

HERALD of HOLINESS



For Such
An Age as This

Home
Missionary
Number

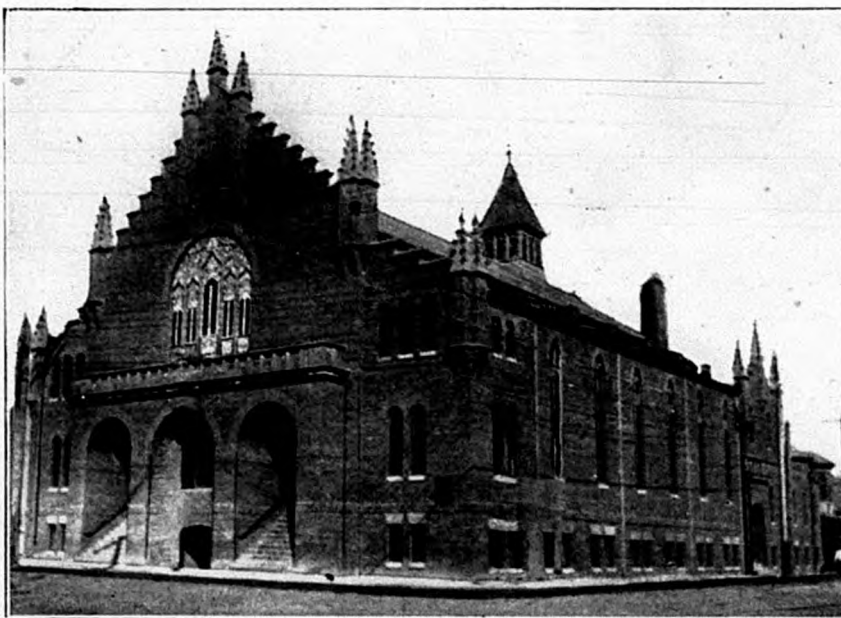


The first tabernacle on Los Angeles St.

THE work of the Church of the Nazarene in the West began in Los Angeles, October 1895, and the manner in which God led Dr. P. F. Bresee to establish the work is an interesting chapter in the history of the church. The first place of worship was a plain board tabernacle on Los Angeles Street, Los Angeles, between 5th and 6th Streets on a leased lot, and the money was secured on a note which the

leading members of the church signed. Later the tabernacle was enlarged and served as a home for the church from its organization until 1902 when the new church was built. "This building, little more than a great barn, enters into the history of the Nazarene movement, and becomes one of the sacred places, full of hallowed memories. In connection with it, we can but recognize the divine providence

which began more and more to be made manifest with reference to the work. The plan of God could be seen in the fact that this place, so unpromising in all outward things, should be made a center, or a point of converging conditions for multitudes. Here it was that the outgoing of great tides of spiritual life and influence began to mark more clearly the divine call that entered into this work." The corner stone of the beautiful new building was laid on Saturday afternoon, October 18, 1902. A march was planned from the old tabernacle to the new church. This was carried out on Friday night, March 20, 1903.



Present building First church, Los Angeles, erected in 1903

HERALD OF HOLINESS

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CONTENTS

<i>Editorial</i>	1
<i>Christ and the Modern City</i>	2
<i>The Rise and Development of our Home Missionary Work</i>	4-5
<i>Pioneering in the Southwest</i>	7
<i>The Holiness Movement and its Early Beginning in New England</i>	8
<i>Facing the Future</i>	9, 10, 11
<i>The Development of the N. Y. P. S.</i>	12
<i>Publishing House, Schools, General Board</i> ..	13, 14, 15
<i>Map Showing Location of Churches and Institutions</i>	16-17
<i>News from the Districts</i>	18-32

AN AWAKENING INTEREST IN HOME MISSIONS

"Has not the time come for the churches to get closer together in our common task of making America Christian?" This is a question asked by the Federal Council Bulletin in an article entitled, "Home Missions Face the Future." The article states that "both at home and abroad there is a rapidly rising tide of sentiment for a closer alignment of denominational forces and resources in mission work." In view of this need, a special study is being made of the home missionary enterprise in what is called the "Five-Year Program of Survey and Adjustment." This is the first time in the history of American Protestantism when such a study of home missions was ever attempted. Thirty-seven mission boards, representing twenty-eight denominations in the United States and Canada, are co-operating in this movement. The North American Home Missions Congress is to be held in Washington, D. C., November 30 to December 5, 1930. This gathering is intended more especially for leaders of home mission work—those charged with policies and programs of administration and direction. Three large commissions have been at work for a year and a half gathering data preparatory to the congress, and the reports of these commissions will furnish the basis of deliberations. These commissions are as follows:

Commission I is studying the Task and Administration of Home Missions.

Commission II is studying the best methods, ways and means of Publicity and Promotion of Home Missions.

Commission III is making an exhaustive study of Co-operation in Home Missions.

The purpose of the congress is a serious attempt to reevaluate the task of home missions and, in the light of present-day conditions in the Church and country, suggest better ways of doing the work.

