

HERALD of HOLINESS

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WHOLE NO. 763

Thanksgiving

By Rev. D. Rand Pierce

Where is the heart that feels no thrill
Of gratitude, no thankfulness,
For all the bounteous gifts that grace
Bestows our every need to fill?
Where is the tongue that would not raise
To Christ a gladsome song of praise?

Plunged in the swirl of human life,
To breast the tides, day after day,
Where souls are dashed like foaming spray
Upon the reefs, yet mid the strife
And bitterness, to feel a rest
All undisturbed within the breast!

For this we joy! But when sin seems
Defiantly to stalk the land,
A growing giant, hand in hand
With loud-mouthed error, then our dreams
Of conquest fade; like Peter we,
Not Christ, but waves are prone to see.

But stay—another vision breaks
Upon the gaze; a glorious sight!
The Conquering Christ, in splendor bright,
Descending, while hell's kingdom shakes!
Shout! then, ye saints; toil on and pray—
'Twill soon be Coronation Day!

Oh, then, give thanks! For over all
God's guiding Hand of Destiny
Holds sway and turns each golden key!
He hears His children's faintest call,
And heeds their cry. Who would not pay
Glad homage on Thanksgiving Day!

HERALD OF HOLINESS

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THE JOY OF HARVEST

WHETHER we trace the history of our National Thanksgiving Day to Lincoln who was the first president to make proclamation for such an observance, or whether we follow the intermittent and local practices of a few Americans on back to the day of the Pilgrim Fathers, or whether we tread the dim trail on back to the "Feast of Ingatherings" among the ancient Jews, the pedigree sustains us in saying that it is a "harvest feast," and that it has special reference to "blessings already received."

This is the time for us to render thanks for such material prosperity as has been vouches us. Whatever of food and raiment and shelter, whatever of bodily comfort and pleasures we may have had, all are the gift of God and for them let us render thanks.

This is the time to render thanks for mental prosperity. Whatever has been revealed to us through study and observation, whatever experience has taught us concerning the mastery of ourselves and the things outside of ourselves, all are blessings from On High, and for these let us give thanks.

This is the time for us to render thanks for social prosperity. If we have made one lasting friend, if we have won the faith of a little child, if we have made existing ties a little stronger, if we have kindled a sense of gratitude in even a stranger's breast, if we have made peace either by word or by proper silence, if we have had reason to be thankful that another has lived, or if any have had just reason to be glad that we have lived, then, indeed, let us be glad and in all joy render thanks.

This is the time to render thanks for spiritual prosperity. Have God and men pardoned our guilt and ignored our weaknesses? Have peace and assurance abode within our breasts? Have joy and comfort and inward quietness been our portion? Have streams of cleansing power touched our hearts? Have we found pleasure in communion with God and in service for men? Have we made any growth at all in patience and temperance and longsuffering? Can we raise our Ebenezer at this Thanksgiving season and say, "Hitherto the Lord hath helped us"? Then let us render special thanks unto the Lord.

But perhaps there is one whose harvest has failed. Looking back over the year he can but feel the dread and the darkness which it has witnessed. But to such an one must surely come the words of the Master who once before said, "I know that ye have borne and suffered," and surely He will not forget to remember now. And although for you the fig tree has not blossomed, neither has there been fruit in the vines; and the labor of the olive has failed, and the field has yielded no meat; the flock has been cut off from the fold and there is no herd in the stall; still you can rejoice in the Lord, and joy in the God of your salvation, realizing that He has given you hind's feet and that He has enabled you to walk upon high and dangerous places where many others would not dare to go. And so to you may come joy that is greater and more lasting than even the joy of harvest, for yours is that pure joy that delights in the Giver more than in all gifts. Therefore, let us all give thanks and be glad.

THE DEARTH OF GOD'S WORD

The American Bible Society has asked the churches of America to observe December 5 as "Bible Sunday." On that day it is hoped that many pastors throughout the land will call the attention of their people to the great dearth of God's Word which exists in the world and encourage them to take all possible steps for its relief. And the American Bible Society (and the corresponding Bible Societies in Canada and the British Isles) is one of the most effective agencies for the publication and distribution of Bibles that has ever existed. The missionary efforts of all churches depend very largely upon Bible societies to translate, print and distribute the Bible in non-Christian countries, and the missionary's efforts would be futile if these societies should fail him.

Our last General Assembly endorsed the American Bible Society most heartily and recommended that our churches co-operate in promoting its work. All our churches should take at least one public collection each year for the support of the American Bible Society, or for the Canadian or British Societies, if they are located in Canada or the British Isles.

We have often gloried on account of the large number of Bibles which have been printed, but if all the Bibles that ever have been printed could be handed out to the human race today, there would be only half enough to go around, giving one to each person. A million New Testaments have recently been provided for China, by a certain agency; but when these Testaments have been distributed there will still be not far from four hundred million Chinese who have never seen a Testament.

Of course there are many people in this country who have Bibles and do not read them, but may we not earnestly pray that all such may be awakened to

realize what a treasure they are neglecting every day? And may we not pray for the agencies which are unselfishly striving to distribute Bibles everywhere, And may we not make a liberal offering for the support of these agencies? Will not many of our pastors present the work of the Bible societies and lift an offering for their support?

THE NEW MOVE AT PASADENA COLLEGE

WE ARE publishing on another page a report from Rev. J. C. Henson, Business Manager of our college at Pasadena College, Pasadena, Calif., and we hope all will read it.

Pasadena has many advantages which arise from its favorable geographical location, its historic place in our movement and its galaxy of never failing friends on the Pacific Coast. But it has two special advantages which deserve mention just now. These two advantages are two men—Dr. H. Orton Wiley, the president, who seems somehow to have discovered the secret of building a school educationally and spiritually and to produce the results that are expected of a Nazarene institution; and J. C. Henson who is a genius in handling the finances of a holiness school. These two men are veritable specialists in their particular lines and are bound to put Pasadena College "on the map."

Four things are absolutely necessary to the success of a Nazarene school: First, the spiritual tide must be kept at the flow for the whole ten months of the school year. Second, the educational standards must be up to the high mark set by the school and professed by it in its literature and official representation. Third, such discipline must be maintained as will make parents feel safe in committing their children to the care and direction of the institution in question. And fourth, the finances must be so handled as to make it possible to pay the teachers regularly and in full, to take care of all current obligations as they accrue and to provide for capital and improvement funds in such a manner as to indicate "progress" from year to year.

No one is likely to be optimistic enough to claim that the four things designated can be "done easily." And all we are willing to claim is that some men can do them sometimes in some places. But in a very definite sense, we desire to say that we believe Dr. Wiley and Brother Henson can do these things at Pasadena College and that they are doing them and will continue to do them.

Henson's new plan for providing for the current deficit and for securing money to cover the indebtedness is a tried plan and a practical and proved plan, and he will put his very best efforts into it. Henson is a good man to get money, but his long suit is his ability to make every dollar he gets have lots of cents (sense). He is economical and far-seeing, and yet

he is progressive and agreeable. All that is required is that the people of his zone shall stick to him and he will pull the school out of debt and start it on a new era of progress and development.

ANOTHER LESSON FROM SPINDLE TOP

Editorial Correspondence

LAST week we mentioned the Spindle Top oil field, and spoke of the Lucas well and its aptness in illustrating full salvation. But there was this other bit of information also. After the Lucas well had made certain the existence of oil, many wells were drilled until the hill top was covered with derricks. But in the course of time, the source of oil seemed to fail, the "gushers" were demoted to the rank of "pumpers," and after a while the well-known field became a minor affair, producing not more than one thousand barrels per day, and producing this at considerable expense and trouble. This was the situation at Spindle Top only about a year ago.

But there was one man who believed that there were still other resources "deeper down." So he drilled his well on down past the level where others had stopped. He went on down a hundred feet, two hundred feet, five hundred feet and more. And at last his drill "broke through" into subterranean oil pools which no one else had tapped, and his "pumper" became a "gusher" again. But, taking their cue from this pioneer, all the drillers round about drove their wells on down to the new depth and converted their "pumpers" into "gushers," until old Spindle Top has moved up from a minor field of one thousand barrels per day to a place among major fields, producing one hundred thousand barrels or more per day.

Now covering up facts does no good. So we may as well admit that many people who used to have an overflowing experience of grace in their hearts are now down among the "pumpers." Their peace and joy and victory used to flow with the force of an artesian fountain. They used even to break out as "gushers." But now they must "pump" and labor and toil to get any thing like the results which they desire. Their favorite theme now is "back in my day;" "back in the old days." Of course they try only to remind you that there were many "gushers" around them in those days, and that these gushers are "not like they used to be." However, we cannot overlook the fact that they themselves were "among the gushers" then, and that now it is toilsome and expensive to get any oil out of their wells.

What shall such people do? Some would have them invest heavily in pumping machinery. They would organize and educate and legislate and broaden out and add more belts and cogs and pulleys. But there is a better way—the way of "digging down deeper." There are further resources down below. There are pools of richest oil which have never yet been tapped.

There are artesian wells of joy and peace and victory which are just waiting to be opened that they may over-flow the whole hill top and run down into the valley. We need to "dig deeper" in prayer and self-denial and devotion to God. We need to put sharp points of faith upon the drills of our prayers and pierce the last thin crust of rock and break clear through into the wonderful and exhaustless pools of God's great grace.

We need depth today worse than we need "breadth." We need drilling machinery to displace our pumps. We need to tap anew the fountains from which old time holiness, old time revival power and old time victory spring. If we would "go down" deep enough we might, as individuals and as churches, be producing a hundred thousand barrels of the oil of full salvation where now we are producing but a thousand. Let us "drill" on down.

THE MESSAGE OF CHRIST TO THE WORLD

The *Gospel Banner* inserts the following under the title "The Different Faiths:"

A speaker at the Foreign Missions Convention in Washington, D. C., January 28 to February 2, 1925, Dr. E. Stanley Jones, for 17 years a missionary in India, gave a very striking interpretation of the faiths of the peoples of the world:

The finished product of the different faiths might be stated as follows:

- Greece said: "Be moderate—know thyself."
- Rome said: "Be strong—order thy self."
- Confucianism says: "Be superior—correct thyself."
- Buddhism says: "Be disillusioned—annihilate thyself."
- Hinduism says: "Be separated—merge thyself."
- Mohammedanism says: "Be submissive—bend thyself."
- Judaism says: "Be holy—conform thyself."
- Modern materialism says: "Be industrious—enjoy thyself."
- Modern dilettantism says: "Be broad—cultivate thyself."
- Christianity says: "Be Christlike—give thyself."

In order to see the result of these different "faiths" on the experiences and destinies of mankind we have only to read their history in order to observe the personal character and the social conditions produced. Christianity, it is agreed, has made the finest and most desirable characters known, and the countries that have made the most of it are unquestionably the best countries. The children are happier; freedom of soul is larger; conditions of living more nearly put the people beyond want; science and invention have done mightier things and, in every way, life has been sweeter, more beautiful and more exalted.

The *Gospel Banner* offers the following for insertion in "The Bulletin:"

The devil will extend plenty of credit; but think of the payments.

Forget the end of the world and think of the end of worldliness.

Conceit has wrecked many a self-righteous man.

A thorough "wet" probably has a dried up spirit.

Love is the key that fits all locks.

The patience of heaven must sometime astonish the earth.

The *Gospel Minister* inserts the following: "If a child of God marries a child of the devil, said child of God is sure to have some trouble with his father-in-law."

WHENCE COME THE CHRISTIANS OF TODAY?

A MINISTER in a certain eastern city said that the churches of his city were crowded. A critic thought to answer this by saying, "If so, they are crowded with the same old crowd—they are not reaching the masses."

To the critic it seems a small thing that the churches should be able to hold their "same old crowd." To us, this is one of the most remarkable things there is. Who is it that are rejecting Christ? It is the children of unchristian parents. Who is it that are coming to Christ? It is the children of Christian parents. I do not know just where and how the information was obtained, but I have been told that 95 per cent of those who are members of the church now are the children of those who were also members of the church before them.

We would like to reach the "masses," but we would not be willing to turn out the children of Christian parents. We want, and we are sure that God wants, "all men to be saved." But wherever there is failure it is the human that fails. In a case like the one before us, God does not show partiality toward children from Christian homes, but He does show respect for human efforts by working effectively with men who, like Noah, would "build an ark to the saving of their own house."

By every means, let us go out after those who are in the "highways and hedges," but let us not be tempted to forsake or neglect our own children, and let us not be embarrassed when our churches are crowded "with the same old crowd," for that is our glory. Let whosoever will come, but let this whosoever include the children of parents who have poured their lives out for God and the souls of men.

"THE UPWARD GAZE"

The *Baptist* tells of a man who found a one dollar bill on the side walk, and ever afterwards he looked at the ground, hoping to find something else. At the end of twenty years, he had accumulated one thousand pins, a hundred nails, four pennies and a grouchy disposition. This man represents the class of people who have their affections set on things below.

But, thank God, there are some people who found their greatest treasure while "looking up" to God, and they have ever since maintained "the upward gaze," because they expect more from the same source. And they have not and shall not be disappointed. For besides the showers of blessings which come upon them with every passing day, finally, from out of those heavens, Jesus Christ Himself shall appear in the glory of His Second Advent; and it was with this particular occurrence in mind that the Master said, "Look up, and lift up your heads; for your redemption draweth nigh."

UNCLAIMED BANK DEPOSITS

By A. M. Hills, LL. D.

MORE than a quarter of a century ago I was riding with a gentleman through the leading business street of Cleveland, Ohio. Suddenly he pointed to a noble granite bank building eleven stories high and said: "That building was built by the interest on unclaimed deposits in that bank."

About that time I read that the Scottish banks had advertised that they had forty million pounds in unclaimed deposits.

Why did not the rightful owners of such vast sums of money claim it? Evidently they did not know it belonged to them. Why was it? A few illustrations will make it plain.

First, we may suppose, a young unmarried man is away from home in a distant city, doing well in business and making large deposits in a bank, when suddenly he dies. His relatives never hear of the wealth and the bank does not divulge the secret.

Another business man, secretive about his business affairs, uses two banks. One he uses daily in his business, as his wife knows. In the other he makes his permanent deposits and has his private papers in a safety deposit drawer, of which his wife knows absolutely nothing. He dies suddenly out of his mind. The wife settles with the well-known bank as best she can: but of the deposits in the other she is perfectly ignorant, and the bank keeps still.

Now, in the case of an old and powerful bank there may come to be hundreds or a thousand instances of unclaimed deposits, and the rightful owners may have lived in penury, and died in want.

Now, our Elder Brother, Jesus Christ, has made vast deposits of grace in the Bank of Heaven for us all, enough to make us spiritual millionaires. The difference is this: the Bank of Heaven is perpetually advertising these deposits in the Bible, and scattering them over the world, and sending out agents (evangelists) everywhere to herald the glad news, that poverty-stricken sinners may inherit millions of grace from God.

There are three installments of it: First, pardoning and regenerating grace; second, sanctifying cleansing grace that fits for heaven; third, glorification in heaven forever.

Sad to tell, much of this grace is never obtained, because of ignorance or careless unbelief. The devil has his industrious agents in pulpits and out of them, going about declaring that there is no sanctifying grace for us in this world. "That no man is able either of himself or by any grace received in this life to perfectly keep the commandments of God, but doth daily break them in thought, word and deed!" (Westminster Cat. q. 149).

Yet God swore "That He would grant unto us . . .

that we might serve Him without fear, in holiness and righteousness all the days of our life" (Luke 1:74-75). However, multitudes in their simplicity and ignorance doubt God under oath and believe the devil and his agents, and never draw on the Bank of Heaven for the uttermost salvation, and live in spiritual poverty all their days.

I. Notice that the Bible as a whole teaches the possibility of holiness. It is called "Holy Bible" outside. Inside it is against sin from lid to lid. "Every Scripture inspired of God is also profitable for teaching, for reproof, for instruction, that the man of God may be complete, furnished completely unto every good work" (1 Tim. 3:16, R. V.). There are twenty-nine passages in the New Testament about "perfection." Twenty times the verb "sanctify" is used. Ten times the noun "sanctification" is used. There are sixteen prayers for holiness, sanctification and perfection. There are eighteen commands laid upon us to be holy. There are fourteen passages telling us how to be holy. The Bible uses all conceivable motives to lead us to be holy. It urges us by the sweetness of salvation, by the blessedness of communion with God, by the attractiveness of heaven and the horrors of hell to flee from sin and enjoy full salvation from all sin.

II. We may ask what "sanctification" or "holiness" or "full salvation" means.

The Bible teaches that there are three possible relationships to sin.

1. The man can be "under sin." One can be "carnal, sold under sin"—Rom. 7:14. This is the unconverted life of sinners, driven on by passions and lusts like a poor helpless slave.

2. The man can be *over* sin. "Sin shall not have dominion over you" (Rom. 6:14). You have dominion over it, though it still exists as a troublesome principle infesting the heart and life. This is the justified state. The past is pardoned, the new spirit *rules*; but the evil propensities are there still, clamoring for gratification. In this state a man does not swear, but he thinks swear. He does not get drunk, but he has an appetite for drink. He does not fight, but he feels like it. He does not dance, but wants to. He does not gamble, but has the passion for gambling. Evil appetites, propensities and tempers are still alive tempting him.

3. The man can be *without* sin. "Freed from the sin." Rom. 6:7, 18 and 22. These are the *sanctified*, whose natures are separated from sin because "the Old Man is crucified," and the heart or nature is "cleansed from all unrighteousness" (1 John 1:9).

The great dictionaries as well as the great theologies bear me out in this glorious teaching. 1. Here is a Greek New Testament Lexicon, 803 pages, double

column. It defines the Greek verb to sanctify thus: "To make clean, to purify, to sanctify, by the sanctifying influence of the Holy Spirit."

2. Webster defines sanctification as: "The act of God's grace by which the affections of men are purified and alienated from sin and the world, and are exalted to a supreme love to God." And "To sanctify is to make free from sin," "to cleanse from moral corruption," "to purify" (John 14:17).

3. The Century Dictionary: "Sanctification is the act of God's grace by which the affections of men are purified, and the soul is cleansed from sin," "Conformity of heart and life to the will of God."

4. Standard Dictionary: "The gracious work of the Holy Spirit whereby *the believer is freed from sin*, and exalted to holiness of heart and life."

This makes it "*a second work of grace*" performed on one who is already "a saved believer," a regenerated child of God.

The M. E. Catechism: "Sanctification is *the act* (instantaneously performed) of divine grace whereby we are made holy." The noble M. E. theologian, Daniel Steele, adds: "The act is that of removing impurity existing in the nature of one already born of the Spirit." "Deliverance from sin as a tendency born with us is the sanctifying act of God."

