saved, reclaimed and sanctified. The majority of them received the blessing and found Jesus precious to their souls. A goodly number joined the church. The best part of our revival was that so many of our young people got saved. Sunday, two weeks ago, we had in Sunday school 407. Last Sunday we had 400 and still on the increase. We are working for one thousand. Our N. Y. P. Society is alive and the average attendance is about forty-five. We are now working on a Christmas program. We distribute over town one thousand two hundred of the Henryetta Nazarene weekly papers, and to advertise our meeting we put out three thousand extra copies. The five churches of our town, Baptist, Methodist, Christian and Presbyterian all joined in a union Thanksgiving service at our church. We attended the zone rally last week at Okmulgee. We have had with us as special speakers the last few months; one of our own Indian Evangelists, Rev. Dave C. Reynolds, formerly from Hot Springs, Arkansas, Hon. H. T. Laughbaum, superintendent and attorney of the Antisaloan League of Oklahoma, Rev. F. R. McConnell and wife, pastors of the Church of the Nazarene at Sapulpa, Okla. Also we had as our special guest and speaker Rev. M. F. Ham, the great evangelist from the Southland, and his party who are conducting a revival meeting in a tabernacle at Okmulgee, Okla. We are now making plans for the Eastern Oklahoma N. Y. P. S. Convention which meets here in June, 1930; also for the Eastern Oklahoma District Assembly which will convene at our church in 1930. Our souls are happy in Him. He is a wonderful Savior to us. We report victory."—Elza D. Ables, Reporter.

SEATTLE, WASH., CENTRAL CHURCH—"We have just concluded a two weeks' series of revival services with Rev. A. O. Henricks, of Pasadena, Calif. There were some seekers in almost every service. On the closing Sunday night seventeen persons were forward, most of them young people, and it was a wonderful scene. The last Sunday was a day of great victory, with three powerful sermons, a high revival tide, a good offering for the evangelist, and an offering in cash and subscriptions of \$1,545 toward our building debt. God is blessing Central church. We have doubled our membership in two years, and will likely do the same in the next two years. Our Sunday school and Young People's So-

ciety are growing also. Brother Henricks is a strong, heart-searching preacher, a man of prayer and remarkable sacrifice, and he will have revivals wherever he has half a chance. Our people want him back for another meeting."—A. M. Bowes, Pastor.

## DEATHS

MOUGHTON—Early on the morning of October 16, 1929, Brother Alfred Moughton and wife, Nita, started on their somewhat delayed vacation, planning to drive to Portland and points north; but about 8:15 in the evening, while driving along the highway about 200 miles north of San Francisco, he fell asleep at the wheel and drove off the highway into an embankment, resulting in an accident in which Brother Moughton was instantly killed, while his good wife and a friend, Gertrude White, who was accompanying them to Eureka, were badly injured and taken to a hospital at Eureka. Brother Moughton was 38 years of age, having been born on the Isle of Man, British Isles, on June 10, 1891. He was converted and later united with the Church of the Nazarene at Calgary, Canada. He was united in marriage to Nita A. Moughton on December 25, 1917. Kathleen, a daughter and only child and Mrs. Moughton are left to survive his loss. Brother Moughton has a wide acquaintance among the Nazarene folks as he attended Pasadena College for two years, 1919 to 1922, then moved to San Francisco, where he united with the First Church of the Nazarene. At the time of his death he was a trustee of the church and also the assistant Sunday school superintendent, and as a result had greatly endeared himself to both the child and adult life of the church. We shall expect to meet Brother Moughton on the morning of the resurrection.—Geo. Kramer.

BALCOM—Elmer and Delmer Balcom, twins, the sons of Mr. and Mrs. Percy Balcom of Wellington, Texas, were born July 7, 1926, departed this life October 29, 1929, 3 years 3 months 22 days. On the morning of October 29, one of the older brothers was making a fire in the cookstove with a bucket of oil, which caught fire, the flames reaching high, the twin boys were standing near and their clothes caught fire and they burned to death, Elmer dying at 10:30 a. m. the same morning, and Delmer dying at 2:30 p. m. the same day. Mr. and Mrs. Balcom are devout members of the Church of the Nazarene and had brought the little boys to church and Sunday school. The funeral service was conducted by Rev. and Mrs. M. V. Dillingham, pastors of the Church of the Nazarene of Wellington, Texas, assisted by Mrs. Maud Rusby of Hedley, Texas. While the hearts of the family are broken by their loss, yet they bow in submission to the will of the heavenly Father who understands and doeth all things well.—Mrs. M. V. Dillingham.

DELANEY—George Benjamin Delaney, age 74 years, a highly respected citizen of Lethbridge, Alberta, Canada, passed away on Tuesday, November 19, 1929. Brother Delaney was one of the oldest members in the Church of the Nazarene in Lethbridge. He suffered from no illness, but fell asleep in Jesus, being found dead by his bedside in the attitude of prayer. The funeral sermon was preached by his pastor, Rev. W. A. Peterson, who took for his text these words: "And Enoch walked with God; and he was not; for God took him" (Gen. 5:24). Interment was made in the Lethbridge Cemetery. Brother Delaney was a thorough Christian gentleman and his many friends will miss him.