The Church of the Nazarene is essentially an evangelistic church. With the awakening interest in "making America Christian" the Church of the Nazarene should offer its best in co-operative work and seize upon every opportunity to spread the glorious truth of full salvation.

THE HOME MISSIONARY NUMBER

It is to stimulate interest in the important subject of Home Missions and to furnish our churches with material to be used in advancing the interests of the cause of holiness, that this Special Number of the HERALD OF HOLINESS has been prepared and is now offered to our people. We ask for it a careful reading and a wide circulation. This is our first adventure in publishing a special number on Home Missions. The Department of Home Missions has been at work for a number of weeks gathering material, making charts, graphs and maps in order to show something of the growth and development of the Church of the Nazarene. It has been our aim to represent as equitably as possible the six great zones in the United States with ample space for Canada and the British Isles. Some of the material we designed to publish was not received in time, and we have found it necessary to use the material at hand. It is of course impossible to cover the entire church with a single issue of the HERALD OF HOLINESS and we plan in future issues to give attention to those districts and churches which are not specially mentioned in this number. We had hoped to have a brief report from all the District Superintendents but some were not received in time and will be given due attention later. We are greatly indebted to Rev. E. J. Fleming, Secretary of the Department of Home Missions, and to the members of the General Board representing this department for much of the material published in this special number. As we read of the great progress made since the union of the East and West in Chicago in 1907, and the union with the churches of the South in 1908-11, let every true Nazarene and every reader who loves God, bow his head in thanksgiving for the marvelous manner in which He has blessed and prospered this vine of His own planting, and breathe a prayer that God will make the coming years, if Jesus tarries, times of even richer ingathering of souls.

Christ and the Modern City

FROM the earliest history of man there have been cities. But the day in which we live has witnessed a rise of the greatest of industrial city life. Our modern cities are growing by leaps and bounds. They present the great problems of the day. They dominate commercial activities. In them center all of the great social and political problems. To a large measure they control the destinies of the rural sections. The problem of the city and the problem of civilization are one. If our civilization is to endure the cities must be won for Christ. Although the task is most difficult it is one that presents a supreme challenge to the faith and courage and devotion of the church.

IF CHRIST SAW

Some years ago the writer in company with a friend climbed a large hill to obtain a view of a modern city in a beautiful valley through which meandered a river. What a sight!

Your attention is called to the frontispiece—Christ overlooking a modern city. I am wondering "What would Christ think if He sat on the rock-strewn side of a hill overlooking one of our hustling modern industrial cities? What might He see?"

In spite of our boasted progress there is scarcely a well-governed city in America. In many a city political graft and corruption cover the city's fair name with the slime of covetous greed and unholy barter. Here He would see the very worst racial and the lowest moral elements, the tools of conscienceless political demagogues, the bootlegger, the prostitute, the narcotic vender, the bandit. "The slums where thousands huddle in inadequate quarters and live in filth amidst conditions most unsanitary. Hundreds may occupy a single tenement, which is often a dirty fire-trap calculated to breed disease and endanger life. Children may grow to manhood without the sight of a blade of grass or one genuine romp on the solid



earth; their recreation places are the unclean alleys and the dangerous streets. These children are underfed, they lack pure milk in sufficient quantities, they are clothed in rags, they freeze in winter and suffocate in summer; from their ranks we recruit an army of illiterates, physical weaklings, moral degenerates and mental defectives.

"At the other extreme we find the idle rich, a class almost unknown in the rural sections. While thousands starve within a stone's throw of their mansions, they revel in a luxurious dissipation which is the moral counterpart of the sins of the slums. In no other country of the world do we find such extremes of abject poverty and superfluous wealth as in the cities of America, and here we find the roots of anarchy, radicalism, and Bolshevism.

The great economic problem of the day concerns a more even distribution of the necessities of life, and in the city we see the evils of unjust distribution in the most flagrant form. If our civilization falls in the ruins of anarchy the red revolution will find its inspiration and center in the cities of the land, for therein lie the economic conditions from which anarchy springs."

"But what else would He see?" The throbbing heart of commerce in its mad rush for wealth, the teeming masses of humans in their grinding toil for food and clothes and shelter; the countless throngs in their frenzy for pleasure to deaden the pain of grinding toil or the sting of disappointment.

"What else would He see?" All the city is not bad. He would see countless homes in which dwells the form of godliness. The gross sins of life have been denied an entrance. The mantle of respectability lies over these homes. Here families are reared in honor and furnish thousands of the "best citizens." Some culture, some social life, some useful and gainful

employments. But the knowledge of a living Christ, a personal divine companion, and of an indwelling motivating Spirit is not in evidence. Having the form of godliness but not the power thereof.

Again, "What would Christ see?" The wealthy rich, many of whom are living in a "luxurious dissipation," eating their bread of plenty at the low-waged expense of undernourished childhood because they have not considered the poor by whose labors their excess profits have been heaped up. Their case is fully described in The Book:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you" (James 5:1-6).