In other words, it is God's cure for depravity that has cursed our race since the fall of our first parents. St. Paul calls this "sin-principle" this "tendency to sin" "carnality." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." It is the spirit of the devil in man that is as hostile to God as the devil himself. That is why, "To be carnally-minded [and to remain so] is death." It is this carnality that tries to cool our zeal, that dims our spiritual vision, that clouds our hopes and chills our prayers, and deadens our love for God and our concern for souls, and our faith in the power of the gospel to save.

We gradually become indifferent to the danger of sin and the fate of the millions who are "living without hope and without God."

This carnality is steadily opposed to God and all the interests of His kingdom and is determined to give that heart no rest that has made the supreme choice to love and serve Jesus Christ.

Observing this universal fact all the spiritually-minded theologians and Christians understand, and all the churches are agreed that we must get rid of this carnality to be fit for heaven. Indeed, God plainly declares "Without the sanctification no man shall see the Lord" (R. V. Heb. 12:14). But when is this sanctification secured?

1. Many theologians say, "At conversion"—which is contradicted by Scripture and all human experience.

2. The mass of Calvinists say, "We get it at death." This too is unscriptural.

3. The Roman Catholics say, "We get it after purgatory." This too is without biblical support.

4. Methodists, Salvation Army and holiness churches say: "We get it *here and now* by the baptism with the Holy Spirit. This is the teaching of God's Book affirmed over and over again. "And God which knoweth the hearts bare them witness, giving them the Holy Spirit, as He did unto us at the beginning, and put no difference between us and them, *purifying their hearts by faith*" (Acts 15:8-9). "And the very God of peace sanctify you wholly," etc. (1 Thess. 5:23; John 17:17).

This is God's sovereign remedy for this terrible disease of inbred sin. This is the cure which the Second Adam bought with his precious blood to save us from the ravages of the First Adam's sin.

Countless thousands, yea, millions, have betaken themselves to this fountain of cleansing not in vain. They have grown weary of this incessant internal strife between their holy desires and longings and aspirations, and this foul principle of evil in the very fountain of their being that corrupts and defiles everything if it can. When they would do good they have found evil present with them, "the sin [principle] warring against the law of their minds and bringing them into captivity to the law [uniform tendency] of *the sin* [principle] which was in their members." Until they cried out "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:18-24).

Tugging in vain at their chains and despairing of self-help they at last turned to the mighty Christ and the Holy Spirit and they found deliverance. "They were made free from the sin-principle and had their fruit unto sanctification" (Rom. 6:22, R. V.). They drew by faith on the bank of heaven and found, O glorious discovery! that "the blood of Jesus Christ, God's Son, cleanseth from all sin" (1 John 1:7).

O beloved children of God, do not continue to live with this distracting soul-conflict going on within. Your Elder Brother has made a deposit of grace in the Bank of Heaven for you too. Draw on it; draw on it by faith and you also can be "free from the sin-principle and have your fruit unto sanctification and the end *eternal life!*" (Rom. 6:22):

PASADENA COLLEGE,
PASADENA, CALIF.

A man is better off for giving up every thing that he must give up in order to get right with God or not. "The price" of salvation, so far as what the recipient pays is concerned, is dependent upon a false estimate of values, and is not real at all. For you or me to "surrender to God" is like a pauper surrendering to a prince so as to become a pensioner upon his bounty forever more.

BEARING LIFE'S BURDENS

By Prof. A. S. London

THERE is an old proverb which points a familiar lesson: "No home is there anywhere that does not sooner or later have its hush." It is true. Somewhere down the pathway of life is trouble of some kind to every man and woman. It is universal to all kindred and nations. "Man that is born of a woman is of few days and full of trouble." "Man is born unto trouble, as the sparks fly upward." Many of the burdens of life may be seen. They are on the surface. But the deepest and hardest of life's burdens are not seen. If we knew of the fierce battles raging within the inner life of our friends, it would be enough to break our hearts and make us tenderer, and teach us many lessons of restraint from criticism.

The Bible has but little to say about our burdens. But it seems that the few passages referring to this subject cover all the territory of this field of human struggles. In the first place, we note that the Bible says that, "Every man shall bear his own burden." This seemingly leaves us without hope. But is it not true that many of our burdens have to be fought out in the individual life. They are not transferable. In a sense every life is lived alone. "To every man his work," is the teaching of Jesus. God deals with us as individuals. We are not to be lost in the crowd. Each one must give an account of himself to God. The duty that belongs to each individual cannot be performed by another. The greatest and most difficult burdens of every life must be fought out in the heart-life. Friends may sympathize and offer their kind help, but, "Every man shall bear his own burden." A great preacher once made two resolutions: "Resolved, first, that every man should do right, regardless of what it costs." "Resolved, secondly, whether any man does right or not, I will, whatever the cost may be."

The second passage of scripture that we notice in connection with the question of life's burdens says: "Bear ye one another's burdens, and so fulfill the law of Christ." This passage seemingly is paradoxical to the first one used. But one should always look at a Scripture in its proper setting. Preceding this passage of scripture there stands out a very great and striking passage: "Brethren, if a man be overtaken in a fault, ye who are spiritual restore such a one, in the spirit of meekness, considering thyself, lest thou also be tempted." In this way it is our privilege to help bear each other's burdens. There are social burdens, spiritual burdens, community burdens, domestic burdens and cares of the every day life that can be shared with each other. It is our business as Christians to seek out those who have burdens that can be shared with others, and do our part to relieve the burden bearer. We are not to criticize and find fault, or bemean

another in his weakness, but "If any man be overtaken in a fault," help him, seek to restore him, share his heavy load where at all possible, considering thyself lest thou also have a heavy load sometime in the future and will need help from thy brother. We have a great opportunity in helping to share the burdens of the sorrowing. In time of sickness, distress, reverses, disappointments, and when the heart is sorrowful, it is ours to bear one another's burdens. We can love, give words of encouragement, and give ourselves to cheering a needy and suffering people. We can encourage when others discourage. We can believe in those about us when others disbelieve in them. We can love when those about us hate. It is ours to smile while others frown. We can pray while others scorn. What a privilege is ours to make the world better by us having lived in it! "Bear ye one another's burdens and so fulfill the law of Christ."

The third passage to which our attention is called relative to our life's burdens is a most hopeful one: "Cast thy burden upon the Lord and He shall sustain thee." It is found in the 55th Psalm. It seems that the utterer of such a promise wanted to flee away. His burdens were heavy. He was carrying a big load. He would gladly have given up, if only he could have been relieved of his burdens. How many times with many of us, when the burdens seem more than we can bear, we would like to flee away, if our burdens would stay behind. But burdens are within the consciousness of man. They cannot be left behind. There is no need to run. Wherever one may go will be found life's burdens.

Burdens are permitted to come for a purpose. God does not tease His people. They test our faith. They drive us to the source of our strength. They remind us that this world is not our abiding place. We are merely passing through this life to the great beyond. We are pilgrims and strangers on this earth. Burdens have a language of their own to tell us that the things of this life are very uncertain, and we should hang very lightly the things of this world about us.

What are we to do with these burdens as they come upon us? "Cast thy burdens upon the Lord and He shall sustain thee." There are two ways in which Christ sustains. Sometimes He removes the burden from our hearts and gives us relief instantly. What a great feeling has come over us when He has seen fit to sustain us in this manner. While going through some tunnel, we have prayed, "If it be possible, forbid that I should drink this bitter cup that is being pressed to my lips." And the burden was lifted. Our hearts were free.

Again, we have prayed for the burden to be lifted, but, it was not God's will to relieve the heart at this

time. He has a plan to work out through our lives through this extra load that He has permitted to come. So, instead of lifting the burden, He gives sustaining grace. He comes with divine re-enforcement and helps us to bear our burdens and come out with great victory. No matter how severe, nor how testing the burden may be, His grace is sufficient.

Paul had this sustaining grace. He had a thorn in the flesh that tormented him. He called it the "messenger of Satan" sent to buffet him. He said: "For this thing I besought the Lord thrice that it might depart from me, and he said unto me; My grace is sufficient for thee." This was satisfactory with Paul. I am sure this was his feelings in the matter for he said he would rather have his thorn in the flesh, which was ever present with him, and have God's added grace, than to be without that thorn and miss that added grace and light and love from God. Burdens are not so bad after all, if only we can have this added grace.

We do not have to bear our burdens alone. He shall sustain thee. It makes no difference what the burden may be, we are promised grace sufficient, if we will only cast all upon Him. A friend was left with a beautiful girl of only four summers. The wife and mother had suddenly been taken away. After the funeral, the friends urged the father to not go back

to the home where the mother lived. But he insisted that he must go back and fight it out right in his own home. The little girl was late and long falling off to sleep. Away in the early hours of the morning, she said: "Papa, it is awful dark." And then she added another statement in her childish way and broken voice: "Papa, you love me, though it is dark, don't you?" He reached over and took the little child from her bed by the side of his bed, and said to her: "Papa loves you, though it is dark." He tucked the cover around the little body and drew her up close to his side and soon she was fast asleep. And then the father looked up into the face of his Heavenly Father and said: "Father, it is so dark. But I know that thou dost love me, even though it is so dark." And how true it is. Christ loves us even though it is dark about us. "Cast thy burdens upon Him and He shall sustain thee." We know not now, but after awhile we shall understand.

They tell us that when the oyster's shell is broken at a certain place, it goes off into the deep and finds a beautiful pearl to mend its broken part. And so it is with our broken hearts. God takes them out into the depth of His love and mends them, and sends us out better and richer Christians. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"PATERNALLY HANDED DOWN"

By LUCY P. KNOTT

IN 1 Pet. 1:18-19 the Apostle is reminding us that we were not redeemed from the Adamic nature with silver and gold, but with the precious blood of Christ. In Rotherham's Translation of this passage, we read that this evil nature is "paternally handed down." This agrees with many Scriptures; it has come down through the human race from Adam, and it has never improved with age nor the kinder environments of advancing civilization. So we know what Paul means in Col. 2:6 when he says that by nature we are the "children of disobedience," and in Eph. 2:3, that by nature we are the "children of wrath."

It is passing strange, that there should be those in the ranks of the Church, standing loyally by "Fundamentalism" as opposed to "Liberalism" (and we honor them for it) who feel called upon to strongly oppose the crucifixion and death of this Adamic nature "paternally handed down."

In failing to fully appreciate the deep-seated, far-reaching, and deadly power of the carnal mind, one must of necessity disparage the power of the Son of God who came to destroy this masterpiece of the Devil's work. (Rom. 6:6). This nature remains after the sins of the individual are forgiven. It is never referred to as plural; i. e.—"the sin that dwelleth in

me," "that the body of sin might be destroyed," "the blood cleanseth from all sin."

Inbred sin has in it the seed of all outbreaking sins. Envy, pride, jealousy, selfishness, lying, anger, wrath, stubbornness, bitterness, hatred, murder, adultery, and all unholy desires are a part of this evil nature. While some of these grosser sins may not mature, the seeds are there, and under the required outward conditions are ready to spring up and bear fruit.

After deep conviction, and a clear and definite conversion, the writer, whose life had been sheltered by family love, in a home of moral culture and refinement, felt a longing for inward purity; but she did not meet the conditions for the Holy Spirit to come in and do the work, until God enabled her to see her own evil nature; that which was hidden from her own eyes and from the eyes of even her loved ones, was "naked and open to the eyes of Him with whom we have to do." Since then, this writer has never seen a drunkard, a dope-fiend, a fallen woman, a murderer, for whom she could not stoop lower to lift them to Christ.

This nature "paternally handed down" is absolutely lawless. It is stronger than any human will, and in the heart of the unsaved, it becomes the master.

It is not subject to the law of man, and at best can only be held in check by parental, social, and civil enforcements.

"It is not subject to the law of God, neither indeed can be," and in the heart of the child of God, it proves to be the overcomer in many a hard-fought battle.

The unmeasured universe of which our earth is a part, is controlled in the most minute detail by the law of God. The animal kingdom instinctively obeys the law of God. The child of God yearns to keep His law. The carnal mind is the out-standing rebel against His law. There are some things God cannot do; He cannot break His own law; He cannot force this rebellious nature to obedience, but He can deliver the child of God from it. The deliverance is found at the Cross.

There are none who can be "partakers of the sufferings of Christ" in His redemptive hour. It is His alone. We may stand aside from the cross and weep as we behold the gathering outer darkness. The law of Mt. Zion which has thundered down through the ages has found its victim. Its victim is the Law-Giver Himself. The Son of God is offering Himself as a propitiation for the sins of the whole world. The punishment of one human being bearing his own sins, if suddenly cut off, would be unspeakable suffering. Christ is bearing the punishment of all humanity throughout all ages past, and for all time to come. Every sin committed must meet its penalty in the suffering of the Lamb of God. Every condemned sinner who will believe must be set free and his sins remembered against him no more forever. This agony is unthinkable. But the cup of infinite suffering for sin is not drained. Our redemption must include freedom from the sin-nature. Will Love fail us now? Can death do for us that which the Son of God, hanging on that cross cannot do? If so then we must carry this Adamic nature into heaven, for according to the Scriptures, all purification from sin must take place on this side of the grave.

But Love is not failing us. He is making His own soul an offering for sin (Isa. 53:21, marg.). He who knew no sin is being made sin for us (1 Cor. 5:21). And here all human conception of the price paid for our redemption ceases.

We have stood by the Jewish altar of sacrifice, and have seen, very faintly fore-shadowed, the sacrifice of the Lamb of God. But those lambs upon the Jewish altar, remained without blemish unto death. Our spotless Lamb is not only suffering for our sins. He is being made sin for us. We cannot picture this; there is not the faintest outline by which our imagination can trace a mystery of such horror. But in the midst of the blackness the Light is beginning to shine; we hear Him cry "My God, my God, why hast thou forsaken me?" Then in glorious triumph—"It is finished;" and beholding the face of omnipotent Love

He cries, "Father into thy hands I commit my spirit."

"Christ also loved the Church, and gave Himself for it" that He might sanctify and cleanse it from this Adamic nature "paternally handed down;" the nature which is the cause of all backsliding, luke-warmness, and apostasy in the great visible Church; the nature which is the cause of weakness and lack of Pentecostal power even in the body of the true Church; the nature which manifestly is not a subject for forgiveness, but is a subject for destruction by the Holy Spirit, through the Son of God who came to destroy the works of the devil.

HOLLYWOOD, CALIF.

WHEN THE TITHES ARE GATHERED ALL IN

By REV. N. B. HERRELI.

JESUS came into this world to redeem that which had been stolen, usurped, possessed and appropriated by Satan for use in his war of rebellion against God. The true ownership of the earth is with God. "The earth is the Lord's" (Psa. 24:1). Yet, Satan through sin has gotten in control and must be charged by an army, dislodged, routed, chased, cornered, captured, and cast into the universal prison to remain forever. This war is to be fought to a finish by Jesus the Nazarene and His blood washed army, the Church militant.

1. THE TITHES OF LOVE

Bringing the first fruits of our love to God is the first and highest form of paying tithes in the life of Christian stewardship. The acceptability on the part of God to receive, acknowledge and honor other forms of tithes, depends entirely upon the faithfulness of the steward in the paying of this first vow. This form of tithing fulfills the first and greatest commandment. In the keeping of this the highest and holiest form of tithing the steward is prepared to do all the will of God in all the departments of life.

This form of tithes involves the devotions, the services, the testimony, the interest, and desires of the steward. The steward must first be acceptable to the Lord before the tithes of carnal things can be fully honored. This is the chief difference between the Pharisee's tithing and that of God's true children (Matt. 23:23). The tithes of love and willing service must precede that of material things. Also, it is just as vital to spirituality that the stewards who bring to God the first fruit of love must as a proof of their sincerity bring in the tithes of this world's goods. It is hypocrisy of the rankest kind to profess to bring the tithes of our first fruits of love and then refuse to bring the tithes of silver and gold.

The bringing of our first fruits of love to God involves time and energy; i. e. we do not put the tithes of our first love into the treasures of the

church, but out of our life of love for wife, husband, children, friends, father, mother, etc., etc., we must take time first to love God in the way He desires to be loved. We pay the tithes of the first fruits of our love through the means of grace, such as secret prayer, study of God's Word, family devotions, public worship in the church. The children of the Lord who are faithful in bringing to God the first fruits of their love will find it easy to bring the tithes of carnal things. When the stewards of the Lord refuse to bring the tithes of material things into the house of the Lord the trouble lies in a break in their first love. Hence, the preaching on the paying of carnal tithes will do such a fellow little or no good. He needs a revival in his heart and return to the Lord and do his first works over before he will get on well in the deeper things of God.

2. THE TITHES OF SILVER AND GOLD

The Lord Jesus did not come to redeem man only. He came to redeem back all that was lost through the fall. We are told that this world lieth in the wicked one, i. e. the devil is the god of this world. He is now in possession of that which has been paid for in redemption blood. The task that has been assigned to the church is to drive out the devil and reclaim God's earth as well as souls. This is clearly stated in Psalm 2:7-8. The only way God has of reclaiming the earth is by saving and sanctifying men. Just as fast as men are saved God expects them to acknowledge His ownership by bringing in God's tithes of silver and gold. When a child of God refuses to bring God's tithes of silver and gold to His house he plays into the hands of the devil and fans the fires of rebellion against God and His kingdom. This looks bad indeed, but it is more dreadful than it appears. The proof of our sincerity in spiritual things is proved by our handling of material things. The church can only hope to progress in her effort to get the gospel to the lost of earth in so far as her members are practical in their life of stewardship. We need more men and women to run farms, factories, stores for the glory of God. We need men and women who will work in field or mill that will prove God's promises are true, and show the devil and sinners that God has a few left in Zion who love Him supremely, and because of their love for God they bring the tithes of silver and gold into His storehouse.

3. WHEN THE TITHES ARE GATHERED IN

Just all that would take place when the tithes of love, willing service, silver and gold are gathered into God's house is hard to anticipate. We know what has happened in spots when a few have proven God's promises. But just what would happen if all God's people everywhere would bring the first fruit of their love to God, also their silver and gold. Just the thought of such a thing stirs the soul and fires the courage.

We have about 60,000 members who can, if they would believe in, boost for, all together bring in their first fruits of love, service, silver and gold. Then we as a church can see what will take place when the Lord of love honors our devotion and worship.

LAMAR, MO.