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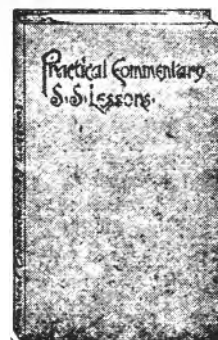
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**McCORMICK**—On Tuesday morning, October 22, 1929, in the city of Sandwich, Ont., one of our good and noble Nazarene brothers slipped away into the homeland. The funeral was held from his home, 228 Felix Ave., October 24, and the body was laid to rest in one of the beautiful cemeteries of the border cities. Brother McCormick was born near Oxford, N. S., in 1871. He was converted in 1902 during the great revival in that town, under the ministry of Rev. S. J. King. In 1903 he was united in marriage to Miss Ida Amelia Heather; to this union, were born four children: Arthur Elsworth who died in infancy; and Douglas Bevier, Clara Gertrude and Eva Emily who are living, and together with their mother, mourn the death of husband and father. Brother McCormick was a loyal and trusted member of the Church of the Nazarene of Oxford, N. S., for many years. He loved his church and the Sunday school as every loyal Christian should. He was always at his post of duty in whatever capacity he served and never shirking.

## PREACHER!

### Start the New Year with the Preacher's Magazine

A monthly magazine of 32 pages; edited by Dr. J. B. Chapman, exclusively for preachers.

The January issue has just come from the press. In it we find two pages of editorials; an article, "The Sabbath in Scripture and History" by H. G. Cowan; the tenth installment of Dr. A. M. Hills' series on "Some Great Preachers I Have Known." In this issue he covers eight pages in telling his reminiscences of the famous evangelist, Sam Jones. Dr. Olive M. Winchester gives a two and one-half page exposition of the Sermon on the Mount. Then we have several pages of illustrations, prayer-meeting outlines, sermon skeletons. J. Glenn Gould contributes better than two pages of Illustrative Material. He must have culled out the weak ones for these are all good. We believe that this installment on "The Preacher's Voice and Delivery" by W. W. Myers of Pasadena College concludes the series. Other practical articles will follow. Basil W. Miller's department of Exchanges and Suggestions is unusually good this month. General Secretary E. J. Fleming closes with his monthly offering of interesting "Facts and Figures." There you have it—all for 8½¢. It isn't a question of value received. How can any preacher afford to miss all this for a small matter like \$1.00 a year for twelve issues of this wonderful little magazine. If you haven't the dollar handy just send a post card asking us to start the Preacher's Magazine and you can pay at your convenience.

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and left an example of loyalty for the church and the cause of Christ, worthy of imitation. It was the writer's good privilege to have been this good man's pastor for four years and can therefore speak from the authoritative standpoint of experience and fellowship. Our brother's going away is our loss, but we shall ever treasure the memory of his devoted life.—Rev. Joseph Richardson.

**SWANEY**—Arlin Sweaney was born at Windyville, Missouri, July 1, 1906, and departed this life November 8, 1929, age 23 years 4 months and 7 days. He leaves his father, mother, five sisters, Mrs. Nola Holliday, Deliah, Gladys, Myrtle and Louie Sweaney, also one brother, Shoriden Leon Sweaney, to mourn his departure. Arlin was wonderfully saved at Shady Grove, Mo., near his home, July, 1922, and joined the Church of the Nazarene. Arlin was a bright and talented young man and loved by all who knew him. He made many friends wherever he went. We, his pastors, with his many friends and loved ones very much regret to lose this young life out of our midst, but God knows best and we say, "His will, not ours, be done." Please pray for Brother and Sister Sweaney in their bereavement.—Rev. and Mrs. J. S. Moir, Pastors.

**WOODWARD**—Dean Foss Woodward was the only son of Mr. and Mrs. Leslie Woodward of Rock Branch, Iowa. He was born near Correctionville, Iowa, January 30, 1927, and passed out of this world November 11, 1929, at the age of 2 years 9 months and 11 days. He was a bright, happy child, the joy of his parents, and two sisters, Dorothy and Lillian. Besides he leaves his grandparents, who so dearly loved him, and many uncles and aunts. The services were conducted from the Church of the Nazarene at Pearson, Iowa. The pastor, Rev. Karl L. Teisinger, in charge assisted by the former pastor, Rev. E. E. Russell, of Cedar Rapids, Iowa. Four Junior girls of the Sunday school acted as pall-bearers.—Karl L. Teisinger, Pastor.