THE PROCESSES THAT BUILD CHARACTER

By CHARLES ALLEN McCONNELL

In our modern holiness movement we have emphasized the crises in religious experience, for the reason that the importance of the two great crises were in danger of being lost to men. It is altogether probable, however, that in our zeal to restore to Christian experience the necessary crisis of heart cleansing, we have failed to give proper emphasis to the processes of character building. Man becomes a child of God in the twinkling of an eye, but the work of the Spirit which results in awakened moral consciousness and moral purpose may be of long duration. The baptism with the Holy Spirit instantaneously cleanses the will and affections so that man's will is centered in the will of God, and his love is purified of all selfishness, but there may be months and years of growth and amendment of life before he becomes the mature saint. It is the repeated choice of holiness that rears the barrier in Man Soul against the surge of sudden flood of evil. It is the exercise again and again of the will to do right that buttresses the choice of the right when fear and self-interest would urge a compromise. Daniel did not find it difficult to pray with his windows opened toward Jerusalem, because he was accustomed so to pray. Indeed, his habit of communion with the King of heaven was so fixed that it outweighed the command of the king of Persia. An occasional service to a king might be the basis for the expectancy of a possible favor, but "whom thou servest continually" gives confidence for the certain protection of the Most High. God's plan for us is establishment. To this end is the Holy Ghost given. His indwelling, abiding presence as comforter, revealer, guide, trains us in that grace wherein we stand, and rejoice in the hope of the glory of God.

MOTIVES AND GUIDANCE

By CHARLES M. KELLY

An excellent way to ascertain the mind of the Holy Spirit in regard to two or more courses of action before one, is to prayerfully analyze the motives which prompt the impulse to follow each said course of action. If an impulse is of Satan or of self, on examination the motive back of it will be seen to be a more or less selfish one. If an impulse is of God it will be clearly seen—by the aid of the Holy Spirit—that the motive back of it is one of pure unselfishness, with care only for the welfare of others and for the glory of God. "Do all to the glory of God."

A Word of Appreciation and a Sincere Appeal



The hearty response from our pastors to the appeal sent them only a few days ago is certainly most encouraging. I have received hundreds of letters and not one of criticism so far, and every one has a pledge to bring up in full, or make a tremendous effort to do so, the entire general

budget by November 28.

I wish it were possible to answer each letter but this I cannot do, but I have read each one carefully and with deep appreciation. This is to acknowledge the letters and to express sincere and deep appreciation to every pastor that has answered or that will do so later. Co-operation among the District Superintendents, the pastors and the General Superintendents in every effort for God and the church will, together with the General Board, make possible success in all battles. The co-operation on the part of the District Superintendents in this and all other matters of general concern gives heart and hope to us all. God bless them.

The appeal at this time to all of our people is not to justify the judgment of the General Superintendents, the General Board or to glorify

the machinery of our church. We must look higher than that. It is not primarily to prove the strength of our financial system. The appeal is made in behalf of a lost, doomed, hell-bound world perishing without God and His glorious gospel. The heathen are dying, the world is perishing for revivals, for the peace that God alone can give. This is why the budget should be paid, this is why we must keep the thin front line in the missionary field, and support those at home that are shedding their very life's blood to save the lost.

This budget can be raised, every dollar of it, and we can hold intact our present forces, and soon begin an advance greater than we now have all along the line. The world needs God, and our passion should be to bring Him to those who know Him not.

We appeal to every District Superintendent and pastor and layman to pray and stir the church to do its duty in this hour of real and serious need. We must be honorable. We must pay our debt. We must feed our missionaries. We must not disappoint God.

Every church can bring up the budget in full for the year ending December 31, by November 28. It can be done and it ought to be done. What ought to be done can be done.

Yours for success,
R. T. WILLIAMS.

GLEAMS OF GLORY

By BASIL W. MILLER

PRaise HIM

Praise Him, ye heavens of heavens. Let everything that hath breath praise the Lord (Ps. 148:4; 150:6).

PRAISE Him ye heavenly hosts! Blazing constellations write in glowing beams across the sky His praise! Sparkling stars twinkle out His praise! Ye glimmering planets, hosts of His, radiate His praise! Flaming suns, spoken into being by His voice, on the wings of thy rays shed His praise throughout the universe! Diamond sprinkled Milky Ways, Orion and Plæides, aurora gleaming nebulae, stars in their babyhood, lighting the way to His throne, praise Him! In thy fire, praise Him! In thy swirl through the universe, praise Him! Music of the spheres, the bass of solar systems, the tenor of satellites, the contralto of moons, and the soprano of rushing comets, sing the anthem of His praise!
Roaring seas and tidal waves, the voice of thunder

and the wail of the wind, praise ye the Lord! Sweeping rivers and tempest lashed oceans, caroling nightingale and antheming bird chorus, extol His praise together! Rippling rills and falling cascades, melody making, golden tinted sunsets and heavenly mosaics of fleecy clouds, God's masterpieces of art, magnify His name! India's balmy air, born of beds of spice, offer Him tributes of adoration! Velvety rose petal, snowy crystal, daisy carpeted vales, mountains in towering bleakness, "Sing unto the Lord a new song"—an anthem of praise! Angels, celestial inhabitants, dwellers in Paradise join your voices in glad acclaim, "The Lord God omnipotent reigneth!"

Sain's redeemed and bloodwashed praise Him in His tabernacle! Praise Him for grace, flowing as a stream! Praise Him for joy unspeakable, for crowning the year with goodness, for establishing thy goings, preparing thy tables, anointing thy head, for His mighty acts, according to His excellent greatness! From the isles of the sea, the sands of the desert, from hut and palace, praise Him!

Department of Bible Studies The Whole Bible for the Whole Year

By Prof. J. B. Galloway

LESSON FORTY-FOUR

"Prayer will do more than a college education to make the Bible an open and a glorious book."—R. A. TORREY.

PART ONE. THE FORTY-FOURTH WEEK'S ASSIGNMENT. Read the Books of Galatians, Ephesians and Philippians.

The Book of Galatians. The theme of the book is the gospel of grace the only gospel—salvation by grace, not law. Through the study of Galatians and Romans Luther was led to the truth that shook off the fetters from the church. *The Object of this Epistle* is found in the sudden lapse of the Galatian Church into the doctrine of error and the rise of Judaizing teachers in their midst. Hence it was necessary for Paul to defend the gospel he had preached among them, and to defend his apostolic authority.

Pauline authorship was universally acknowledged by the early church and is not even denied by the Tubingen criticism. The only objections ever raised were by a few Dutch scholars and they claimed that the entire canon of the New Testament was a gradual development of the early Christian centuries. Their theory is so contrary to the historic facts that no serious consideration has been given it by scholars.

This epistle was written to the churches in Galatia, called in ancient times Gallo-Græcia, located in Asia Minor. The inhabitants were Gauls or Celts, who settled in this region in the third century before Christ. Their characteristics appear in Paul's letter to them. They were enthusiastic, affectionate and fickle. (See 1:6; 3:1; 4:9, 10). Cæsar says they were fond of change, loved show and could not be depended upon. The exact geographical location of these churches has been a matter of debate. Light-foot and other scholars advocate the North Galatia theory, while more recent research in the country itself by Prof. William Ramsey has convinced him that the term used includes a larger province used politically and includes the cities visited by Paul on his previous missionary journeys. This is the South Galatia Theory.

The Book of Ephesians. The more we study this wonderful book the more we will be impressed with the greatness and glory of its revelations to our hearts. We need to study it more today than ever before, for it will keep us in these times of apostasy and lift us above the materialistic spirit of our times. William Evans says, "The Epistle of Ephesians is the deepest

book in the New Testament. It scales the loftiest heights and sounds the lowest depths of Christian experience. It is the Alps of the New Testament." This is the Epistle of the glory of the Church of Christ. Coleridge says, "It is one of the divinest compositions of man." It is a hymn of praise of the grace of God. Its tone is exultant, eloquent and sublime. Under what circumstances was it written? Paul in a Roman prison (ch. 3:1; 4:1) shows us how to bear trouble and make the most of our limitations. May the Holy Spirit lead us into a deeper heart knowledge of His wonderful grace penned in this epistle under the most trying circumstances.

It is addressed to the saints at Ephesus, and the faithful in Christ Jesus. Some manuscripts omit "at Ephesus." The epistle mentioned in Col. 4:16 (Laodicæa) is probably this one. Tychicus (6:21) was sent with this epistle to the church at Ephesus, and undoubtedly Colossians and Philemon were sent at the same time. Never were more blessed documents sent from a prison.

The Message of the Epistle to the Ephesians. God's eternal purpose is unfolded, the glorious mystery of the Church, the body of Christ. The Church is God's workmanship. (2:10) The Greek word may be rendered masterpiece. The creation of the universe is not the chief masterwork of God, but the greatest masterpiece of God is the redemption of sinners. According to Godet, "The central idea of the epistle to the Colossians is this: Christ the Head, from whom the body derives its nourishment; while the central theme of what we call the Epistle to the Ephesians is the Church, the body which Christ fills with his divine fulness, and raises to sit with Him in heavenly places. "In Him," "In Christ" and equivalent terms occur in this epistle more than twenty times. Paley remarks, there is a frequent use of the word "riches," a favorite expression of the Apostle, but nowhere so frequent as in this epistle. The epistle shows the Church to be "in heavenly places in Christ," (1:3), His workmanship, (2:10), the household of God, (2:19), a hidden mystery (ch. 3). The walk of the believer is shown to be worthy (4:1, 2), in unity (4:4-16), in purity (4:17), having put off the old man, in love (5:2), in light (5:8), in wisdom (5:15). The Spirit-filled believer in his home life is likened to Christ and the Church, (5:18-33), and the epistle closes by likening him to a warrior.

The Book of Philippians. This little epistle is another one written while Paul was a prisoner at Rome. While he was in this condition it was natural for him to think of and write to the church in the city where he was first thrown into prison when he came into Europe. It was a church which grew out of this severe treatment, and it ever remained true to him. The key-note of this epistle is one not to be expected to sound forth from a prison—it is joy to the Lord. He

recites his suffering to show that it was over-ruled to the glory of the Lord (1:12-14), and he cries out, "Finally my brethren, rejoice" (3:1), and "Rejoice in the Lord alway; and again I say, Rejoice" (4:4). The word *joy* and *rejoicing* occurs in this epistle eighteen times. We may look upon this epistle as "the balance-sheet" of Christian experience. The joys far overbalance the sorrows. It shows what manner of lives those who are saved by grace should live in a world of trouble. While we gather most of our material for the account of Paul's prison life from this epistle, yet the whole atmosphere of it is that of joy. It is the epistle of "Fellowship with Christ." It contains the seven-fold self-humiliation of Christ in coming to this world, and the exaltation to more glory (2:5-11). The apostle speaks of striving for resurrection perfection after having received Christian perfection (3:10-16). The last verses show us how to have victory over anxious care (4:8-23).

The occasion of this epistle may be seen in the fact that the Philippians had heard of Paul's imprisonment and had sent him a sum of money as Epaphroditus who had taken it to him had fallen sick while with Paul. They were grieved when they heard of it and Paul writes concerning his recovery (See 2:26-30).

PART TWO. PAUL AND THE SCRIPTURES.

Paul was a born thinker. He possessed a mind of unusual breadth and power. His intellect was tireless until he had traced his ideas back to their remotest causes and followed into all their consequences. Few have surpassed him in originality. His messages are saturated with Old Testament quotations. He alludes to, or quotes more than half of them, speaking of the Word in each of his epistles except Philemon. About forty times he says, "It is written." He mentions the Law, the Psalms and the Prophets. He claims it is all inspired (2 Tim. 3:16). He alludes to it as the Word of God (Eph. 6:17), the Word of Christ (Col. 3:16), the Word of the Holy Ghost (1 Cor. 2:14).

He says we find in the Word the Gospel of God (Rom. 1:2), the treasures of wisdom (Col. 2:3), the revelation of a hidden mystery (Eph. 6:19).

He says the Word was written for our learning (Rom. 15:4), for our admonition (1 Cor. 10:11), for our profit, reproof, correction, and instruction (2 Tim. 3:16).

He describes it as holy, just and good (Rom. 7:12). Quick, powerful, and sharp (Heb. 4:12).

He locates it as: Nigh us (Rom. 10:8), as dwelling in us (2 Tim. 1:5), as in our hearts and minds (Heb. 8:12).

He advises concerning it that we study it (2 Tim. 2:15), taste it (Heb. 6:5), hear it (Eph. 1:13), hold to it (Titus 1:9).

Paul's Literary Style was rugged and broken, due to the impetuous rush of his thought. He bestows little pains upon polishing his language in his eager de-

sire to convince his readers of the truth and importance of his ideas and convictions. Yet there is such a throbbing emotion in his messages that they spontaneously form themselves into noble eloquence. We note in his writing that he begins a sentence and fails to finish it but digresses to other thoughts. That is he goes off at a word. He frequently makes a play on words. He objectifies and personifies great truths. Parallels are repeatedly used in his thinking.

PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY.

1. What facts of Paul's personal history occur in Gal. 1 and 2 that are not recorded elsewhere?

2. What arguments does he give for justification by faith in ch. 3?

3. Note that a different word is used in the original for the word *burden* in 6:2 and 5. The first means an extra heavy load (burden) that we need help in bearing. And the other means a regular load for a camel. (The burden that we should bear alone). The word *letter* in 6:11 means character and not epistle.

4. What evidences do you find that those in Ephesians that he urges to put off the *old man* are already regenerated? Gather all you can of the religious character of the Ephesian church.

5. For the history of the founding of the Church at Philippi read Acts 16. Memorize Phil. 4:19.

TABLOID NEWS, NOTES AND COMMENTS OF GENUINE INTEREST FROM THE WIDE FIELD

By REV. C. E. CORNELL

The Christian religion is more than reformation, it is transformation, the whole life is changed, "old things pass away, behold, all things become new."

The prayermeeting is said to be the spiritual thermometer of the church. The mercury in a number of churches is constantly near the freezing point. Better fire up, to be spared from freezing to death.

During one year of record 2,886 volumes of the embossed Scriptures for the blind were sold and donated by the American Bible Society. The Bible Society received from the recipients of these volumes less than \$2,000, while the cost price was over \$13,000. The difference was met from special funds. The American Bible Society is constantly doing such work. This Society is worthy of the liberal support of every Christian.

The Baptist says: Mr. McCabe is a British rationalist. Last summer he attended the International Congress of Free Thinkers held in Paris. He found a far smaller attendance than in former years, there being not more than 300 present at any session. And not a man of science in Europe supported the Congress. He finds a similar condition in America, and complains that the scientific men of the country are arrayed almost solidly on the side of religion. Habitual wailers about the decline of religion may find some comfort in this tale of woe.

History now records that Oliver Cromwell was found to have been jeered at school for a dunce. George Washington

never learned how to spell some of the simplest words. James A. Garfield was once called a good-for-nothing canal boatman, and Grant constantly stood at the foot of his class at West Point. Andrew Johnson, it is said, was unable to write his own name at eighteen.

Mud-stained garments will look like new if, after thoroughly brushing the spots with a stiff brush, they are rubbed with a piece of raw potato. This is worth preserving.

A Seattle inventor has patented a new kind of auto bumper. When the bumper strikes a pedestrian or any other object the automobile is automatically stopped.

A news item says: There was recently brought into the shops of the General Electric Company of Schenectady, N. Y., an old automobile found to be made up of the parts of eleven other makes of cars. The wheels and transmission were from a 1911 Cadillac, the engine from a 1917 Packard, the rear axle from a 1916 Studebaker, the front axle from a 1910 Buick, the radiator from a 1910 Marmon, headlights from a 1914 Stutz, the windshield from a 1918 Scripps-Booth, seats from a 1910 Fiat, steering wheel from a 1918 Dodge, instrument board from a 1918 Cole, and the fenders from a 1916 Nash.

An astronomical clock, constructed in Berlin, has eight dials for as many purposes and is operated by 168 wheels.

A commercially practicable process for plating Chromium, the hardest known metal, upon other metals has been developed by a United States Bureau of Standards expert.

Success has attended experiments in England with omnibus wheels made of aluminum alloy that weigh about half as much as standard wheels. The lighter wheels are strong and durable.

Edwin Booth, in his day, was classed as the greatest tragedian in the then known world. One of the highest compliments paid Edwin Booth was accorded him by an old negro servant who went to see him in "Richelieu" during Mr. Booth's visit to Savannah, Georgia. The next day she expressed to her mistress great concern for the health of the actor. "Poor old man," she said, "he can't last long. Dat cough will carry him to his grave, sure."

To give navigators clear vision in stormy weather an Englishman has invented a glass disk, mounted on a bridge of a ship and revolved by a motor so rapidly rain cannot cling to it.

Because of restricted space, a ship must necessarily be kept in the highest possible state of neatness and efficiency, ready for any sudden action. The term "ship-shape," therefore, is the superlative of cleanliness and readiness, and is so used by landsmen as well as sea-farers.

A recent writer gives this interesting information relative to the making of glass:

As long ago as 2500 B. C. the inhabitants of the Euphrates valley were making glass and a little later were selling it to the Egyptians. Then about 1500 B. C. some personage unknown had the bright thought of importing glass makers. Fifty years after the advent of the Syrian artisans into Egypt, according to Sir Flanders Petrie in a recent lecture before the members of the Society of Glass Technology at University College, London, glass was of as relatively common occurrence in that country as it is on the 10-cent store counters of today.

There is no question that the women of ancient Egypt loved adornment, for beads, popular then as now, formed the principal use for glass. They were made not from liquid glass, since glass blowing did not come into practice until the Christian era, but from glass paste. They also used it for making

weights of considerable accuracy, said Sir Flanders, three of the same denomination having proved on testing to agree within one two-hundredth of a grain.

Sugar cane is grown so extensively throughout Brazil that that country has attained fourth place for cane sugar production.

The Presbyterian Advance tells of 70 Indians uniting with the church. At Towaoc, in the extreme southwestern part of Colorado, is located the Ute Indian Agency, where the Presbytery of Pueblo maintains a mission for Protestant children. One morning recently the pastor-at-large, Dr. H. D. Hummell, was invited to come and receive some Indian children into the church. After examining and instructing them, 70 were baptized, received into the church and received their first communion; 50 of these were Navajos and 14 were Utes. The pastor-at-large traveled some 914 miles in making this trip, by train and auto. He baptized and welcomed into the church membership in the Presbytery, Spanish, Italians, Greeks, Japanese and American Indians.

Here is a striking bit of information. "Since 1913 our savings bank deposits have increased from nearly nine billion to twenty-three billion and over. The amount of life insurance in force in 1913 was sixteen and a half billion, and in 1925 it was seventy-two billion. In 1913 we paid about nineteen and a half billion dollars in wages, in 1925 more than twice that much. It is evident that much of this prosperity is due to prohibition, especially in the recent years. Why monkey with such marvelous prosperity?"