**HOUGHTALING**—Dorothy Jean, little daughter of Rev. Frank and Hattie Houghtaling, was born at Elmdale, Michigan, October 4, 1921, departed this life to be with Jesus October 28, 1929 at her home in Potterville, Michigan, at the age of 8 years and 24 days. She was sick only three days but was so patient through it all. Her sudden death is our loss but we know she is with the angels and Jesus, which is far better. Rev. Dominus of Lansing and Rev. Bearinger of Lapeer officiated at her funeral. We expect to meet her some day just inside the Eastern Gate. She leaves to mourn their loss, father and mother, brother, Edward, and two sisters, Ruth and Barbara Jane.—Rev. Frank Houghtaling.

**CLARK**—John A. Clark, son of James and Hannah Clark, was born in Lancaster County, Pa., May 26, 1850 and was translated to his heavenly home from his home in Lomax, Illinois, just as the sun was sinking over the western horizon November 26, 1929, closing his earthly career of 79 years 5 months and 29 days. He was married to Martha Sutton October 8, 1874, and to this union were born three children; the eldest son George passed away December 13, 1918. He leaves to mourn his departure his faithful wife, one daughter, Mrs. Frank Miller, and one son, Lester A. Clark, both of Lomax, Illinois. Many years ago he gave his heart to God and united with the Methodist church and later he became a charter member of the Church of the Nazarene at Lomax, Illinois, where he held his membership till he went to join the Church Triumphant. We laid his body to rest in a quiet spot in Caren's Cemetery. His funeral was held in the Church of the Nazarene. The funeral sermon was preached by Rev.

Cheryl Babcock, taking for her text, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you" (John 14:2). She was assisted by the pastor, Rev. E. M. Cornwell, and Mrs. S. Bassett.

## ANNOUNCEMENTS

### REQUEST FOR PRAYER

Brother Andrew S. Bowman, a brother to Mrs. Sutherland, our missionary to China, writes that his wife is very sick in the hospital and asks us to remember her in prayer. They have two children and if it is God's will they ask that her life may be spared. We are sure that the HERALD OF HOLINESS readers will remember this earnest request.

## HONOR ROLL—OHIO DISTRICT NOVEMBER BUDGET

Church	Pastor
Blanchester	Clark Newton
Cardington	Arthur Shrum
Chillicothe	Robert Goodwin
Christiansburg	James Bolin
Cincinnati (Central)	W. Sherman
Cincinnati (Fairfax)	Geo. M. Galloway
Cincinnati (Norwood)	C. A. Geeding
Circleville	F. S. House
Columbus (First)	Raymond Browning
Columbus (Parsons Ave.)	Ward Zimmerman
Columbus (Warren Ave.)	B. H. Haynie
Coshocton	A. H. Perry
Dayton (Parkview)	W. R. Gilley
Fayette	L. L. Shank
Felicity	Chas. Henderson
Fort Recovery	R. R. Oren
Franklin	Millard R. Fitch
Fresno	F. H. Landgrabe
Gallion	Ruth McDaniel
Greenville	O. J. Bennett
Hamden	D. A. Hufford
Hamilton	W. H. Parker
Ironton	H. C. Little
Lancaster	V. E. Robinson
Logan	R. B. Frederick
Manchester	Roy Klinger
Mansfield	Floyd Gale
Marion	D. E. Miller
Middletown	Harvey S. Galloway
Mt. Vernon	J. C. Walker
Newark	Chester Newcome
New Richmond	Henry Ziebold, Jr.
Portsmouth	A. E. Boso
St. Paris	Allen Wagner
Shelby	John Davidson
Springfield	D. L. Brandenburg
South Canaan	D. E. Miller
Sunrise Chapel	Tracey Dobbins
Toledo	H. H. Stahl
Walbridge	John Crider
Wauseon	A. J. Laird
West Lafayette	F. H. Landgrabe
West Liberty	James Shelton
Woodstock	James Shelton
Wooster	Clarence Perry
Xenia	W. V. Sharp
Zaleski	R. B. Frederick

## PASTORAL ARRANGEMENTS

### Kentucky District

DISTRICT SUPERINTENDENT—Rev. L. T. Wells, Science Hill, Ky.

DISTRICT SECRETARY—Rev. A. J. Frank, 850 South 24th St., Louisville, Kentucky.

DISTRICT TREASURER—Rev. E. D. Meser, 1204 West 4th St., Owensboro, Ky.