Dr. John G. Hibben has written this significant note: "Every boy wishes to be a man, but the measure of a man is not that of age, nor strength, nor stature, nor possessions, nor position. That which makes a man is quality of spirit; it is courage, honor, integrity of character, and the resolute purpose to know what is true, and to do what is right. The central quality of manliness around which all others must be built up is that of a sense of honor." Character alone endures. There is no substitute for righteous character. Safety first.

"A nodding congregation may—and may not mean assent to what the preacher is saying."

"Jesus was not primarily the Deed-Doer or the Word-sayer; He was the Life-Giver."

MINISTERIAL RELIEF

By E. J. FLEMING, Secretary

THERE are but two months remaining in the fiscal year of 1926 and at the close of October the situation in the Department of Ministerial Relief is very critical—that is, for the aged men and women who have given their best to the church and the cause of holiness, some of whom are blind, or bed-ridden, or so physically diseased and disabled as to be practically helpless; for the widows of men who gave their best while living and left the care of their bereaved life companions to the church; for several children whose widowed mothers are laboring beyond strength to provide those children the necessities of life; for men past seventy years of age whose companions are almost helpless and must have constant care. Yes, they are just waiting for the chariot of God to swing low and take them to heaven.

We repeat, THE SITUATION IS VERY CRITICAL. Why is it CRITICAL? First, because most of the annuitants have no other means of support. Second, because the Department of Ministerial Relief is pledged to operate without debt or deficit to the close of the year, but on October 31, the overdraft

was \$1,500. We must not close the year in debt. Third, because of the great suffering that will be entailed on these annuitants if they are deprived of their November and December checks because the Department does not have the money to make the payments. Last year we missed payments for February and September. Shall we be obliged to miss the payments of November and December?

Let us give you a few "Close-Up" views of real lives. We shall here give you a "Close-Up" of four persons who are now receiving assistance from the Department of Ministerial Relief:

—1—

A minister 66 years of age. Served in ministry 17 years. Afflicted with curvature of spine, and ulcerated blood clots in lower limbs. Confined to his bed,—waiting for the chariot. Wife 70 years old and almost blind. Receives \$20.00 per month. Sends tithe of same to Good Will Fund.

—2—

Minister 62 years of age. Served in ministry 25 years. No house, no home, dependent upon friends for shelter. Totally disabled, totally blind, one eye removed.—waiting for the chariot. Receives \$20.00 per month. Sends tithe of same to Good Will Fund.

—3—

Woman minister 62 years of age. Served in ministry 29 years. General breakdown, nervous exhaustion, heart trouble. Husband, an elder, 68 years of age, but incapacitated for active work. Receives \$25.00 per month. Sends tithe of same to Good Will Fund.

—4—

A minister 71 years of age. Served 31 years in the ministry. Both feet partially paralyzed, one much swollen with dropsy, abdominal rupture causing morbid enlargement of abdomen. Wife and two orphan grandchildren to support. Receives \$10.00 per month. Sends tithe to Good Will Fund.

You may want to know what the Good Will Fund is. One of the annuitants proposed that each annuitant return the tithe of his check to the office of the Department of Ministerial Relief to maintain a fund to help someone else. That fund is known as the Good Will Fund. The tithes returned by the annuitants average about \$40.00 per month. A few who feel that they have other obligations to meet with their tithe contribute the same elsewhere. There is no compulsion in this matter and those who do not contribute to the fund are held in as high esteem as those who do. It is purely voluntary. However, if you who read this desire to make a contribution to the Good Will Fund, your contribution will be gladly received. But specify that it is for the Good Will Fund.

Now, I want to bring you a few "Close-Up" views of several applications that are on file in this office waiting to be approved.

—1—

Widow 54 years of age. Husband was an ordained minister, a former district superintendent, who served 13 years in active service. He died at the age of 43 years for an operation for appendicitis while district superintendent. She has a child of 12 years to support. Her health not good; works at common labor when she can. Ought to have \$10.00 per month. We have no money. Application on file since March 20, 1926.

—2—

Widow 42 years of age. Husband was an elder, pastor and evangelist, who served 15 years in ministry. He died at age of 44. Has frail health and two dependent children to support. Ought to have \$10.00 per month. We have no money. Application on file since April 23.

—3—

Ordained elder 78 years of age. Served in ministry 58 years, 27 in M. E. Church, 12 in the Association of Pentecostal Churches of America, and 19 in the Church of the Nazarene. Disabled by a serious rupture and age. Ought to have \$20.00

per month. We have no money, is the only reason why this application has not been approved.

—4—

Ordained elder 69 years of age. Served in ministry 40 years, of which 19 were given to the Church of the Nazarene. In poor health, and because of a lack of finances is unable to obtain medical care or medicines for himself and for his wife who is 69 years of age and in very poor health. Ought to have \$20.00 per month. Application on file since October 26. We have no money; will be the only reason why this application is not soon approved.

Besides this we have on file two applications from men who have done worthy service in the church and ask for temporary assistance; that is, a small amount for a few months in order that they may recuperate their health and be able once more to take the field.

The General Board voted that \$6,000 be placed in the General Budget for the Department of Ministerial Relief for the fiscal year 1926. If we can be assured of the entire \$6,000 without any shrinkage, we will undoubtedly be able to close the year without a deficit, but we will not be able to approve the above applications with several others that will soon reach this office.

I feel sure that there are churches in our connection as well as individuals who would be greatly blessed if they would send a generous contribution to this department for its work. If you desire leaflets dealing with Ministerial Relief, we shall be glad to furnish them to you without cost. Tell us how many you can use. Requests for literature and all remittances should be sent to the Department of Ministerial Relief, 2923 Troost Avenue, Kansas City, Missouri.

THANKSGIVING FOR PERSONAL MERCIES

By REV. C. E. CORNELL

1 Kings 8:56; Isa. 63:7; 1 Tim. 1:12

We ought to catch up with our thanks. There is hardly anyone but could find much to be thankful for, even though life has been full of burdens and cares. A home thanksgiving in which your heart sings the doxology will bring to your life a glow of warmth and gladness. Try to think of all that you ought to be thankful for. Here are a few things:

Thank God for a place to work in His vineyard.

Thank God for opportunities to do good.

Thank God for the plan of salvation that just suits each individual who will accept it.

Thank God that some are seeking and obtaining pardon of their sins.

Thank God for some faithful preachers and teachers.

Thank God for an open Bible, and the wide distribution of the same.

Thank God for loyal hearts to Him even in the midst of severe persecution.

Thank God you are saved, or at least can be.

Thank God for His temporal mercies.

Thank God for His protection amidst dangers seen and unseen.

Thank God for the real happiness that comes from serving Him.

Thank God for His mercy to sinful men.

Thank God for the spread of scriptural holiness.

Thank God for the hope of heaven.

"Let us be thankful, thankful for the prayers

Whose gracious answers were long, long delayed,

That they might fall upon us unawares,

And bless us, as in greater need we prayed."

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as we had arrived in Atlanta, Ga. We were there for the last three days of the Assembly. As you may know, Dr. John W. Goodwin was the presiding officer, and you know how well Dr. John does those things. And also Sister Goodwin was with the Doctor and had one good time with the people of Georgia. Brother A. B. Anderson was re-elected District Superintendent. The Assembly closed on Sunday night of October 24, and on Sunday morning Dr. Goodwin brought us one of the most beautiful messages that I ever heard him bring. It was simply marvelous. How God helped him to open the Word to us hungry saints. It is such a blessing to me to get to hear some of our great and good men preach occasionally, as I preach so much myself I hardly ever get to hear anybody else but just old Bud. But our meeting ran on until October 31. The weather got so cold and bad that we had to move out of the tent into the church. After the Assembly had closed and the preachers and delegates had gone back to their different fields of labor, Prof. L. C. Messer and the writer stayed on over the last week of October and we had a fine week; large crowds and a fine interest. I think some twenty-five were at the altar during the week, and some fine people were taken into the church. The interest was good and the finances came up beautifully. It was wonderful what a little crowd of consecrated saints can do on the last Sunday. There was over \$500 in cash raised for the meeting. On the last Sunday morning of the meeting the Lord sent to the home of Brother and Sister Simpson a fine boy, so after all the meeting was a great success. As the readers may not know, Brother Simpson is our fine pastor at Atlanta, and I have met no finer young couple than Brother and Sister Simpson. Our stay at Atlanta was one of delight. I had a most beautiful and lovely home with my good friends, Brother and Sister T. A. Henson. Brother Henson is a sanctified coal dealer and the week that I was with them I prayed hard for him to do well in the coal business as he was taking such good care of me, and behold, he had the largest week of sales of his life. If I am not mistaken he sold 250 tons of coal that week and missed only one service from our meeting. Well, may the Lord bless those good people and their families.

After our good time in Atlanta the time came to close and say goodbye to the loved ones, which is always hard to do. In fact, the hardest part of the meetings is to close and say goodbye. But on Monday morning of Nov. 1, Brother and Sister Messer and this old

globe trotter left Atlanta, Ga., for Dallas, Texas. We had first planned to stay in Georgia over four Sundays, and after closing in Atlanta we were planning to go to Waycross, but the meeting was to be held under a tent and it began to rain and turned cold and I was so worn in my voice that I simply could not go under a tent in bad weather. Having received a letter from Brother R. M. Parks of Dallas, Texas, we wired him that we would join him Friday, Nov. 5, and so on Monday we drove out of beautiful Atlanta for Dallas. We drove out through northern Georgia and southern Alabama and reached Birmingham that first night and spent the night in that great old Pittsburgh of the South. Tuesday morning we were up early and drove to Jasper in time for breakfast and had a fine breakfast and then went to the business house of Randolph and Jackson, two of our finest old Nazarene boys and Brother Randolph went with us to the home of the Rev. H. H. Hooker and there we met quite a band of the good Nazarene preachers and their wives. As the readers may not know, they had just closed their Assembly on Sunday night of October 31 at the same time we closed up in Atlanta and they had just gotten home on Monday evening. They had re-elected Dr. H. H. Hooker for their District Superintendent. Well, amen. There is no finer one on the globe than H. H. Hooker. He is so big and so good that he just inspires confidence in everybody that he meets, and when you see Hooker you just simply know that he can do the job. Well, we had only a few minutes in Jasper, and we are now driving toward New Albany, Miss., out near Memphis, Tenn., just over on the Mississippi side. We spent the night in the home of Brother Messer's aunt and uncle, the sister of his mother, as they were raised out in Mississippi. We had a most delightful stay in their lovely country home some five miles out from the city, and also we met one of Mother Messer's brothers and also one of the brothers of Father Messer. Prof. Messer had not seen his kinfolks down there for twenty-four years. The whole country down there seemed to be akin to Prof. Messer. The Lamars and Messers and Fousts are all uncles and aunts to Prof. Messer, and our little visit was one of delight. After sitting up and talking until a late hour we had one fine night's rest and Wednesday morning came creeping over the eastern hills of Mississippi all too soon, but we were up early and ate a fine breakfast and had prayers, and we are now pulling toward Memphis. We crossed the great old Mississippi River over one of the largest bridges almost of the world and now we are on the Arkansas side and are pulling toward Little Rock. From Memphis to Little Rock we had to make a 155 mile run but we pulled into Little Rock in time

for supper and prayermeeting. We had a good visit with the dear ones at Little Rock. The Messers spent the night with the Gains family,—the good pastor, and I spent the night with Dr. John Oliver. We had much to talk over, as we are both interested in the wonder state. He told me all about their District Assembly, and thank the Lord, he was re-elected District Superintendent. Well, after a talk and a good night's rest we were up at a very early hour and drove to Hot Springs for breakfast, then by nine o'clock at night were pulling into Antlers, Okla., where the mother of Sister Messer lives, and spent the night with the Isbell family. We had one fine time with the Isbell family. At nine o'clock on Friday morning we told them goodbye and left Sister Messer at her mother's for a little rest and Prof. and I drove into Durant for dinner. We took dinner with the Messer family and my, my, but they had one of those Oklahoma dinners. All the family was on hand, Miss Eva and her single brother and two of the married sons and their wives. The married boys are very fine barbers, so after a fine dinner and some barber work done, L. C. Messer and this old soldier were now headed for Dallas. We made a hundred miles in four hours. We had some very rough roads from the Red River to Van Alstyne. The road was the roughest that we have been over in the 25,000 mile trip. As big as Texas is she ought to pave that road, and she ought to do it at once. At 6:45 we drove up to the parsonage and we are now housed in the parsonage. More later.

In love,
UNCLE BUDDIE.

ON THE EASTERN OKLAHOMA DISTRICT

Beginning at Poteau, on December 1st, Brothers Robinson and Messer will make a flying trip among the churches of the Eastern Oklahoma District, as follows:

- Dec. 1, Wednesday nightPoteau
- Dec. 2, Thursday nightMuskege
- Dec. 3, Friday nightW. Tulsa
- Dec. 4 and 5, Saturday and SundaySapulpa
- Dec. 6, Monday nightCollinsville
- Dec. 7, Tuesday nightBartlesville
- Dec. 8, Wednesday nightHominy
- Dec. 9, Thursday nightShawnee
- Dec. 10, Friday nightHenryetta
- Dec. 11 and 12, Saturday and Sunday...Weldenville
- Dec. 13, Monday nightAda
- Dec. 14, Tuesday nightTishomingo
- Dec. 15, Wednesday nightMadill
- Dec. 16, Thursday nightStugo
- Dec. 17, Friday nightAntlers
- Dec. 18 and 19, Saturday and Sunday.....Durant

S. H. OWENS, District Superintendent.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

MRS. ROGERS had had a trying summer. At the end of it came the accident, a fractured bone in her ankle, and several weeks in bed. During the long hot days of summer, her nerves had been keyed up to meet the extra demands upon her time and strength. Now, no longer driven under whip and spur, they gave way, and the patient not only suffered from the injured bone, but from a good case of broken down nerves as well. One day she sent for a relative to come and see her.

"I want you to pray with me, and help me if you can," she said, her eyes filling with tears. "My husband isn't well, and my daughter is letting her own household go, coming in every day to wait on me. It does look as if I might at least be brave and cheerful, and I have tried hard. But I am not sleeping well; haven't for some time, and when those dark hours in the night come, and no one else in the house is awake, I am tortured with the most terrible fears and doubts. O such a black cloud! It almost suffocates me, and something keeps whispering that I am lost." She pressed her lips together to keep them from trembling as she looked with appealing eyes into the other woman's face.

"That is the enemy. He is smart enough to attack our faith when we are sick in body," said her cousin. "But surely you are not going to believe such a story. Why you know that you are God's child."

"My mind is so tired and confused that I don't seem to know anything. Only this; that deep down in my heart the desire to belong to God and serve Him is stronger than anything else," was the answer.

"Well you must use the sword of the Spirit. Don't you believe this promise: 'Him that cometh unto me I will in no wise cast out?'"

"Yes, I said that very verse over to myself last night. But something seemed to say, How do you know you have come in the right way, so that you can claim the promise?" was the answer.

"Then try this one: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' You can rest in that scripture, for you know that you have confessed your sins, don't you?"

"Yes, I know that."

"And listen to this," said the cousin, who had opened a Bible, and was finding certain comforting passages. She read them and then knelt and prayed. When ready to leave she said, "My dear, some people are born with a tendency to melancholy, you are one of them, and I think I am another. Our heavenly Father knows this. He knows it isn't as easy for people of that kind to believe, as it is for some others. I am sure

He makes allowances and is very patient. But whatever, our natural tendency is, let's enter into a covenant, you and I. It is this that until tomorrow, no matter how dark things may look, whether we have feeling or no feeling, we are going to believe God, and refuse to doubt His love for a moment. Will you promise?"

The sick woman looked at her thoughtfully, then said, "Yes I will do that."

"Very well then. I shall keep my part of the covenant and will come tomorrow and hear if you have been faithful," said her cousin kissing her goodby.

The next morning she found the patient much more cheerful. As they were talking the young married daughter of the house came in.

"I am a little late today, mother, but I wasn't feeling very well," she said.

"You have too much to do, hurrying through your own work, then coming to wait on me," said her mother.

"No, it isn't that at all. The truth is I am worried about Howard," she answered.

"Is Howard sick?" asked her mother quickly.

"O no. I might just as well tell you about it, for I won't be able to hide my anxiety much longer. You know how happy I have been the e three years of my married life, and with every cause, for Howard has been just as good to me as he knew how to be, and I have had every confidence in the world in him as a true, faithful husband."

The young woman was sitting with her back to the light, her face downcast.

"Well, what are you hinting at, Milly? Everybody knows there isn't a finer young man, or a better husband anywhere than Howard," said her mother rather sharply.

"Yes, I know that, still I don't think he cares for me as he once did," said Milly in a low voice.

"What has he done to make you think such a thing?" asked her cousin.

"Oh, he hasn't really done anything," she replied.

"What has he left undone then? Isn't he as good to you as he has been all along?" asked the mother.

"Yes, he is just as good, and every bit as thoughtful in providing for my every need and comfort, as he was the day we married. But just the same I fear he doesn't love me any longer." She covered her eyes with her handkerchief and spoke in a muffled tone. "The most terrible thought is crushing me into the earth, and I can't get away from it. It is that Howard not only doesn't care as he once did but that he has it in his mind to leave me."

The two older women looked at one another too astonished to speak. Then the cousin said, "This is the most unreasonable thing I ever heard in my life,

Millicent. Here is a perfectly decent, honorable young fellow, a kind and thoughtful husband, who has never given you the slightest cause to distrust him and yet you are harboring these dreadful thoughts about him."

"I suppose you haven't stopped to think how these thoughts are making me suffer," said the girl, her handkerchief still pressed to her eyes.

"They ought to make you suffer. Why do you give them room in your heart?" demanded her mother.

"Well it isn't so easy to get rid of them once you let them take hold of you," said Milly, still speaking in a muffled, unnatural voice. "But mother I do feel a little better about it this morning. I stopped by to see Hester a few minutes on my way home yesterday afternoon, and found that she quite understood how I have suffered. It seems that she has been worrying somewhat the same way over Paul." Cousin Mary looked bewildered.

"Paul!" she exclaimed, "why if there is a man in this town who deserves his wife's perfect confidence that man is Paul Waters!"

"Well, anyhow, Hester and I entered into a compact that we would do our best to trust our husbands for the next twenty-four hours at least. That is why I feel better," said Millicent.

Mrs. Rogers was looking at her daughter in some alarm. "You talk as if you were losing your mind," she said.

Millicent suddenly dropped the handkerchief from her face and stood up. "What I have been saying doesn't sound a bit crazier to me than the way you and Cousin Mary were talking yesterday," she said in a natural tone of voice. "Wait a minute and let me finish," she went on. "I was in the next room doing your mending when you two were talking. You spoke of your doubts and seemed to think you were born with some sort of temperament which made it hard for you to believe God at all times. You mustn't think me disrespectful, but will you please tell me what cause God has ever given you to doubt Him at any time? He let you be born in a Christian land. He gave you a Christian home and parents who took you to Sunday school and church. You married good men, who have loved and cared for you. I have heard both of you tell how good the Lord has been not only in these things, but that He has blessed all along the way. He has been kind and faithful, always watching over you, never forsaking you in times of trouble. It seems to me that he has done a thousand things to prove that He is an absolutely reliable being, and that it is perfectly safe for you to put your whole trust in Him, with never a doubt to trouble you. Yet I heard you enter into a covenant that no matter what the

devil might say, or how dark it was, you would believe Him wholly for at least one day. And you thought you had done a pretty creditable thing too, didn't you?"

The young woman crossed the room swiftly and dropped a kiss on each intent face. "It was really funny dears; I had to laugh when I told Howard about it last night. Yet it was very terrible too. For if, when I pretended to doubt my good husband, you thought it inexcusable, and ungrateful and dreadful, how much more dreadful it is for you to doubt such a being as God? I hope you have the grace to be ashamed of yourselves, and that never again as long as you live will you allow yourselves to harbor a single doubt as to His love or the truth of His word."

Millicent left the room, closing the door gently behind her. Then cousin Mary spoke. "Well, it is rather ridiculous for two women who have been Christians as long as we have, to think we must try, very hard to believe one who has never failed us in our lives."

Mrs. Rogers laughed, but she was wiping her eyes as she did so. "Ridiculous? I should think so. Well, Mary,—I shall not call you in again to pull me out of the dumps. No,—I'll just open my Father's book,—see what He has to say to me,—and believe it."

It seems a little strange that God's children should ever do anything else,—doesn't it?

Sunday School Lesson

December 5

By M. EMILY ELLYSON

LESSON SUBJECT: Ruth and Naomi.

LESSON TEXT: Ruth 1:14-22.

GOLDEN TEXT: *Thy people shall be my people, and thy God my God* (Ruth 1:16).

THE book of Ruth is acknowledged to be one of the most beautiful pieces of literature that has ever been written. The setting of the story is the anarchy and corruption of the days of the Judges. It is a scene of beautiful home life and religious fidelity in contrast with the infidelity that abounded. It is also a wonderful picture of the winning of the Gentile bride through Jewish influence and the redemption of a lost inheritance by a near kinsman.

There was a severe famine in the land of Israel. Elimelech, with his wife, Naomi, and their two sons, whose home was at Bethlehem, left that country and went into the land of Moab. Some suggest that this was an act of small faith, that they should have remained in their own land and trusted God. And the outcome of the move lends some sanction to this. But others think it but an act of proper precaution. But if it was a mistake for them to have gone into Egypt it was graciously overruled in the winning of Ruth.

Each of the sons of Elimelech and Naomi married Moabite girls. The name of one was Orpah and the other Ruth.

By this marriage these girls surrendered their standing and heritage in Moab and became a part of Israel and a partaker of their husbands' inheritance. But Elimelech and both sons die leaving Naomi and the two girls alone without an inheritance and in a foreign land. They were Israelites with a lost inheritance.

Naomi decides to go back to Bethlehem and both girls are going with her. They come up to the border between the land of Moab and the land of Judah and Naomi stops for both girls to thoroughly consider what it will mean to them. There is no inheritance now in Israel for them and no chance of there ever being an inheritance through her, so it will mean to take their place among the poor and get their living by gleaning. Naomi suggests that they return to their old inheritance and religion of Moab. They were up to the crisis point where it was a choice as to whether to go on farther into Israel or go back to their old life. Such a crisis comes in the Christian life when one is called to make a full consecration. Orpah decides to go back and that is the last we hear of her. Ruth chooses to go on with Naomi and she is admired by all for her choice.

The language of Ruth's choice is a masterpiece. It is a consecration worthy of any Christian. It indicates no desire to return, a passion to go on, to stay with Naomi and her people and her God even unto death. "Intreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." Have you made such a consecration?

The choice having been made, "They two went until they came to Bethlehem." I trow that they had a happy journey. Such a choice would but deepen their love and fellowship. But I am wondering about Orpah. Poor child, how she has missed it, as all do who choose to go back.

Upon their arrival in Bethlehem Naomi and Ruth accept their lot and adjust themselves to it. Naomi asks to be called Mara because of the bitter dealing of the Almighty with her, and Ruth goes out into the field to glean behind the reapers and get that which is the portion of the poor. And it was her hap to get in a field of a near kinsman whose right it was to redeem her lost inheritance. There she gleaned all the day long. This is a beautiful picture of humility, loyalty, devotion and faithful service.

Ruth gleaning in this field is a splendid picture of the Christian today. By sin man has lost his natural spiritual inheritance. But we have a near kinsman, an Elder Brother, whose right it is to redeem. In His field it is now our privilege to glean. We have no natural possessions, but we may glean as the poor in His field. We are now but gleaners, but we are gleaners in the Master's field.

But Ruth had not been gleaning long until Boaz, the owner of the field, appeared. He noticed her, inquired about

her, and gave orders that some extra amounts of grain be placed where she could get them and that she be granted the privilege of drinking of the water—the young men have drawn and eat with the servants. And does not our Redeemer take notice of us as we glean and grant to us the frequent extra supply?

And what is the result of all of this? In due time Boaz takes his place as the kinsman-redeemer and takes Ruth to be his wife. Thus the gleaner becomes the bride and through her husband inherits the field in which she had been the gleaner. And so there is coming the "Marriage of the Lamb" when Christ shall take His Bride-Church to Himself and she shall take herself beside Him in the great eternal inheritance.

Was Ruth's choice a wise one? Did it pay? But where is Orpah? What choice are we making? The humiliation and the poverty may at times seem a bit embarrassing and unpleasant but in the end it is all glorious. Let us make Ruth's choice.

CHICAGO CENTRAL DISTRICT

We are now well under way in the new Assembly year. The thing that we are now putting most stress upon on the District is raising our deficit in the General Budget. We are one hundred per cent back of the General Superintendents, General Board, General Treasurer, General Secretary, Editor of the HERALD OF HOLINESS, and all the good brethren at Kansas City. We believe there needs to be a greater propaganda in the interests of the general departments of the church. We think we are giving far too little to Foreign Missions. Our prayer to God is that we shall have a greater propaganda for Foreign Missions in the next twelve months than we have had in the past twelve months. We doubt if God is pleased with the amount of money that we are giving to Foreign Missions.

Our HERALD OF HOLINESS campaign was a grand success. We went beyond what we undertook to do, and we are now instituting a plan on the District to secure the renewal of subscriptions. We are expecting the fullest co-operation from our pastors. Our goal is 2,500 new subscriptions on Chicago Central District and eventually 4,000.

Rev. E. G. Anderson will tour our District in the interests of our budget and we are going in to have a great inspirational time in each church and stir up our people and our pastors to the great needs of our general church. No one man is more beloved on our District than is E. G. Anderson. This is his home District and we believe in him whole-heartedly over here.

We now have about one hundred twenty-five places on our mailing list. We are beginning already to organize some new churches this year. Our District is united. The indications are for a great year. We are having some very gracious revivals.

E. O. CHALFANT,
District Superintendent.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

SAN ANTONIO DISTRICT

The N. Y. P. Societies of the San Antonio District met in Convention at San Antonio with the First Church of the Nazarene, Tuesday morning, October 26, at ten-thirty o'clock. Rev. Miss Catherine Hinds, District president, was present and in charge.

Brother J. D. Scott, the congenial pastor of First church, gave the N. Y. P. S. a very hearty welcome and made us feel at home.

requested to report their spiritual condition. The Convention opened with a devotion service, and each one present was in service. Shouts of victory were heard and testimonies were given, as special songs were interspersed by Lawson Brown and wife and the Millens of McAllen, Texas.

The District Superintendent, Rev. O. F. Hatfield and wife, were present with their encouraging smiles and words. The young people have warm friends in Brother and Sister Hatfield.

The District was fairly represented. Many encouraging reports were made. Forward steps were taken to make the coming year the very best among the young people of this district possible. The one regret of the writer is he will not be on the district to help carry out the plans of the convention.

Miss Hinds was re-elected for the fourth time District President. Mrs. Gutha Phillips was elected Vice-President, Miss Laura Dolan, Secretary; Henry Anthis, Treasurer; Henry Bell, Secretary of Publicity. The Austin Society was the banner society in the way of activities for the year.—I L. Flynn, Reporter.

WESTERN OKLAHOMA DISTRICT

The N. Y. P. S. Rally for Zone Five was held Nov. 7, 1926, at Lively, a country church in Woodward County, Oklahoma. Lively, Bridgewater, Camp Creek and Woodward Societies were represented.

The day was very stormy, but a full house enjoyed the numerous talks by several of the preachers and young people from the different Societies represented. The Rally was announced only a few days prior to Sunday, Nov. 7th, so only one service was held, that being in the afternoon. Brother Snyder, the District President, was not present when the service was begun, but after several interesting talks were made, Brother Snyder arrived, saying that his car had stuck in the sand and he had walked two miles to be with us, but would have walked five if it had been necessary. That shows the fine spirit of which Brother Snyder is abundantly possessed and one reason he is so much loved by the young people over the district.

At the business meeting, Miss Mildred Lucas of Woodward, was again elected

Chairman of Zone Five, and Miss Cora Lee Moore from Camp Creek Church, was elected Vice-Chairman. Miss Leona Mayes of Woodward, was elected Secretary. Alvin Moore of Camp Creek, was appointed on the Evangelistic Committee, and Fay McClung of Harmon, was appointed on the Missionary Committee.

The Rally for New Years Day was voted for Bridgewater.—Leona Mayes, Secretary.

HUTCHINSON, KANSAS

The Young People's Society of the First Church of the Nazarene at Hutchinson, has increased considerably since September. About twelve members have been taken in making a membership of nearly one hundred. There has also been an increase in interest. With the new officers—Mr. Ernest Kunkle, President; Mr. Sylvester Ludwig, Vice-President; Miss Hazel Mendel, Secretary-Treasurer; Miss Mildred Tanton, pianist; Miss Jessie Bingham, chorister; we expect to go "over the top," not with a "bang," but with victory. Our aim is to see more souls on the road to glory and those who have already started many miles ahead of where they are now. Look for more reports from Hutchinson later on.—Roma Boldt, Corresponding Secretary.

WHAT OUR CHURCH OWES HER YOUNG PEOPLE

By KATHERINE WARD

I SAW, as it were, in a vision, two great crowds of people which proved as I drew near them to be two churches. I saw also a company of young persons approaching. As I drew near to one of the churches I heard singing and praising God. And I beheld and saw that the church was composed of a number of older persons who were having a good time among themselves.

I saw the company of young persons draw near these and after a time join themselves to their number. The church went on as before, giving no heed to the new arrivals beyond making room for them. These new ones, having never been in such an assemblage before, seemed somewhat bewildered, but after a time some of them seemed to find their way, being assimilated by the general company. Most of their number, however, seemed unable to become accustomed to their new surroundings, and after a time dropped out, amid much grumbling and fault finding of the original company.

Thereupon I beheld and saw another company of young persons appear from the distance approaching the other church of older people. I waited to know the fate of this body of young people. Would it be the same as that of the first group? I feared so. But to my surprise and pleasure I heard a great rejoicing among

this church as they found the young people desired to join themselves to them.

They made room for them. They inquired about their journey and certain of their number began to instruct them in the things the church was doing.

As I stood and watched some of these young people began, awkwardly and fearfully, to try to do some of the things the older members of the company did. Mistakes they made in great number, never having tried such things before. But ere long they began to show improvement, and to be able to enter more fully into the activities of the group. Also, they were able to instruct those slower to learn. All of this delayed the progress of the church, but soon it was able, greatly increased in size and power, to resume its journey.

Soon I saw another group of young people approaching. They directed their steps at once toward the church having young people within it, and were as gladly received as the first crowd had been.

It immediately became evident to the church that the first young people who came to them could soon learn to instruct and teach the others. Whereupon they began to suggest that these young people plan and study among themselves for this very thing. This they were glad to do. As before, they made many blunders, but they found the church reaching out helping hands continually, so that they were encouraged to keep on and to help all new comers to learn the ways of the church and to remain within it.

I observed also that the church had always a great concern for these young people, and I saw them many times direct their steps. I heard many warnings, many prayers, and some praises. Nor did I once see any of the young people seem to resent such care and supervision. Rather, they seemed to desire it and to appreciate it.

All of this time the church was praising God and going on in His way. Many times I saw some of the younger people stand gazing at some of the older people, then go and seek God to draw them nearer to Him, impelled by the life and spirit of the older person.

Another thing came to my attention. Soon, instead of waiting for crowds of young people to come some of these young people began to desire greatly that they might go out into the regions beyond, to seek others and to bring them in. Thus it came about that by two and two they began to set forth. The church sent them with blessings and with great desire that they might accomplish that whereunto they were sent, and might bring in many like unto themselves.

So, I thought, should be the attitude of the Church of the Nazarene toward her young people. Not grudgingly but joyfully should she, and does she, make room for them. As they come in

many are ignorant of religious living and of what God would do for them. In their new found joy they are eager to do and be for God, but they make so many mistakes. As someone said recently, they often slide around for a time, and are often quite dependent upon help from others. If this help be lacking or full of errors the results may be disastrous indeed.

The enemy is so big he sometimes seems to shut God entirely out of the view. And he can suggest such awful things. The young person who has not long known God may sometimes be fooled in the voice of one who can transform himself to appear as an angel of light. How that young person does need the help and prayer of some older person in the church! He needs someone in whom he has confidence, not as infallible, but as knowing the Lord better than he himself, and who can give him needed help. He needs someone who is acquainted with God to intercede for him and to hold him up in prayer. He needs someone who will encourage and direct his steps. I remember so well how, soon after I was saved, some of the older people warned me of the way Satan would try to get me to doubt God, and how he would seek to get me out of the divine will. So that when those times actually came I was able to realize that these temptations must indeed be common to man, and that God would surely see me safely through.

Not so long ago I met a lady whose name I don't even know. She told me I was number thirteen on her list of missionaries for whom she prayed regularly. Encouraging? Well, I should say so! This lady is also praying about a certain desire she heard me express about a year ago and I believe God will answer. To be sure such things are encouraging to anyone, especially to one who hasn't known the Lord very long.

Another thing, I scarcely think anyone who is a real Christian will be injured when you express confidence in him. You aren't nearly so likely to fail if you know someone expects you to succeed. Neither am I. But if we get to thinking no one cares we are likely to conclude that it doesn't matter, and to quit.

The church owes it to her young people, also, to live so close to God that it will be an example. An ounce of example is worth a pound of precept, in this case. The pastor may urge his young people to keep a clear sky or to keep prayed up, but unless his church sets the example, the young people are quite likely to fail. Spirit-filled and anointed lives constitute a real duty of the church to her young people.

Still another thing, the church owes her young people is an opportunity and training for service. While old men dream dreams, young men see visions. But they often fail to carry out these visions because the training and opportunity are lacking, and they do not know how to go about receiving them.

No young person can sit down and do nothing without losing something from his experience. He must be up and doing. His very nature demands it. And it is "up to" the church to provide a way to harness and direct his energy so

that it will function constructively and well, rather than destructively.

It is for this purpose that the N. Y. P. S. has been organized. In the words of our constitution it is "to build up its members in Christian experience and in holy character, to instruct them in the doctrines of the church, and to bring about the salvation of other young people.

If we are to do these things we must have the help of the rest of the church. It is a department within the church, organized for greater efficiency in the service of Jesus Christ, to carry on a particular part of the work of the church.

The fear is sometimes expressed that the N. Y. P. S. may become separate from the church. It seems that every possible precaution has been taken against such a happening. No N. Y. P. S. may be organized or do a single thing except under the advice, consent and supervision of the pastor and the church board. And I think very few if any of the young people wish it otherwise. I have heard an N. Y. P. S. convention urged by a preacher, not a Society member to try to get that section of the Manual changed on the ground that it reflected on the spirituality and judgment of the young people. But the opinion of the convention was that we preferred to be supervised rather than let alone and that if the time ever came that the church thought it advisable it would no doubt make the change solicited. As a society, we are being constantly reminded by our leaders that we are Nazarenes first, N. Y. P. S. members second.

The N. Y. P. S. has a number of offices and activities calculated to train her members for the heavier burdens of the church. The various offices provide some training, while the various committees give work along different lines. The visiting committee affords a chance for service in visiting the sick, personal work, praying in homes, and like work. The missionary committee gives education along missionary lines and in holding services. The evangelistic committee arranges for services in institutions and wherever there are open doors. One especially valuable feature of this, to my mind, is that it gives the young people an opportunity to hold services and to test out both themselves and the Lord. Those who think they have calls can ascertain for themselves, and can prove to the church in these places the genuineness of their calls. It really gives the Lord a chance to talk to their hearts and to lay His work upon them.

The other committees and offices give other splendid chances for training so that the N. Y. P. S. furnishes the best possible means through which the church can fulfill its obligation. The General Church has attempted to meet it in the schools, but they reach only a comparatively few, so that the N. Y. P. S. is truly one of our most important educational institutions.

But the N. Y. P. S. cannot do the job alone. We must have the help of the rest of the church. The church has seen the need of her young people and is attempting to meet it by organizing us and letting us under supervision learn and work together for our own growth

and welfare, for that of the General Church and for that of other souls.

Not only do the young people need opportunity in the local church for service. There are many with calls who cannot go out into the regions beyond because the church is failing to make it possible. Many have given up worldly pleasure, home, ambitions, all to follow Jesus and to go out to bring in others, but all doors seem closed. So that while they often hear the voice saying, "How then shall they believe on Him of whom they have not heard? and how shall they hear without a preacher?" still they must stand and beat their hands upon closed doors, for, "How shall they preach except they be sent?"

Ah! Church of the Nazarene! You have urged us on and have given us a vision of the Christ. You have taught us to walk with Him and to do His will. Will you also open the doors that we may fill His plan for our lives and may enter those fields which are white already unto the harvest? Will you make it possible for us to go out to seek and bring in many of the other lost sheep?

GROUP MEETING KANSAS CITY DISTRICT

The Southeast Kansas Group of the Kansas City District was held at Lafontaine, Kansas, October 26-29. Eleven churches in this group and each was represented a part or all of the time during the meeting. We also had with us Rev. E. R. Shook, District Secretary and District N. Y. P. S. President, also Ira F. Stevens of Pittsburg.