PASTORS: Albany, Grace C. Bush; Ashland, R. J. Kiefer; Augusta, Rev. and Mrs. R. L. Ihrig; Baxter, to be supplied; Bowling Green, Ernest Armstrong; Burnside, F. V. Taylor; Camp Nelson, Isaiah Shearer; Carthage, Rev. Neff; Charleston, W. Va., E. G. Hissom; Columbia, Rev. and Mrs. Ernest Gold; Creelsboro, I. T. Stovall; Cumberland, Chas. E. Haden; Delmar, O. O. Mills; East View, J. D. Goodman; Fau-bush, O. O. Mills; Frankfort, J. A. McCammon; Georgetown, J. E. Shouley;

Glasgow, M. L. Norrie; Greenwood, F. T. Carby; Henderson, P. E. Nelson; Highway, I. T. Stovall; Huntington, W. Va., F. P. Kerst; Irvine, H. C. Watson; Kanawha City, W. Va., Earl G. Hisson; Kehoe, to be supplied; King Bee, Tom Cutlip; Lancaster, Ollie Johnson; Lexington, W. T. and Gussie Mason; Louisville, A. J. Frank; Marysville, O. E. Shelton; Marlinton, W. Va., B. W. Murphy; Monticello, Nelson Mink; Mt. Sterling, Willis French; Mt. Hope, Ky., Tom Cutlip; Mt. Hope, W. Va., Miss Fiscus; Naomi, O. O. Mills; Newport, W. E. Albee; Newfoundland, James Flannery; Old Republic, to be supplied; Olive Hill, Amos R. Meador; Owensboro, E. D. Messer; Pineville, Glenn Vanhook; Pinson's Fork, to be supplied; Richmond, Edith Rice; Science Hill, E. E. Robinson; Shafter, O. O. Mills; Sioam, to be supplied; Silver Grove, W. M. Grizzell; Somerset, F. V. Taylor; Sparkville, J. O. Brown; Spring Hill, W. Va., E. D. Allen; Star Lime Works, Clay Lyles; Versailles, to be supplied; Waco, R. T. Goldie; Wesleyville, Arthur Shelton; Winchester, to be supplied; Woodrow, W. Va., B. W. Murphy; Wurtland, Frank Simpson; Wyatt, James Flannery.

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FLORIDA—J. E. Redmon, 4530 Beach Way, Beach Park, Tampa, Florida.

GEORGIA—Rev. Oscar Hudson, 125 Moreland Ave. S. E., Atlanta, Ga.

IDaho-OREGON—Rev. A. R. Basser, 108 Juniper St., Nampa, Idaho.

INDIANAPOLIS—C. J. Quinn, 1821 E. Raymond St., Indianapolis, Ind.

IOWA—Rev. J. W. Short, 1318 W. 8th St., Des Moines, Iowa.

KANSAS—A. F. Walmsley, 29 W. 18th, Hutchinson, Kans.

KANSAS CITY—N. B. Herrell, 1500 S. Main St., Carthage, Mo.

KENTUCKY—L. T. Wells, Box 132, Science Hill, Kentucky.

LOUISIANA—O. M. Alken, 1029 Eustis St., Shreveport, La.

MANITOBA-SASKATCHEWAN—George Belmes, 928 Caribou W., Moose Jaw, Sask.

MICHIGAN—Rev. R. V. Starr, 225 N. Butler Blvd., Lansing, Mich.

MISSISSIPPI—R. H. M. Watson, College Heights, Meridian, Miss.

MISSOURI—J. W. Roach, 1351 No. Kingsland Ave., St. Louis, Mo.

NEBRASKA—Rev. Marlin S. Cooper, 1419 W. 6th St., Hastings, Nebr.

NEW ENGLAND—John Gould, 27 Garland Ave., Malden, Mass.

NEW MEXICO—A. K. Scott, Portales, N. Mexico.

NEW YORK—Howard V. Miller, Brooktondale, N. Y.

NORTHERN CALIFORNIA—Frank B. Smith, 2306 McKinley Ave., Berkeley, Calif.

NORTHERN INDIANA—J. W. Montgomery, 3510 Welleser Park Ave., Ft. Wayne, Ind.

NORTH DAKOTA—H. J. Hart, Box 532, Fargo, N. Dak.

NORTH PACIFIC—J. E. Bates, 441 Main St., Portland, Oregon.

NORTHWEST—R. J. Plumb, 712 W. Norm, Spokane, Wash.

OHIO—Chas. A. Olson, 1433 Meadow Rd., Columbus, Ohio.

PITTSBURGH—C. Warren Jones, 726 So. Linden Ave., Alliance, Ohio.

ROCKY MOUNTAIN—J. O. Schapp, 804 No. 33rd St., Billings, Mont.

SAN ANTONIO—W. H. Phillips, Hamlin, Texas.

SOUTHERN CALIFORNIA—J. T. Little, 1558 Alhambra, Pasadena, Calif.

SOUTHEASTERN ATLANTIC—Dr. Howard Sloan, Gen. Del., Greensboro, N. C.

SOUTHWEST (Mexican)—E. Y. Davis, 1835 N. Hill Ave., Pasadena, Calif.

TENNESSEE—R. W. Strickland, 947 McClurhan, Nashville, Tenn.

WASHINGTON-PHILADELPHIA—D. E. Higgs, 3813 Walnut Ave., Baltimore, Md.

WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

### DIRECTORY

#### GENERAL SUPERINTENDENTS

N. F. REYNOLDS

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

#### SLATE FOR 1930

Washington-Philadelphia ..... April 9 to 13  
New York ..... April 16 to 20  
New England ..... April 23 to 27  
Pittsburgh ..... April 30 to May 4  
New Mexico ..... May 21 to 25  
Northern California ..... June 4 to 8  
Southern California ..... June 11 to 15  
North Dakota ..... July 2 to 6  
Manitoba-Saskatchewan ..... July 9 to 13  
Northern Indiana ..... Aug. 13 to 17  
Central Northwest ..... Aug. 20 to 24  
San Antonio ..... Oct. 29 to Nov. 2

J. B. CHAPMAN

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

#### SLATE FOR 1930

Alberta ..... March 28 to 30  
North Pacific ..... May 31 to 25  
Northwest ..... May 27 to June 1  
Idaho-Oregon ..... June 4 to 8  
Rocky Mountain ..... June 11 to 15  
Nebraska ..... June 18 to 22  
Colorado ..... June 25 to 29  
Michigan ..... Aug. 6 to 10  
Ohio ..... Aug. 26 to 31  
Kentucky ..... Sept. 3 to 7  
Alabama ..... Nov. 5 to 9  
Georgia ..... Nov. 12 to 16  
Carolina ..... Nov. 19 to 23  
Florida ..... Nov. 26 to 30

R. T. WILLIAMS

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

#### SLATE FOR 1930

Iowa ..... Aug. 20 to 24  
Chicago Central ..... Aug. 27 to 31  
Kansas City ..... Sept. 3 to 7  
Tennessee ..... Sept. 10 to 14  
Missouri ..... Sept. 17 to 21  
Western Oklahoma ..... Sept. 24 to 28  
Eastern Oklahoma ..... Oct. 1 to 5  
Arkansas ..... Oct. 8 to 12  
Mississippi ..... Oct. 15 to 19  
Louisiana ..... Oct. 22 to 26

J. W. GOODWIN

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

#### SLATE FOR 1930

Northern Indiana ..... Aug. 13 to 17  
Indianapolis ..... Aug. 20 to 24  
Kansas ..... Aug. 27 to 31  
Hamiln ..... Oct. 1 to 5  
Dallas ..... Oct. 8 to 12  
Arizona ..... Dec. 3 to 7  
Southwest ..... Dec. 10 to 14