The days were full of helpful discussions, interesting papers and difficult problems which arise in our church work were solved if carried out as suggested. Some of the various subjects under discussion were: "A Successful Pastor from a Layman's Viewpoint," "An Ideal Church from a Pastor's Viewpoint," "Increasing the Interest in the Sunday School," "The Prayermeeting," "Foreign Missions."

An offering was taken for foreign missions and sent direct to our General Treasurer, M. Lunn. Amount of offering, \$10.81.

The messages for the evenings were brought by Brothers M. T. Brandyberry of Coffeyville, Kans.; Elgin R. Shook of Ottawa, Kans.; Ira F. Stevens of Pittsburg, and the closing message was from our District Superintendent, N. B. Herrell, who arrived on the scene Friday afternoon.

The messages were indeed a great blessing to all who listened to them. It stirred our very souls to listen to such truths as were brought from the pulpit.

We wish to express our appreciation to the Lafontaine Church for their splendid entertainment and we feel in doing so we speak for the group as a whole.

Our next group will be at Independence, Kans., February 8 to 11, 1927. We are looking forward for another great time at Independence.

RUTH ONETH, Reporter.

NEWS AND NOTES FROM NEW ENGLAND DISTRICT

NEW BEDFORD, MASS.

On Sunday morning when about one-half way through a second blessing message, the writer was happy to find that he had to stop preaching for seekers began to come to the altar. Four adults knelt and prayed until the fire fell. At night, two men and one young lady came to the altar. On Sunday we received into church membership six adults and the pastor's two oldest boys. Our work eight miles from here at Braley's Station is going by leaps and bounds. Brother Tripp, one of our local preachers, has charge and preaches on Sunday afternoons and Wednesday evenings. He is assisted by others of our church. A week ago we closed an eight day revival in this new field. There were seekers at almost all of these services. The last Sunday afternoon of the revival after listening to a second blessing holiness sermon, fifteen went to the altar. At night there were two seekers; on Wednesday five seekers; and on Sunday afternoon again there were two seekers. It is wonderful how God is working in this place for this community has been without the gospel for a number of years. To God be all the glory, honor and praise. Amen.—R. J. Kirkland, Pastor.

PEOPLE'S CHURCH, PROVIDENCE, R. I.

The Lord is graciously blessing His people in this church. The revival held recently by Rev. Philip Geiter and C. C. Rinebarger was a means of blessing to many. Delegates from churches within a large radius were with us in almost every service. Brother Geiter was pleased to see so many of those who were saved in the meeting that he held with us a year ago, now, praising the Lord and helping to push the battle to win others. A large number were at the altar for pardon and cleansing, many of whom went back to their own churches to be made a blessing there. Our neighboring church, the South Baptist, having kindly offered the use of their baptistry, our pastor, Rev. George D. Riley, expects to baptize fifteen or more candidates next Sunday. Our Y. P. S. is doing well and is a great blessing to the church. The interest in the Sunday school is very good. We are getting adjusted to the earlier hour of holding the sessions, having changed from 12:15 p. m. to 9:45 a. m. Financially our church is in excellent condition. Budgets and local bills are paid up to date, and we are putting in extensive improvements so that we will be more efficient in our Sunday school and general work. We give all praise to our God for His wonderful goodness to us.—Reporter.

WOLCOTT, VT.

Up among the hills of old Vermont, in the little town of Wolcott, are a few of God's chosen ones pressing the battle for holiness. Our new pastor, Brother

Ray Haas, has so organized a Fasting and Prayer League that some member of the League is fasting and praying each meal of the week. We are having good attendance at every service. God is especially blessing us as pastor and people in our determination to go "Over the top for Jesus." Rev. A. H. Kauffman, returned missionary from Jerusalem, gave us a very interesting service on the evening of November 2nd. The snatches of hymns sung by Brother Kauffman in the different dialects, a solo, "A Little Bit of Love," sung by Mrs. Florence Reed, and the vivid picture of the great need in that far-away land of Palestine all combined to help us long to give of what God has given us; as a consequence \$80 was quickly raised for Missions. We are believing God for a revival, and expect soon to launch our campaign.—Mrs. A. J. Allen, Church Secretary.

BEVERLY, MASS.

We have recently closed an excellent series of revival meetings with one of our great holiness preachers, Rev. Martha E. Curry, as evangelist. We appreciate Sister Curry's willingness to come to a small church like ours in Beverly. The meetings were well advertised and we were accorded liberal space in the "Beverly Times" for reports of sermons, etc. The attendance was fair and would have been larger but for two rainy Sundays. Sister Lula Barnard was with us for the first week lending her usual valuable service in prayer and song. In answer to fervent praying God manifested Himself in our midst, and honored Sister Curry's preaching to the saving and sanctifying of some precious souls who we believe will be shining in glory when the world's on fire. One Sunday morning message was addressed to the Sunday school and it was beautiful to see the children kneeling at the altar seeking the Lord. God is able to revive His work in Beverly, and we are praising Him for what He has done, and praying and believing for blessing and victory in the future. The people contributed all the money needed for the meetings, adding at the suggestion of the evangelist a fine pair of tires and tubes for the pastor's Ford. A friend kindly donated a quantity of best varnish where-with the doors and woodwork of the church are being beautified.—Tom M. Brown, Pastor.

CAMBRIDGE, MASS.

We have just completed a special meeting in the Church of the Nazarene at Cambridge, Mass., with Rev. C. C. Rinebarger as evangelist and singer. His messages were delivered with such power that the fire fell and conviction seized the people and as a result one or more prayed through to victory at every service except two during the progress of the meetings, which continued for a little

over two weeks. On the last Sunday evening of the meeting the pastor received a goodly number into the church, assisted by the evangelist. As a result of this special meeting we have all been blessed and strengthened with a new determination to do better than we have ever done. God is helping our pastor, Brother Waddle, to preach sermons full of the Holy Ghost and we are all getting helped. There is a blessed spirit of unity in our church and we are praying and believing that God will not allow anything to come in among us to break this harmony. While Satan is opposing us in the form of men and devils, yet our trust is in the Lord who has thus far delivered us and will continue to do so if we keep humble and united. The Holy Spirit is manifesting himself in our prayermeetings in a special manner. We are letting the Lord have His way. We are bringing all the tithes into the storehouse and proving the promise of our God that He will open the windows of heaven and pour out such a blessing upon us that there shall scarcely be room to receive it. Praise the Lord!—A. R. Shepherd, Reporter.

FITCHBURG, MASS.

The Fitchburg Nazarenes are plodders and we "feel like traveling on" "in the good old fashioned way." Amen. Just now we are holding cottage meetings every week, and "showers of blessing" are enriching us all. Thank the Lord! Our people are loyal to the General Board and to all the interests of the church, and have the habit of paying our local, district and general budgets regularly and promptly. We have just finished painting the exterior of the church and parsonage, and the walls of the interior of the church have been painted and all woodwork varnished and made to look new. We feel that the thousand dollars put into these and other improvements is money well spent as nothing of the kind had been done to the property since the church was built. On October 7 we had the pleasure of having "Uncle Buddie" and the Messers with us for the evening service. The church was well filled and Brother Bud preached a splendid sermon on two works of divine grace. Brother Messer sang "Zion's Hill" and the young people's choir sang for them, "Sail On." It was a splendid service and much good was accomplished. Rev. and Mrs. Ernest Dearn are visiting here at this writing. Brother Dearn has been in feeble condition for more than a year and has just undergone an operation at the Burbank Hospital. He may be addressed at 74 Snow Street, Fitchburg, Mass., at any time. Our delegates to the October Missionary Convention at Malden, Mass., were greatly inspired by the addresses of the Jacks-sons and the Kauffmans and others, and came home with splendid reports for

their societies and for the whole church. Amen. We are now looking forward with joy to the District Preachers' Meeting next week at Lowell, and to the coming there of our beloved editor of the **HERALD OF HOLINESS**. Let us "keep on a keeping on" and win out by the power of our mighty God.—Arthur and Lura Ingler.

THE GEORGIA DISTRICT ASSEMBLY

The twelfth annual Assembly of the Georgia District has gone on record as one of our best assemblies. Our Atlanta church, one of the youngest and one of the most promising on the district, entertained the Assembly. The building being used as their temporary home was too small, so a large tent, with seating capacity of one thousand, was secured for the services. The church building was then converted into a Nazarene cafe. The entertainment was not only well planned but was wonderfully executed. Not only our own people but friends of other denominations joined in to make this feature a success. Quite a number of donations from wholesale and retail merchants made the entertainment easier.

General Superintendent Goodwin was the presiding officer and it is needless to say that business was well attended to. He brought us many helpful messages during the Assembly. We think we have never heard him do better preaching. His messages were along a line specially adapted to a new work, and we feel that the people of Atlanta will never get away from their force. His good wife accompanied him on this trip and was also a blessing to the Assembly.

Rev. Jarrette and Mrs. Dell Aycock were with us the first service, at which they sang and preached to the delight of all.

Dr. Henricks of Trevecca College, was with us one day and brought good news from our school. The Georgia District is getting behind the school as never before. We believe in the college and its leader.

Among other visitors was the Vaughn Recording Quartet from Laurenceburg, Tenn. These gentlemen gave us a number of splendid selections.

Uncle Buddie and Prof. Messer and wife arrived toward the last of the week. Some of us heard Uncle Bud for the first time, and surely this is a privilege of a life time. God bless him many years yet. And to you who do not know it we would like to say that that boy Messer is a wonder. He made us all sing. His solos brought in requests for a second singing and brought glory down from the skies. He and Uncle Bud certainly make a team.

The last Sunday was a high day. Many holiness people of other churches were in attendance at every service. The *Atlanta Journal* kindly gave us the use of their broadcasting station at the Biltmore Hotel, from which we conducted the twilight service. Uncle Buddie and Dr. Goodwin both spoke at this service.

We have our eyes up and are looking for better things in Georgia.

H. J. EASON, Reporter.

PASADENA COLLEGE

As it has been some time since I have reported I thought it well to write a few lines lest some of my friends may think I came to California on a vacation.

I have been here with Pasadena College a little more than a year during which time I have been doing my best to get hold of the business of the institution, although our revenue from the students last year was about \$9,000, less than the year before on account of the slump in registration, yet by a policy of rigid economy I saved the institution \$16,668.49 in expenditures over the previous year. We have also succeeded in placing the school on a cash operating basis, for out of over \$34,000 student revenue last year I have left uncollected only \$16.77 and I notice this policy hasn't hurt the registration, for there was over \$8,000 of students' accounts on the books when I came into the office and the enrollment was falling off each year. But since the reorganization, there is a 30 per cent increase in the College enrollment over last year, even though I just lacked 58-1000 of 1 per cent of collecting all I had out on students last year.

Now the school actually owes in round numbers \$50,000, much of which is long past due, with an additional amount of \$30,000 in annuities and trust funds that we are paying interest on, some at a rate as high as 8%. In addition to this we pay about \$3,000 per year taxes with a city improvement bill on a water main extension this last year of \$3,070. This last named item does not come in the regular current expenses of the school but must be taken care of just the same.

Now we feel like if we can get the debt paid there is a great opportunity and future for Pasadena College and we believe the debt can be paid and our plan is this: To get \$60,000 subscribed to be paid in two years in four semi-annual payments, the first payment due when we get \$40,000 subscribed and if we do not get as much as \$40,000 subscribed, nobody will owe us anything. This will not only protect the person who has donated liberally in the past but every donor small or great. These subscriptions to be secured by private solicitation, for instance: Five persons, \$2,000; fifteen persons, \$1,000; thirty persons, \$500; forty persons, \$250, and one hundred persons, \$100 each. If this plan can be worked it will eliminate the public drive. But while we are raising this money to pay off the debt we are pushing the Temporary Endowment Plan to take care of our deficit in operations.

Now, if everyone will pray and cooperate in this plan I think by the next General Assembly we will be over the top with our debt wiped out.

J. C. HENSON, Business Manager.

SAN ANTONIO DISTRICT ASSEMBLY

The most harmonious and best Assembly in years on the San Antonio District has passed into history. Dr. R. T. Williams presided in his usual able manner, but more so than usual. Sister Williams was present.

Dr. Williams' messages were inspiring, and yet he warned us of the dangers he sensed in our failing lack of interest in foreign missions. Dr. Williams is breaking in health and needs a rest real soon.

Rev. B. F. Neely, author of the best book on the "tongues" question and one of our most spiritual and sensible evangelists, delivered most of the evangelistic messages, with souls seeking God.

Sister Esther Carson Winans, our most daring-faith missionary, was also present and strengthened our faith by her message.

Lawson Brown and wife had charge of the singing. Ward Mullen and wife of Iowa, but now of McAllen, Texas, sang until the heavens opened and God came down. Sister Williams sang sweetly to the edification of all. Brother and Sister Brown and others also brought us near heaven in song.


Rev. W. H. Phillips, president of Central Nazarene Academy in Hamlin, represented the school. Prof. R. M. Paylor of the music department, played the piano while a girls' quartet from the college sang. This school is growing fast and oil is being found very near. Pray God that good wells may be drilled on the campus.

Bethany-Peniel College of Bethany, Okla., a suburb of Oklahoma City, was represented by Rev. B. F. Neely. This college has the greatest outlook in our denomination, the writer believes, and he is acquainted with most of our schools.

Rev. O. F. Hatfield was re-elected District Superintendent on the first ballot. He is the most sympathetic and self-sacrificing pastor the writer has ever seen, and he has been in most of our districts. During his six years as pastor at Waco, he gave \$3,000 toward the building of the large church. Under his leadership we expect renewed life on the District.

While Dr. Williams was preaching Friday night, a missionary entered the home of the pastor at San Antonio, J. D. Scott. When they return to their field in Mexico and Central America, Brother and Sister Scott expect him to assist them in their work.

Three churches were organized on the District the past year. The Rio Grande Valley from the Gulf to a point south of San Antonio is on the boom and there is a call for church there. We expect many new churches in this land of wonderful promise along the Rio Grande. Nazarenes in the Valley or anywhere on the District should write Brother Hatfield at 1018 Clay Ave., Waco, Texas, if they want a new church.—Assembly Reporter.



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N. Y. P. S.

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MISSISSIPPI ASSEMBLY

The Mississippi Assembly held at Davis Chapel Church, near Cleveland, Miss., Nov. 3-7, was the most interesting session perhaps in its history. General Superintendent, Dr. John W. Goodwin, presided to the delight and satisfaction of us all. The evangelistic services held morning and evening throughout the session were most delightful, and on Sunday there were three services held. Doctor Goodwin did the preaching with the exception of two sermons, and to say that he did excellent preaching does not express it. There must have been a dozen or fifteen people prayed through during the Assembly, and one good family united with the Church of the Nazarene. On Sunday morning Doctor Goodwin preached a most wonderful sermon on tithing, and quite a number of people entered into a covenant to practice storhouse tithing. Brother C. O. Miller and his family from New England, were with us, and helped us greatly in song. Also Brother Miller preached one time, and we all appreciated his sermon. The Millers are a fine band of workers, and they were employed to continue the meeting a week after the Assembly closed. The Mississippi District is now making the greatest progress of its life. We now have six city churches in the district. Of course the membership is small, and only four of these have church buildings, but the work is becoming much more easy, as the people are beginning to get acquainted with the principles of the Church of the Nazarene.

Rev. H. F. Tate, pastor of the McComb Church, was elected Secretary of the district, and his efficiency is well known. He was also elected District Treasurer, as a matter of convenience. R. H. M. Watson was continued District Superintendent.

Every church was supplied except one little country church, with just a few members, and it is too far away from any other church to be reached by any of the pastors.

We dropped most of our old preaching places a year ago, and now we really have 200 members in the District; also we paid about forty per cent more to the general interests of the church this year than we did last year, and our church property in the district is now valued at fourteen thousand and three hundred dollars, while our indebtedness is less than fourteen hundred dollars.

An offering was taken for the General Budget amounting to about forty dollars, also a love offering for the retiring pastor of the Davis Chapel Church was taken, amounting to one hundred dollars. Most of our Sunday schools pledged from \$2.50 to \$5.00 per month for the support of Trevecca College.

We expect to have 500 Nazarenes in Mississippi by the time the General Assembly meets in 1928.

REPORTER.

THE PENIEL ORPHAN'S HOME
AS I SEE IT

Before coming to Peniel and placing my two children, Lois and Floyd, in the Peniel Orphan's Home, I had heard from several sources of the success of the home—of its being a place where God is honored and children receive careful Christian training. But I can truly say that I was most happily surprised to find the management so sane and so practical and the atmosphere so spiritual as it is. I do not believe a better management could be found than we have in the persons of Dr. J. W. Benton and wife. They know children, love them, and can manage them so well that the Home is like a great big well regulated family. Dr. Benton has an insight into child life and he has the happy faculty of creating a sentiment for right doing. He is able also to do the paradoxical thing of causing a boy to desire to work. Boys and girls are both on their tiptoes to get out and pick cotton. Of course, in so large a group of children there will of necessity be found some delinquents, but even they are wisely and successfully managed.

The Home is not a nursery where children are fed and clothed and indulged in idleness, thereby fostering discontent and disease, but it is an industry in which children are taught to work, led into an experience of salvation, exercised in the elements of leadership in Christian work, and are built up in the principles of a Christian character.

One very marked feature of the Home is that during the past two years of the present management among the sixty children there has not been one hour loss of sleep on account of sickness. That is truly miraculous. The children are happy and contented, and are very much attached to the doctor and his wife.

Doctor and Sister Benton are putting their lives into this work, as well as a great deal of their personal means. This institution is truly worthy of the confidence of the whole church. I am very thankful to have the privilege of placing two of my children here.

Another very encouraging prospect of the Home is that it can be made partly self-supporting. There are now sixty acres of fertile black land that belong to it. On this land the children worked and grew this year quite a few vegetables that have been a great help in supplying the table fare, and they have also grown some cotton that will help in furnishing clothing.

Dr. Benton took me out to his own farm and showed me a great forest of pecan trees just loaded with nuts. He said he aimed to bring the children out a little later and let them gather the nuts. My, what sport! I almost envied the children their fun. What boy would not consider it the privilege of a lifetime to climb those trees and shake down the nuts for the girls and little boys to pick up?

But these children cannot be producing anything during the school months, so Dr. Benton is planning on another industry which will yield an income through the winter. He hopes to establish a chicken ranch of 1,000 laying



REV. I. C. MATHIS, now in the fourth year of his pastorate of our church in East San Diego, Calif., and who has for six years been a successful pastor on the Southern California District, is now entering the evangelistic field for the first time. Mathis is clean and straight, a great preacher and carries a burden for souls. He is one of the outstanding pastors on the District and his local church wanted to give him a unanimous call for three years. He feels the call to evangelism and has had as many as forty-five seekers at one time. He is capable of filling any pulpit in the Church of the Nazarene or any camp-meeting platform in the United States. Brother Mathis is now rapidly making up his slate. Get in touch with him at once, 3518 41st St., East San Diego, Calif.—C. B. Fugett, Will H. South.

hens. If he succeeds in this it will be a wonderful asset to the Home. He hopes also to secure a big truck which can be used in the chicken industry, and can also be used in taking the children out to the churches that are accessible, for the purpose of conducting services in the interest of the Home. Also, with the truck they can carry back produce which the people would gladly give if they have some easy means of conveyance.

Your prayers are earnestly solicited for this institution. There are boys and girls here today that in ten or twelve years from now, if Jesus tarries, will be filling some of the prominent places in the pastorate, the evangelistic field, and the foreign mission field of our church.

This is not a work of rescuing souls from a life of debauchery, neither of building on a life that is half-wrecked by sin, but a work of building from the very foundation a beautiful, well rounded character that will stand against the tides of worldliness that are flooding the churches today, stand against the unbelief in the blessed old Bible, and against the dead formality that charac-

terizes much of the Christianity of this age.

The children are the hope of the church. And the church is going to hear from these children in the future.

If anyone is interested in the Peniel Orphan's Home they may write to Dr. J. W. Benton, Superintendent, Peniel, Texas.

L. A. CAMPBELL.

31st ANNUAL FOUNDERS DAY FIRST CHURCH, LOS ANGELES, CALIFORNIA

Sabbath October 31st was an ideal California day. The atmosphere was warm, balmy and exhilarating, laden with the perfume of flowers and orange blossoms; the sky cloudless, the birds singing, the trees clapping their hands, the mountains majestic and magnificent, the Pacific as smooth as glass, in fact, all nature resplendent, touched by the finger of the Great Architect. Old First Church had on her gala clothes and an outstretched-hand to her many children who "came home" in large numbers.

According to a brief, well-written historical sketch furnished by Rev. E. A. Girvin, First Church was born October 20, 1895, on the second floor of a little two-story building, located on Main street near Third, in Los Angeles, Calif. The structure looks much the same now as it did then. The hall where First Church had its birth is now a cheap lodging house where beds can be secured for from 30 to 50 cents a night. The block where the building now stands is in an unprogressive district of the city, has somewhat deteriorated, and is much shabbier now than it was then. "This," says Brother Girvin, "is in marked con-

trast to the history of the Church of the Nazarene, which has steadily moved on to victory in the name of Christ, and is now the largest body of holiness people in the world."

The Sabbath school under the enthusiastic leadership of Superintendent N. S. Horst was large—598 scholars being present. J. A. Jaynes an old "standby" gave an interesting talk on "Reminiscence of the First Sunday School Session." The morning service followed at 11 a. m. Dr. C. D. Hardy the pastor, was in charge. He also preached on the "Mantle of Elijah." It was a keen, logical, unctuous sermon that often moved the vast congregation to shouts of approval and praise. Mark you, Dr. Hardy will come to his own as the pastor of First Church. He is an accomplished, Christian gentleman full of "pep" and holy "go."

In the afternoon a large congregation gathered. The people sang enthusiastically Dr. Bresee's favorite hymn "Hallelujah, Amen." Dr. H. Orton Wiley, President of the Pasadena College, led in fervent prayer. Rev. L. H. Humphrey led the love feast. The bread and water were passed and there was holy, hilarious, Christian friendship and sociability. The testimonials "rolled in," as the folks laughed, cried, shouted and jumped up and down. It was a place like heaven. Horace H. Bresee, grandson of Dr. Bresee read an interesting paper on "My Early Impressions of the Life of the Founder." Rev. C. E. Cornell, a former pastor, gave a brief address.

At night, eighteen charter members with J. A. Jaynes as leader, sang a chorus "There's not a Friend like the Lowly Jesus." Rev. Earle F. Wilde and Mrs. J. C.

Ennor sang inspiring solos. Rev. J. T. Little, District Superintendent, preached a red-hot evangelistic sermon and eight or ten came to the mourners' bench, there was a grand rally and this never-to-be-forgotten-day closed with salvation at high tide.

NOTES ON FOUNDERS DAY.

First Church is one of the great churches of the world. It has enjoyed a continuous revival for thirty-one years.

When the original Charter closed, it consisted of 138 names. A large majority of these have gone to heaven, and are waiting for us to join them at the Eastern Gate.

Many brought their lunches and stayed all day. The basement of First Church is very convenient where those can eat who bring their lunches.

First Church has consistently and constantly emphasized regeneration for the sinner, reclamation for the backslider, and entire sanctification for the believer.

John E. Moore, song leader of First Church knows how to lead.

Many old people of First Church have passed their 75th birthday and a number are ninety years of age.

Many pastors of the District attended the afternoon service. It was a pleasure to have them present.

C. E. CORNELL.

SUNDAY SCHOOL CONVENTIONS

The Sunday School Committee of the Michigan District has held two of the Zone Conventions planned at Assembly. The first one was Tuesday evening and Wednesday, and the second Thursday evening and Friday of the last week of October. The first included the Sunday schools at Grand Rapids, Kalamazoo, Bradley, Lowell, Elmdale, and Muskegon and was held at Muskegon. The second included Portland, Nashville, Shaftsbury, Lansing, and Potterville, held at Potterville.

These conventions were distinctively Nazarene in the honoring of the Holy Spirit. In each the morning sessions were given to the study of the place of prayer, Bible Study, and leadership of the Holy Spirit in Sunday school work. In the afternoon sessions were considered problems and methods of the departments of Sunday school. The evening sessions were evangelistic.

Fred T. Hurry of Lansing presided at each convention as Committee Chairman. Rev. Chas. A. Strait and wife of Saginaw were the evangelists.

These conventions are proving particularly profitable because of their distinctively devotional character. Methods, psychology, and pedagogy were given their proper recognition in subordination to and co-ordination with the leadership of the Holy Spirit. Both conventions passed upon a pledge for definite seasons of prayer and devotional Bible study every day to be circulated among the teachers and officers of the local Sunday schools, aiming to promote the habit of morning devotions among Nazarene Christian workers. IONE PLOWMAN.

The Queen Esther Circle and Other Devotional Themes

By Rev. W. G. Bennett



The Author

THIS new book has just come from the press and we predict for it a wide circulation. Brother Bennett writes with an easy, readable style. There is a strong trend of spirituality in every message. No one can read this little book without feeling a pull and tug heavenward. For young converts, ripening saints, minister and layman, this book has a definite mission.

The subjects discussed are, The Queen Esther Circle, The Witness of the Spirit, The Witness of the Spirit and Saving Faith, Temptations and Trials of the Sanctified, Afflictions of the Sanctified, Thoughts on the Highpriestly Prayer of Jesus.

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TREVECCA COLLEGE

Trevecca College is going forward in a wonderful way. There are signs of progress in both material and spiritual things. We have about two hundred students enrolled in all departments and the indications are that there will be more graduates from the several departments than any previous year. A spirit of contentment and harmony prevails with both faculty and student body. Every effort is exerted to make the school as homelike as possible. The administration building and dormitories have been repaired and the interior painted. Young men returning as students who have been here before are specially gratified with the improvements made in their dormitory by way of plastering, painting, concrete porch and walks, shower baths, etc., and the parlors which are maintained.

The college is doing scholastic work of a high type. President Henricks recently remarked that he had two more members on the faculty who have their M. A. than are required for our standing in the American Association of Junior Colleges. And without an exception, the faculty is composed of sanctified men and women who stress spiritual things and are seeking to produce the type of Christian scholarship which the church is desiring and asking for. Three or four missionaries who have given many useful years on different foreign fields are teaching or otherwise connected with the institution, and are a real asset to the spiritual and missionary interests, besides their other valuable services.

All the Districts of the Southeastern educational zone are manifesting a beautiful spirit of interest and co-operation; and are nobly supporting the work of God in this connection. All the Districts are backing the debt raising campaign, and some of them have secured their quota with interest-bearing notes, while others have raised theirs in cash and short time pledges. The total debt on the college is about \$50,000 and one of our generous Nazarenes has offered to pay half of it if the Southeastern Zone will pay the balance, and the churches and pastors are buckling down to do their part of the job, and to date about half of their twenty-five thousand dollars has been underwritten.

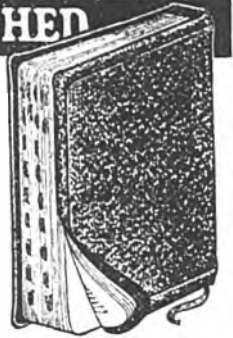
Doctor Henricks is truly a general in operating a school like Trevecca College. His twenty-eight years in the gospel ministry, as pastor and flaming evangelist, his years of experience in school administration, his scholarship, and his Spirit-filled life truly qualify him for this work, and our people are standing back of him. He spent the summer in the field securing students and funds, and his untiring efforts are yielding results in these passing days. His chapel services are spiritual feasts.

Rev. C. W. Ruth, that "Second-Blessing-Specialist," closed a good revival here in the college auditorium last Wednesday night with an altar full of seekers and many happy finders. From the classrooms and dormitories the voice of prayer is often heard, and some are praying through in their rooms and get-

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ting the blessing. Gen. Supt. Williams and Dr. and Mrs. E. P. Ellyson will be our special workers for the Winter Institute. All the District Superintendents of this zone and many of the pastors are expected to be with us for this feast of good things, and we contemplate anything but a dull time.

CHAS. F. PEGRAM, *Dean of Men.*

HAMLIN DISTRICT ASSEMBLY

Hamlin District Assembly convened at Lubbock, Texas, October 20-24, with Dr. Williams presiding. It was the most gracious Assembly in the history of our growing district.

Dr. Williams presided with his usual zeal and turned off business in a way most acceptable. His messages were great, timely and to the point. We appreciated him more than ever before.

The Assembly was royally entertained by the local church and the town of Lubbock. Brother S. L. Wood, the pastor, left nothing undone that would add to our comfort and convenience.

The District has made some growth, having six new churches and many added to the membership. A goodly number were given new licenses, and a fine class of nine were ordained, and one lady consecrated as deaconess.

Rev. H. C. Cagle was elected District Superintendent to succeed Allie Irick, who has served in this position for the past six years. Sister Mary Lee Cagle was elected District Evangelist and Mrs. T. E. Verner of Hamlin, was elected District Secretary-Treasurer to succeed Mrs. Emma Irick.

The District more than paid her general and district budget with some sur-

plus on some items. Our people are fast falling into line and paying their tithes and offerings, but we must never shut off the special free will offerings that give our people and our friends a chance to do the extraordinary.

The Assembly was great—First, for attendance, the largest in its history; Second, its spirit, a most beautiful spirit of brotherly love, kindness and Christian courtesy was manifested at all times; Third, the amount of work accomplished, and all finished by Saturday noon; Fourth, no part of the work was neglected, all our institutions were represented, with splendid offerings for each, as follows: a love offering for Dr. Williams of \$250, Rest Cottage, \$108.16, a love offering for Brother and Sister Irick for their six years' labor, of \$133, orphanage cash and pledges \$240, C. N. A., \$769, and over \$2,800 for foreign missions, \$500 for entertainment of Assembly and a love offering for the local pastor of \$60. All went home feeling it was good to be there. The books from the Publishing House sold like hot cakes on a cold morning, and hundreds of subscriptions for the **HERALD OF HOLINESS** were taken.

The city churches opened their doors and pulpits to our preachers both morning and evening. We have great Nazarenes all over the U. S. A., and even the world, but as fine ones as you will find are on the broad plains of the Lone Star State.

It was with a sad heart that Brother Irick and myself said goodbye to this wonderful band of pastors, churches and saints, among whom we have labored so many years. God bless our successors and the work of the kingdom in this part of His vineyard.

We have moved to Bethany, Okla., to put our children in our school, and will enter evangelistic work.

Mrs. EMMA IRICK, Reporter.

NORTHWEST DISTRICT

We of the Northwest District are still alive and doing business at the old stand. Some gracious victories are being won, and salvation times are being enjoyed in many of the churches. Two churches have been organized since the Assembly, Pullman and Chewelah, Wash. Brother W. M. Irwin went to Pullman after the Assembly and in a couple of months had gathered a small bunch of excellent people and asked to be organized. Later Brother Lewis E. Hall held a gracious revival, from which twenty-one members were received. A building is in the offing. We had difficulty in securing a pastor for Chewelah; two men promised definitely, but "felt led" to accept something better. But as last we have secured a double barrelled pastor, a man and wife to handle this promising field.

We are laying siege to Pasco, a fine rock road shop town. Sister Kohnenberger is on the ground, an excellent church with living rooms has been secured and we plan to stay until the town can't do without us.

Moscow, Idaho, has just completed and dedicated a lovely and commodious new church, one of the best plants in the Northwest. The dedicatory service was a time of great blessing and inspira-

tion. A number of our nearby pastors and people were present.

Spokane is hastening to completion one of the largest and best arranged churches in the entire connection. It is built of frame and brick veneer. General Superintendent Goodwin is to dedicate it the first Sunday in December, and give a week's meeting. A great time of blessing and salvation is expected.

Milton and Kennewick churches plan to start building programs soon. Connell has had to give up the Methodist Church, which has been rented for some years. A lot has been purchased and a building planned for this fall. Brother Hertzell is proving the man for this place, and his people would hardly trade him for anyone else.

Our heroic pastor, Thayer of the Dalles and Rufus, Oregon, who has faced a sad condition of debts and shattered confidence, is holding on with tenacity and slowly winning. He suffered a dangerous accident with his car lately. Was run over by a supposed "rum runner," his car wrecked and the occupants narrowly escaping death. The authorities of the town let the truck driver loose without even examining what he carried—possibly fearful of making a discovery.

Lewiston, Idaho, has been having a hard pull with their church debt. It seems now that a solution has been found. A great work will soon be built here once we get the debt handled.

Good meetings are being held by the Ludwigs, Hall and others.

Finances are coming up better, and the

outlook is good from every angle. This year must be our best.

JOS. N. SPEAKS,
District Superintendent.

OUR LOSS ANOTHER'S GAIN

We the Indiana District wish to say in regard to our retiring District Superintendent, Rev. J. W. Short, who at our last Assembly would not have his name considered as Superintendent for the coming year, having accepted the pastorate of the Bresee Ave. Church, Pasadena, California. Brother Short, during his seven years as Superintendent of the Indiana District, has been untiring in his efforts to promote scriptural holiness and build a district second to none in our great church. He was loving and kind toward all, yet in business was aggressive and showed the spirit of fearlessness to do what he thought was right and leave the results with God.

Brother Short had a loyal corps of preachers, who with large congregations waited with glad hearts the coming of their beloved Superintendent. The district being so large, Brother Short went night and day, wept and prayed, preached and shouted and lived so near God and heaven that the gates would swing open when he would preach and you would decide you were staying on earth but living in heaven. He reminded us of Enoch of old who walked so close to God that he scattered sunshine and joy every where he went.

When Rev. Short came to the Indiana District as Superintendent, there were only forty-three churches, total value amounting to \$126,741, and on leaving the District there were ninety-nine churches valued at \$791,664. Surely this is a great record to leave behind for only seven years of service.

Rev. J. W. Short had a good co-worker in Mrs. Short, who stood shoulder to shoulder in the work with her husband, being a good singer and preacher. They have given some of the best years of their life and we feel like saying they are friends to man and friends of God, we therefore wish them and their family great success in their new field of labor and from the Indiana District there will be a meeting or convention inside the Eastern Gate that will never come to a close.

J. W. BLANSETT, Secretary,
Indiana District.

"Are we to be content to feed on the finest of the wheat, while others starve for bread? Do we propose to enjoy the life so freely given to us, while others have not the knowledge of that life which we might give them?"

"The divine order is to talk to God about men until the door is definitely open to talk to men about God."

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CHURCH NEWS

PASTOR F. R. MCCONNELL, SAPULPA, OKLA.—"Sunday, November 7, was a big day. Dr. Chapman raised \$6,000 in pledges for a start on a new church building. We will build as soon as we get enough money in the bank to warrant building. There were 202 in Sunday school, just 101 more than a year ago."

PASTOR N. J. ARECHUK, DUNSMURRY, ALTA.—"We haven't reported since June, and by the time you will be reading this report, I expect to be back in the good old Calgary Bible Institute. The Lord is still with us and we praise His dear name for it. After I got back from the great Red Deer Camp it looked like all the hounds of hell were turned loose on me. Sometimes I felt like "giving up," and the Lord would say, "I will be with you," and then He would say "Don't you know that all the Alberta Nazarenes are praying for you?" Then I would take courage. I have learned to love these northern folks, and have been privileged to stay at the home of Brother and Sister Griffin and must say (after living in their home for nearly seven months), that they are among the finest of the land. September 26th we held a service in the coming town of Brownvale (eight in the store), and used soap boxes, etc., for seats. There were about twenty-three present and best of all the Lord blessed our hearts. This was the first service that Brownvale has ever seen but expect to continue until Jesus comes. After I leave for Calgary, Brother Griffin will do the preaching. The folks around here just love him, and his help mate, so please pray for the Griffins and this new point. We are still looking forward to Brother Thomson's coming up north, for we know that he will have some great messages for these needy folks up here."

LOUGHEED-HARDISTY CIRCUIT, ALBERTA, CANADA—"It was at Mantario, Sask., a little over a year ago, that I came in contact with the people of the Church of the Nazarene for the first time. I soon came to be so well satisfied with the quality of religious Biblical truth for which they stand, which they preach and by which they live, that within eight months I gladly became a member of the church and was appointed pastor of the Lougheed-Hardisty circuit by the Annual District Assembly of Alberta at Calgary, March 13, 1926. As Uncle Bud Robinson would say, we have one of the finest groups of Christian people on the Lougheed-Hardisty circuit that ever graced a church by their presence and support. The fellowship with these good people in every department of church work has been, and still is, of a genuine Christian character. There is nothing pleases the folks here so much as a good praise and prayer service. They love to pray and testify to the two works of God's grace in their hearts. Our church organization consists of two preaching appointments, two Sunday schools, a Woman's Missionary Society and a Naz-

arene Young People's Society, all functioning to the glory of God. The N. Y. P. S. is just newly organized. We are glad to be able to say that, from the very first meeting, the services have been a source of blessing and spiritual benefit to all. We believe the favor of God will continue with the society to such an extent that it will prove to be a continual source of blessing to that already being received through the other departments of the church. We ask an interest

in your prayers that this may be so. For any measure of success that has resulted from our united efforts during my six months' service at this appointment, I join with the folks here in giving all glory to God.—C. E. Rawson, Pastor.