### EVANGELISTS' SLATES

E. C. AND GERTRUDE ALLEN

Emporia, Kans. .... Dec. 29 to Jan. 20

J. CLARENCE ANDERSON

Eugene, Oregon ..... Jan. 5 to 26

MACK AND ETHEL ANDERSON

Rapelle, Mont. .... Jan. 5 to 19

T. M. ANDERSON

Cleveland, Ohio ..... Jan. 6 to 20

Los Angeles, Calif. .... Feb. 2 to 16

Seattle, Wash. .... Feb. 21 to March 2

Nampa, Idaho ..... March 9 to 23

JARRETTE E. AYCOCK

Bethany, Okla. (Home) ..... Dec. 9 to Jan. 1

Salem, Oregon ..... Jan. 5 to 19

Portland, Oregon ..... Jan. 26 to Feb. 9

Yakima, Wash. .... Feb. 16 to March 2

Moscow, Idaho ..... March 9 to 23

Seattle, Wash. .... March 26 to April 6

R. E. AND DOROTHY BRIDGWATER

Wichita, Kans. (West Side Church of the Nazarene) ..... Jan. 6 to 19

JACK AND HUBY CARTER

Blossom, Texas ..... Dec. 26 to Jan. 5

Sulphur Springs, Texas ..... Jan. 12 to 26

Rotan, Texas ..... March 2 to 23

C. R. CHILTON

Ft. Lauderdale, Fla. .... Dec. 25 to Jan. 10

West Lafayette, Ohio ..... Jan. 12 to Feb. 2

HARVEY AND MARIE CHRYSLER

Council Bluffs, Ia. .... Dec. 17 to 27

Ottumwa, Ia. .... Jan. 5 to 19

Keokuk, Iowa ..... Jan. 26 to Feb. 9

Moores, Ind. .... Feb. 12 to March 1

C. T. CORBETT AND WIFE

St. Louis, Mich. .... Dec. 29 to Jan. 12

C. B. COX

Poplar Bluff, Mo. .... Jan. 1 to 19

Dexter, Mo. .... Jan. 22 to Feb. 9

STELLA B. CROOKS

Monongahela, Pa. .... Jan. 5 to 19

Fall River, Mass. (Convention) Jan. 21 to 24

Lowell, Mass. .... Jan. 26 to Feb. 9

No. Attleboro, Mass. .... Feb. 9 to 23

So. Portland, Maine ..... March 2 to 16

Henryetta, Okla. .... March 23 to April 6

Muncie, Ind. (First Church) ..... April 13 to 27

RAY DAVIS

Hubbard, Nebr. .... Dec. 13 to 28

Ft. Scott, Kans. .... Jan. 3 to 20

M. E. AND NINA DEVOLL

Dalton, Nebr. .... January

York, Nebr. .... Feb. 2 to 18

Farmington, Nebr. .... Feb. 16 to March 2

Easton, Nebr. .... March 9 to 30

H. N. DICKERSON

Ashland, Ky. (Home) ..... Dec. 18 to Jan. 1

Topeka, Kans. (First Church) ..... Jan. 5 to 16

JORNNIE AND JACKIE DOUGLAS, Evangelist and Singers

Albuquerque, N. Mexico (1400 E. Gold Ave.) ..... Dec. 26 to 20

C. M. DUNAWAY

Long Beach, Calif. (1st Church) Jan. 5 to 19

Pasadena College ..... Jan. 20 to 25

Pasadena, Calif. (1st Church) ..... Jan. 26 to Feb. 9

CHARLES DYE

Greenfield, Ind. (Sittingtown Church) ..... Dec. 29 to Jan. 12

Shelby, Ohio ..... Jan. 19 to Feb. 2

- Columbus, Ohio (3rd St. Mission) Feb. 9 to 23  
Bloomington Ind. .... Feb. 21 to March 10
- EDWARDS EVANGELISTIC LADIES QUARTET**  
Sullette, Kans. .... Dec. 20 to Jan. 1  
Great Bend, Kans. .... Jan. 3 to 10  
Bentonville, Ark. .... Feb. 14 to March 2  
Hominy, Okla. .... March 28 to April 13
- HARRY J. ELLIOTT**  
Callente, Nev. .... Dec. 20 to 28  
Englewood, Calif. .... Jan. 1 to 28  
Los Angeles, Calif. (Boyle Heights) .... Jan. 30 to Feb. 16
- W. E. ELLIS**  
Alhambra, Calif. (119 N. Curtis St.) .... Jan. 12 to 26
- THEO. ELSENK AND WIFE**  
Collingswood, N. J. (First M. E. Church) .... Jan. 1  
Brooklyn, N. Y. .... Jan. 3 to 10  
Miami, Fla. .... Jan. 25 to March 10  
Charlotte, N. C. .... March 14 to 23  
Alliance, Ohio .... March 25 to April 6
- RONA FLEMING**  
Brooklyn, N. Y. .... Dec. 29 to Jan. 12  
Pontiac, Mich. .... Jan. 19 to Feb. 2  
Kenmore, Ohio .... Feb. 3 to 10  
New Brighton, Pa. .... Feb. 23 to March 9  
Milan, Pa. .... March 10 to 23  
Shawnee, Okla. .... April 12 to 25
- HADDIS-MOBER EVANGELISTIC PARTY**  
Cincinnati, Ohio (Central Nazarene) .... Dec. 26 to Jan. 5  
Richmond, Va. (People's Nazarene) .... Jan. 9 to 20  
Windsor, Ind. (1st Church of the Nazarene) .... Jan. 27 to Feb. 9  
Ridgway, Ill. (M. E. Church) .... Feb. 16 to March 2  
Kewanee, Ill. (Church of the Nazarene) .... March 4 to 10  
Troy, Ohio (Church of the Nazarene) .... March 17 to 30  
Cadillac, Mich. (Wesleyan) .... April 4 to 20
- J. L. GLASCUCK**  
Camas, Wash. (Gen. Del.) .... Jan. 5 to 10
- RALPH C. GRAY**  
Fl. Worth, Texas (1217 E. Elmwood) .... Dec. 22 to 31  
Alvin, Texas .... Jan. 3 to 19
- LEWIS E. HALL**  
Nampa, Idaho (home) .... Dec. 20 to 30  
Colfax, Wash. .... Jan. 1 to 19
- A. O. HENRICKS**  
Pasadena, Calif. .... Dec. 24 to Jan. 12
- LEE HILL**  
Union Gap, Wash. .... Dec. 29 to Jan. 12
- J. B. HUGHES**  
Kewanee, Ill. (Church of the Nazarene) .... Jan. 1 to 19  
Payne, Ohio .... Jan. 21 to Feb. 10  
Logansport, Ind. .... Feb. 15 to March 2
- K. BAWLEY JACKSON**  
West Chester, Pa. .... Jan. 12 to 20  
Richmond Hill, N. Y. .... Jan. 28 to Feb. 12  
Plattsburg, N. Y. .... Feb. 13 to March 2  
Jamestown, N. Dak. .... March 9 to 23  
Valley City, N. Dak. .... March 25 to April 6
- LUM JONES**  
Ada, Okla. .... Dec. 25 to Jan. 4  
Blackwell, Okla. .... Jan. 5 to 10  
New Castle, Ind. .... Jan. 20 to Feb. 9  
Fairbury, Neb. .... Feb. 16 to March 2
- CLAYTON KIDD**  
Vassar, Mich. .... Jan. 19 to Feb. 2
- MUBBES GERTRUDE KNIGHT AND AMY SCHULTZ**  
Toledo, Ohio .... Dec. 23 to 31
- C. C. KNIPPELS AND SONS EVANGELISTIC PARTY**  
Minden, La. .... Dec. 20 to 24  
Natchitoches, La. .... Jan. 1 to 12  
Alexandria, La. .... Jan. 12 to 25
- K. HOMER LAND**  
Oklahoma City, Okla. (1513 W. 4th) .... Dec. 23 to Jan. 1
- KATIE LATIMORE**, Song Evangelist  
Okmulgee, Okla. (Home Mission Campaign) .... January
- THE LEHMANS AND SON JAMES**, Song Evangelists  
Johnstown, Pa. .... Jan. 5 to 19  
Warren, Ohio .... Jan. 26 to Feb. 9  
Northern Indiana District, Feb. 12 to March 5
- REV. AND MRS. JACK LINN**  
Cleveland, Ohio (2nd Friends Church) .... Dec. 29 to Jan. 12
- J. E. AND DESSIE LINZA**  
Jonesboro, Ark. .... Dec. 10 to Jan. 1
- W. W. LOVELESS**  
Mt. Recovery, Ohio .... Jan. 4 to 19
- THEO AND MINNIE E. LUDWIG**  
Woodbine, Kans. .... Jan. 5 to 19  
Clarks, N. Mexico .... Jan. 21, 22  
Glendale, Arizona .... Jan. 28 to Feb. 9  
Alhambra, Calif. .... March 23 to April 6
- MAUEL R. MANNING**  
Franklin, N. H. .... Jan. 5 to 19  
Augusta, Maine .... Feb. 16 to March 2  
Bath, Maine .... March 9 to 30  
Bristol, R. I. .... April 6 to 20
- MCANALLY-PAUL EVANGELISTIC PARTY**  
Idabel, Okla. .... Dec. 4 to Jan. 1
- J. A. MCNATT**  
Davenport, Okla. .... Jan. 2 to 22
- A. MCNAUGHTON AND WIFE**  
Buffalo, Wyo. (care Mr. P. C. Nourment) .... Dec. 8 to 20  
McDowell, Sask. Can. .... Jan. 5 to 19  
Honey Brook, Sask. Can. .... Jan. 26 to Feb. 9  
Prince Albert, Sask. Can. .... Feb. 16 to March 2
- J. C. MERRITT**  
Cullum, Calif. .... Dec. 29 to Jan. 12  
San Angelo, Texas .... Feb. 2 to 16  
Ft. Wayne, Ind. (1st Church) March 16 to 30
- E. E. MIERAS**  
Sacramento, Calif. (2nd Church) Jan. 6 to 20
- L. G. AND BERTHA MILBY**  
Jacksonville, Ill. (Gen. Del.) .... Jan. 5 to 10  
Macomb, Ill. (Gen. Del.) Jan. 22 to Feb. 9  
Mishawaka, Ind. (Gen. Del.) .... Feb. 11 to March 2  
Purtsmouth, Ohio (Gen. Del.) March 12 to 30  
Chicksville, Ohio (Gen. Del.) .... April 6 to 20
- JAMES MILLER**  
Webster City, Iowa .... Dec. 29 to Jan. 12  
Lacona, Iowa .... Jan. 13 to Feb. 2
- EDWARD E. MIERAS**  
Nampa, Idaho .... Dec. 18 to 30
- JAMES MILLER**  
Buffalo, Kans. .... Feb. 3 to 16
- G. C. MORGAN**  
Plainville, Kans. .... Dec. 23 to 29  
Chadron, Neb. .... Jan. 5 to 19
- AUG. N. NIELSON**  
Elkhart, Ind. (First Church) Dec. 25 to Jan. 5  
Cumberland, Md. (8 Penna. Ave.) .... Jan. 9 to Feb. 2  
Cadillac, Mich. (Church of the Nazarene, 603 N. Simon St.) .... Feb. 6 to 23
- EDDIE E. PATZSCH**, Song Evangelist  
Brooklyn, N. Y. (Hoople Memorial Church) .... Dec. 29 to Jan. 12  