PASTOR F. W. DOMINA, HAVERHILL, MASS.—"Victory is perched upon our banner as we press the battle for God and souls. Sunday week we had a great

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We do not believe a better book can be found to hand to young converts. It will establish them in grace and lead them on to holiness.

The book has been bound in paper covers so as to sell at a low price (35c). There are 127 pages and eleven chapters dealing with the following subjects:

I. History, Objections, Time; II. Regeneration and Sanctification; III. Scriptures Teaching Sanctification; IV. How to Obtain Sanctification; V. The Two Crossings; VI. Faith Against Doubt; VII. Some Objections Answered; VIII. How to Live Sanctification; IX. Testimonies to Sanctification; X. A Deeper Death to Self; XI. Impressions.

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By Rev. Pascal P. Belew

EVANGELIST Belew has made a careful study of the "tongues movement" having served a church in a locality where the "tongues" were prevalent. It is true that considerable has been written on this subject; however the author feels that his close contact with the movement and his thorough study thereof has enabled him to present the dangers of this doctrine in an especially helpful manner. We are glad to have the privilege of assisting in the distribution of such a worthwhile publication. Sixty-four pages, paper covers.

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time of salvation with Brothers Loyd Byron, Haas and Anderson, from E. N. C. They gave us a splendid meeting. Several seekers at the altar. Some were new cases. Last Saturday night God gave us a good case of physical healing, adding one more to the list. The whole church is moving upward and a revival spirit is on, with prayer and intercession on the saints. It looks as though we were coming into the best yet. Praise God from whom all blessings flow."

PASTOR E. M. SMITH, WICHITA, KANS., WEST SIDE CHURCH—"We have been going on to victory in the Lord. Souls have been saved and sanctified in the regular services. A great N. Y. P. S. is under way. The Lord is blessing them in a wonderful way. Sister Bertha Stice, our deaconess, is our beloved president. Our Sunday school is growing rapidly. We have 108 enrolled with eighty-two present last Sunday. We have our debt of \$725 nearly covered by pledges since the Assembly and nearly half of it in cash. Our boys and girls are doing a real part in raising the debt. A young men's class was organized last Sunday with six and Brother Barber as teacher. The people came in and gave the pastor a reception recently, leaving behind many of the substantial. Our people love and pray for each other, and are reaching out for souls. A revival was started with Rev. Jesse Tryon as evangelist. We held for seventeen days. Brother Tryon is faithful in his message against sin and the devil and exalting Christ and holiness. We closed last Sunday with six in one family getting saved. Our prayer and praise services are attended by the power of the Holy Ghost. Hallelujah. I am very much at home in the Church of the Nazarene. Amen."

PASTOR W. F. KIEMEL, LYONS, KANS.—"One of the most successful revivals that has ever been held in the church at this place closed Sunday night, Nov. 7, with Miss Dorothy Wilcoxson as evangelist and Miss Alta Emil as song evangelist. Miss Wilcoxson did not shun to declare all the counsel of God. The Lord surely puts His seal upon her ministry. Many prayed through in the old fashioned way. Tobacco and whiskey were given up, wrongs righted and the meeting was a real success throughout. The finances for the meeting came easily and was a very small problem. This was a hard fought battle but God honored the prayers and faith of His people and gave victory. We humbly give to Him all the glory, for we feel sure that victory came only in answer to prayer. The church has taken on new life and we are expecting an increase along all lines."

EVANGELIST ROY L. HOLLENBACK—"We are closing a very gracious and fruitful revival with Pastor J. Herbert Morgan at Rockford, Ill. The meeting was attended by some very unusual demonstrations of the Spirit's power. Some very hard cases were saved, and the meeting netted some real solid additions to the church membership. This church is growing in this fine city of 90,000 people. It has had its difficulties and is out-riding them. The secret: *they pray!* A praying church will get ahead. At times in this meeting the general burden on the saints sent such a volume of strong crying and tears to God that it seemed like a *wailing*. They prayed in their homes by the hours, and at special hours set for prayer; and God's power in the services at times was most wonderful. *It pays to pray!* By prayer, and only by prayer, can substantial and lasting revivals be had.

And, personally, I am done with surface slush. *Oh, for revivals that really revive!* From here I go to Lowell, Mich., with Pastor E. L. Buck, beginning Nov. 18."

PASTOR F. H. BUGIE, OKLAHOMA CITY, OKLA.—"We are now in our new field of labor as pastor of the First Church, Oklahoma City. God graciously gave us a victorious time during our pastorate at Hutchinson, Kansas. We shall long remember the beautiful spirit of co-operation and Christian fellowship which we enjoyed while there. Truly God has some true Nazarenes in Hutchinson. The kind words spoken by Evangelist Mack Anderson at the farewell service, with the presentation of some beautiful silverware, were very highly treasured in the hearts of pastor and family. May God bless them everyone. However sad may have been the parting from Kansas friends, the warm reception given us here has so encouraged us that we feel God is preparing us for the greatest work of our lives. Amen. We had hardly got settled in our newly decorated parsonage when one evening, to our surprise, they came with arms full, loading down our table with good things until it ran over. Brother Blankenship spoke a few choice words of welcome, after which a nice impromptu program followed. This is a sample of the way they do things. I think I never found a more enthusiastic people than these. We have a splendid class of young people. Their Sunday evening programs are inspiring. Our home mission prayer band is doing a noble work. Their new president, Brother Whitlock, is getting into new homes. The Dorcas Society, under the leadership of Sister Jackson, is making things move. God is helping us in every department of the church and giving us souls in the fountain. Pray that God shall help us to do still greater things."

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SPECIMEN OF TYPE

A blessing
be redeemed again; one of his brethren may redeem him;
49 Either his uncle, or his uncle's
LEVI, 26. to the obedient.
and keep my commandments, and do them;
4 Then I will give you rain in

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PASTOR M. L. BROWN, KEWANEE, ILL.

"God is blessing us and we are believing for a good Church of the Nazarene in this city. We closed out the past Assembly year in good shape. Bills all paid in full, the church re-decorated and \$100 in the treasury. They tell me that more money came through the church the past year than there has been in three years previous. We still believe God is able for the hard places. Our attendance has increased from a handful to a houseful. My offerings have increased from \$8.00 to \$25.00 per week. This year is starting out fine. Just closed a revival meeting with J. E. and Ada Redmon as workers. We had a good meeting and all enjoyed the labor of these good people. Their singing and preaching will bless any people on earth, I think. While the revival was on here the Christian Church had their annual home coming and the Redmons sang that song "He Will Make the Flowers Bloom" for them on Sunday afternoon, and their large auditorium was packed to its capacity, and the folks enjoyed it so much that some of the business men of the city said it was still ringing in their ears a week afterward. Thank the Lord for people who can do the job and who can convince others that there is a reality

in salvation. We have some of God's tried ones here in the Church of the Nazarene. They have held on when seemingly there was nothing to hold to. But God stepped in and the way is getting brighter and their heavy burdens are becoming lighter. Thank the Lord. We have as good people here as one would need to look for. They certainly have stood by me loyally. Pray for us,

TELEGRAMS

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

SALINA, KANSAS.

Closed home mission campaign in Salina, organized Church of the Nazarene with thirteen members and more to follow. Rev. Granville Rogers, the new pastor, is on the field, his house rent, telephone, fuel, lights and water with salary provided. Church building rented in heart of city and Sunday school organized.—A. F. Balsmeier, District Superintendent.

UHRICHVILLE, OHIO.

Just closed three weeks' meeting. M. M. Bussey, evangelist; Misses Cornell and Young, singers. Church greatly blessed, seekers nearly every service. Good class received into church. \$520. a year added to pastor's salary. Greatest meeting in history of church. Workers well paid, finances came easily, victory ahead.—D. H. Brown, Chairman of Church Board.

INDIANAPOLIS, IND.

Took up pastorate here at First Church September 12, after being at Fort Wayne Church seven years and was recalled for eighth year with but two opposing votes. Fort Wayne had twenty-six members when I went and I left them with 247 members and a good church parsonage. We are having victory here at First Church. 427 in Sunday school October 31, rally day. People praying through right along. Thirteen seekers in regular Sunday night service October 31. Thirteen again Sunday night, November 7, and eighteen tonight, November 14. Crowds are coming every Sunday, large auditorium filled tonight. Now in revival with the writer as the preacher and Prof. and Mrs. Kenneth Wells and Rev. and Mrs. Haldor Lillenas as singers. This is a great church. They like red hot gospel preaching. Good choir and unusually fine orchestra.—Howard Paschal, Pastor.

DETROIT, MICH.

Just closed a great campaign with Brother Jerrett at the First Church of Detroit, Mich. The power of our dear Lord was manifest in every service. At least 150 people sought and found Jesus precious to their souls.—Rev. I. G. Martin.

ANDERSON, IND.

Friday night, Nov. 12, was a great night for the Church of the Nazarene here. Wave after wave of glory swept

over the people. The altar was lined with seekers. We are in the midst of what we believe is going to be one of the greatest meetings the Church here has ever had. Pray for us. M. S. Couper, evangelist.—Rev. Jesse Towns.

VALLEY CITY, NO. DAKOTA.

Entering a three weeks' campaign with Evangelist Stella B. Crooks, beginning November 24. Pray with us for a mighty old fashioned revival.—H. T. Nyhus, Pastor.

MUNCIE, IND.

Paul and Dora Giel have just had date of December 7 to 10 canceled. Their xylophone orchestra bells and singing are a great drawing and winning feature in our revival here, which continues over November 28. Let someone wire them for this December date.—Rev. W. H. Parker, 315 E. Columbus.

BERKELEY, CALIF.

Blessed meeting with Scheideman at Glendale, California. Some really great services. O'Harra much help in Berkeley. Resting ten days. Next meeting at Wallowa, Oregon, Nov. 27 to December 26. Many losing vision, great need of more prayer and more love for each other.—Fred St. Clair.

"God calls on us to remember the way in which he has led us, to think not only of the perils and sins of the past, of mistakes and failures, of suffering and sorrow, but also of all the pleasant things with which he has filled our days, beauty and joy, peace and satisfaction, forgiveness and loving-kindness."

"A revival is no accident. It must come when you have met the conditions."

Hoosier Happenings

By J. M. Wines

THIS new publication is a book of reminiscences with a brief biographical sketch of the author. When we say that it is intensely readable and enjoyable, full of that hard-to-define something that we call "human interest," we haven't begun to describe it.

The book must be read and enjoyed in order to be appreciated. Stereotyped phrases of description are entirely inadequate in this case. You'll certainly laugh at the droll humor of it and the ludicrous situations that it depicts. You'll brush aside a tear as your heart strings are stirred by some touching incident. It's a book that you will want to read through at one sitting and then read certain parts of it aloud to the family or to friends.

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ANNOUNCEMENTS

OPEN DATE—On account of the cancelling of a date, Evangelist Lum Jones, Ada, Okla., has Dec. 6 to 19 open which he could give to some church. Address him at Ada, Okla., or Hutchinson, Kans., care Rev. A. L. Hipple, 406 E. 3rd Ave.

SPECIAL NOTICE—Preachers' meeting, Ohio District, Nov. 30 to Dec. 4, Springfield, Ohio, Church of the Nazarene. All ministers of the District and many visitors from other districts attending. Special workers: Rev. T. M. Anderson and Rev. Fred T. Fuge. Come for a great time.—Chas. A. Gibson, District Superintendent.

NOTICE—Rev. B. T. Flanery, one of our most capable and spiritual evangelists, has an open date from Dec. 7th to 19th, which he will give to some church in the central states for a revival meeting. Our churches need not hesitate to call Brother Flanery.—E. J. Fleming, General Secretary.

NOTICE—To members of the Prayer and Fasting League and others, writing to Mrs. H. F. Reynolds for information, please be patient for a little while, as she has met with an accident, which the doctor says will lay her aside for several weeks. She desires your prayers for her speedy recovery, when she will endeavor to answer all correspondence. We thank you in advance.—H. F. Reynolds.

RECOMMENDATION—It gives me great pleasure to recommend to the holiness people, and especially the Church of the Nazarene, Rev. B. B. Bulla as an evangelist. He has had considerable ex-

perience, both in pastoral and evangelistic work. He supplied the Greensboro, N. C. Church several weeks, but was unable to move there on account of the ill health of a son. He is now entering the evangelistic field. Let's slate him up and keep him busy. He is a good preacher and will stay as long as the Lord leads and interest demands. Brother Bulla is an elder in our church. Address him at Burlington, N. C.—Chas. M. Harrison.

NOTICE—Indianapolis District: The First Annual Sunday School and Young People's Convention of the Indianapolis District will be held at the Church of the Nazarene at Morristown, Ind., Dec. 7 to 10. Let all Sunday School Superintendents, Presidents of Young People's Societies, delegates, pastors and wives plan on being there for the entire time.—Howard Paschal, Secretary Program Committee.

NOTICE—Having been granted an evangelistic commission by the Arkansas Assembly, I am ready to go anywhere for a meeting. Will come for my railroad expense and freewill offerings.—W. M. Lusk, Beebe, Ark.

NOTICE—I am now arranging my slate for the winter and spring months. I have some open dates and would like to communicate with any church or community anywhere desiring a meeting. I am an elder and regular commissioned evangelist on the Eastern Oklahoma District, have been in the holiness work for a number of years and stand definitely for that brand of true holiness as promulgated by the Church of the Nazarene. Address 216 E. Brockett St., Sherman, Texas.—B. F. Harris.

BORN to Rev. and Mrs. Howard Paschal of Indianapolis, Ind., a 9-pound baby boy, Wayne Eugene, on Sept. 27th.

PRAY for the healing of a sister in Indiana who is afflicted with eczema; for the establishment of a good church in Dublin, Ga.; for the healing of a sister in Austin, Texas.

NOTICE—After twenty years of experience as pastor and District Superintendent, we are entering the evangelistic field and are now ready to answer calls for meetings anywhere God may direct. My daughter, Miss Naomi Bost, now in Bethany-Peniel College at Bethany, Okla., also has song evangelistic commission and will travel with wife and me, or either of us will receive calls separately. We are now arranging our dates for the future; if anyone desires our help write us at Peniel, Texas. For reference write any of the General Superintendents: Prof. A. K. Bracken, Bethany, Okla.; Rev. J. P. Roberts, Pilot Point, Texas; J. T. Upchurch, Arlington, Texas; F. E. Wiese, Arlington, Texas; Dr. Chapman, editor of the HERALD OF HOLINESS.—J. W. Bost.

NOTICE—The Ohio District Ministerial and Woman's Missionary Convention will convene in the First Church of the Nazarene, Springfield, Ohio, Nov. 30 to Dec. 3, 1926. This convention will be conducted under the efficient leadership of our District Superintendent, Rev. Chas. A. Gibson. A full and worthwhile program has been provided. Let all who plan to attend this convention please notify the pastor immediately in order that adequate entertainment may be provided.—Rev. Ernest J. Haver, Pastor, 329 Glenn Ave., Springfield, Ohio.

General Catalog

Issued November 15, 1926





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OUR

CHRISTMAS CATALOGUE

was mailed on or about
November 20th

If you failed to receive your copy please notify us by letter or post-card and we shall forward a catalogue by return mail.

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Christmas Services

Selecting Christmas services is a difficult task. We have carefully examined dozens of different sample programs that have been submitted by the publishers. In many we found the music to be cheap and lacking in quality; others had to be discarded on account of objectionable recitations, etc. After a thorough examination we have selected the following two services, which are offered for the first time.

Remainders of last year's stock are offered at reduced prices.

The Wonderful Song. A double-size service of 32 pages. A complete service with selections which may be used by the choir or a chorus of young people. Twenty-two songs and eleven recitations, exercises, etc. The music in this service is of exceptionally high grade.

1 to 24 copies 10c each; 25 to 49 copies 8c each;
50 to 500 copies, 7c each

Star of the Morning. A 16 page service with ten songs and ten recitations, exercises, etc. A very good and complete service.

1 copy 7c; 12 copies 80c; 50 copies \$3.25; 100 copies \$6.00

The following are two very helpful collections of recitations, exercises, dialogs, tableaux, drills, pantomimes, etc., from which selections may be made to supplement other regular services. Some of this material will very likely be unsuited to the type of Christmas program which our churches present. But we expect our folks to discriminate—use the good and leave that which is objectionable. Both numbers have suggestions for decorating.

Christmas Treasury No. 37. Thirty-two pages.....25

Christmas Anthology. Sixty-four pages.....50

The following services were advertised and distributed last year. For that reason we are offering them at special reductions. Order early so that there will be time for substitution in case our stock is sold out.

Adoration. A 16 page program of 11 songs and a good assortment of exercises. (800 in stock) Former price 7c a copy. Special price while our stock lasts 5c a copy; 55c a dozen; \$4.25 a hundred.

The Celestial Song. 16 pages. 10 songs and five recitations and exercises. (1,000 in stock) Former price 7c a copy. Special price 5c a copy; 55c a dozen; \$4.25 a hundred.

Christmas Classics No. 5. Exceptionally good music arranged from composition of great masters, such as Mendelssohn, Rubenstein, Gounod, etc. Several recitations. (500 in stock) Former price 7c a copy. Special price 5c a copy; 55c a dozen; \$4.25 a hundred.

Star of Bethlehem. A complete service for the little tots—beginners and primary ages. Easy songs and simple recitations. (800 in stock) Former price 7c. Special price 5c a copy; 55c a dozen; \$4.25 a hundred.

The Star of the King. Another good service, complete. Former price 7c a copy. Special price 5c a copy; 55c a dozen; \$4.25 a hundred.

The Great Confession. Ten songs and a good selection of exercises and recitations. (1,000 in stock) Former price 8c a copy. Special price 6c a copy; 60c a dozen; \$4.50 a hundred.

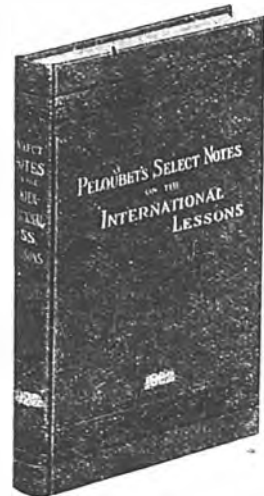
A Royal Welcome. (Only 100 in stock) An exceptionally high-grade service with real good music. 32 pages. Former price 10c each. Special price 8c each; 85c a dozen; \$3.25 for 50.

Like the Wise Men. A Christmas program in song and story. Songs and exercises for all departments of the school. Former price 25c each. Special price 15c each; \$1.65 a dozen.

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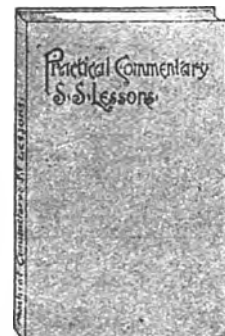
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