Eastern Nazarene College .... Jan. 14 to April 1
- D. M. PEFFLEY**  
Shelbyville, Ind. .... Dec. 29 to Jan. 12  
Indianapolis, Ind. (Su. Side Church) .... Jan. 19 to Feb. 2  
Wauver, Ohio .... Feb. 5 to 23  
Omaha, Neb. (Central Church of the Nazarene) .... March 2 to 16  
Columbus, Ohio (Shepard Church) .... March 23 to April 6  
Oaistville, Ind. .... April 7 to 20
- J. E. AND ADA REDMON**  
Florida District (Miami, Fla., Gen. Del.) .... December
- LAWRENCE REED**  
Circleville, Ohio .... Jan. 3 to 18  
Canton, Ohio (Bethany Evangelical Church) .... Jan. 22 to Feb. 9  
Marion, Ohio .... Feb. 12 to March 2  
Lincoln Place, Pa. .... March 4 to 16
- D. C. REYNOLDS**  
Cale, Ark. (Caney Church) .... Dec. 20 to 29  
Bayre, Okla. .... Jan. 5 to 19
- LEWIS J. RICE**  
Richmond, Ky. .... Dec. 23 to Jan. 2  
El Paso, Texas .... Jan. 11 to 23
- CHAS. C. ROBINSON**  
Dodsonville, Texas .... Dec. 15 to 29  
Knox City, Texas .... Jan. 1 to 12
- J. A. RODGERS**  
Johnstown, Pa. .... Jan. 6 to 19  
Warren, Ohio .... Jan. 28 to Feb. 9  
Northern Indiana District, Feb. 12 to March 5  
Brunton, Ohio .... March 9 to 23
- FERRY ROOD**  
North Vernon, Ind. (Church of the Nazarene) .... Jan. 5 to 19  
Flora, Ill. .... Jan. 21 to Feb. 2
- A. P. RULE AND WIFE**  
Abilene, Texas .... Jan. 10 to 26  
Bitter Creek, Texas .... Jan. 31 to Feb. 16
- C. W. RUTH**  
Los Angeles, Calif. .... Jan. 1 to 15
- RICHARD AND DOROTHEA SHARP**  
Curtis, Neb. .... Feb. 6 to 23  
Beatrice, Neb. .... March 2 to 16  
Lincoln, Neb. (First Church) .... March 20 to April 6  
Kenesaw, Neb. .... April 13 to 27
- E. E. SHELHAMER**  
San Francisco, Calif. .... Dec. 29 to Jan. 12  
Los Angeles, Calif. .... Jan. 17 to 27  
Grantham, Pa. .... Feb. 6 to 18
- E. D. AND WINNIE SIMPSON**  
Duncan, Okla. .... Jan. 12 to 24
- HUHL SPARKS**  
New Albany, Ind. (care Rev. Garret Arnold) .... Dec. 29 to Jan. 12  
Warren, Pa. (care Rev. J. C. Albright) .... Jan. 19 to Feb. 2
- E. H. STILLION**  
Norfolk, Va. .... Dec. 29 to Jan. 12
- N. O. STUCKY**  
Sidney, Ohio .... Jan. 5 to 19
- WALLACE SWANN**  
Dallas, Texas (420 W. Page St.) .... Dec. 24 to Jan. 2
- HOWARD SWEETEN**  
Binghamton, N. Y. .... Dec. 31 to Jan. 12  
Warren, Pa. .... Jan. 18 to Feb. 3  
Akron, Ohio (First Church) .... Feb. 8 to 24  
Ashland, Ohio .... March 1 to 17  
Selhring, Ohio .... March 18 to April 4
- T. L. TENNY**  
Mohawk, Ind. .... Jan. 19 to Feb. 9
- FRED THOMAS**  
Malden, Mo. (Gen. Del.) .... Jan. 5 to 19  
Sioux City, Iowa (First Church, 1230 S. Glass St.) .... March 16 to 30  
Oklahoma City, Okla. (227 S. W. 23rd Capital Hill Station) .... April 1 to 15
- J. N. TOOLE**  
Lansing, Mich. .... Jan. 12 to 20  
Owosso, Mich. .... Feb. 2 to 23  
Harrington, Del. .... March 2 to 10
- E. E. AND ORA J. TURNER**  
Hudson, Ind. (Gen. Del.) .... Jan. 5 to 19  
Franklin, Ind. (Gen. Del.) .... Feb. 2 to 16  
Lafayette, Ind. (1707 Morton St.) .... March 9 to 23
- E. F. AND AGNES VRSCHEL**  
Pittsburgh, Pa. .... Dec. 22 to Jan. 1
- N. H. VANDALL**  
Los Angeles, Calif. (1st Church) Jan. 5 to 19  
Levitt, Oregon .... Jan. 26 to Feb. 9  
Portland, Oregon .... Feb. 16 to March 2  
Salem, Oregon .... March 9 to 23  
Portland, Oregon .... March 30 to April 13
- HAROLD L. VOLK**  
Canon City, Colo. .... Jan. 5 to 19  
Denver, Colo. (South Side) Jan. 23 to Feb. 9
- EARLE F. WILDE AND WIFE**  
Pasadena, Calif. .... Dec. 16 to 31  
Long Beach, Calif. .... Jan. 5 to 19  
Los Angeles, Calif. (Hollywood Church) .... Jan. 23 to Feb. 9
- LON B. WOODRUM**  
Oilton, Texas .... Dec. 28 to Jan. 5  
Abilene, Texas .... Jan. 10 to 26  
Mineral Wells, Texas .... Feb. 7 to 23  
Kolan, Texas .... March 2 to 30  
Quanah, Texas .... April 4 to 20