But, thank God, not all the affluent are of this class. The heavenly record will reveal many a saint of most lovely spirit among the wealthy.

If Christ should look across the modern city He would see beautiful, costly temples dedicated to the worship of the Triune God, commodious, convenient, comfortable; well designed to induce the spirit of reverent worship, nicely arranged for the orderly forms of religious service; and providing for hundreds, if not thousands, a welcome seat in the sanctuary. But what is space, convenience, even comfort, architecture and welcome, without the vital presence of a risen Christ by the Holy Spirit?

He would see the Holy Book dissected, the gospel emasculated, the blood wherewith we are sanctified treated as an unholy thing; he would see vital Christian experience treated as crass emotionalism and the witness of Bible holiness derided as rank fanaticism; He would see formal worship in the habiliments of carnal respectability and cloistered self-righteousness—the blind leading the blind. No burden of prayer for a lost world, for, to them, the world would not be lost. No desire for meetings of prayer but a constant whirl of meetings for pleasure.

Again, He would see a few humble church houses whose doors swing gladly wide with a cordial invitation for all men to enter. He would see humble worshipers with a touch of heaven on their faces wending their ways from the ordinary homes of the common people to the house of worship with holy Bibles pressed to hearts throbbing with divine love. He

would see plain pews filled with plain people (for real sanctity is always plain) and a plain-speaking minister preaching a plain gospel of salvation. He would find a reverent, worshipful atmosphere and the aroma of holy incense on the air. He would see seeking penitents at the mercy seat of prayer and a glad and Christlike welcome to the most needy of men.

Nevertheless, would He not also see the lost sheep, the sin-ensnared, the great army of the unchurched and unsought until His heart would break with the old-day cry, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" Would He not say, "The harvest truly is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest!" Would He not say to Nazarenes everywhere, "Ye are witnesses of these things and behold I send the promise of my Father upon you: but tarry ye . . . until you be endued with power from on high." And "but ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses."

If these Nazarenes would "all continue in prayer and supplication" until "they were all filled with the Holy Ghost," would not the unchurched masses of the city exclaim in amazed wonder, "Are not all these which speak Nazarenes? We do hear them speak in our own tongues the wonderful works of God. What meaneth this?" Then under the fire baptized preaching of a Nazarene Peter who "lifted up his voice," they would hear "This is that," and be pricked in their heart and say, "Men and brethren, what shall we do?"

We wonder—would not Jesus Christ as He came down from viewing a modern city at once say, "It is time for a great advance all along the home missionary line."

THE PROMISED LAND

By N. B. HERRELL

*There is a land of corn and wine,
Just over Jordan's tide,
I'm glad to tell you it is mine,
Since I am sanctified.*

*Within this land I find great wealth,
Just over Jordan's tide,
Its climate rare gives perfect health,
Since I am sanctified.*

*The food is never stale nor dry,
Just over Jordan's tide,
Each day I find a fresh supply,
Since I am sanctified.*

*This land is free to all who come,
Just over Jordan's tide,
I've settled here, it is my home,
Since I am sanctified.*

The Rise and Development of Our Home Missionary Work

IT is most interesting to study this question from the official records of the church. The First General Assembly held in 1907, at which the union was formed, went on record after the following manner: After stating "that the redemptive thought of the great God in the Trinity was world-wide" and supporting that statement by the following three, namely, "God so loved the world," "Jesus tasted death for every man in the world," and "The Holy Spirit to convict the world," it went on to state "that the commission of the Son of God to the church was world-wide." It also stated that "among the last words that fell from the lips of Him who spake as never man spake we find that the promise of divine equipment for the church was accompanied with command." It further stated that "the Pentecostal Church of the Nazarene claims the experience of the baptism with the Holy Ghost, which is the divine equipment, and teaches as a body, 'Our field is the world.' There is but one thing for us to do and that is to do what the early church did, go everywhere 'preaching the word.'" And again, "the Church of the Nazarene and the Association of Pentecostal Churches of America both recognized that their commission was world-wide." After enumerating some things concerning the sad deficit of faith in some of the older denominations which has resulted in the ingathering of multitudes of unconverted church members, thus bringing the standard of salvation down to a very low plane, "so low that our able and much esteemed General Superintendent has declared that the mission of the Pentecostal Church of the Nazarene is first to 'Christianize Christianity.'" That first General Assembly also said, "Our General Superintendent has declared that 'our first great mission field is this country' and has given out the battle cry of a thousand new churches in a thousand central cities of the United States in the next five years; the committee, after much prayer and careful deliberation, feel a profound conviction that if we as a

church would glorify God and prove a constant and permanent blessing to the missions of earth and respond to these calls, we must organize in a way that will give permanency and solidity to our missionary work." The report further stated that two thoughts had been kept in view, namely, *unity* and *elasticity*, and pointed out that to avoid too much formal red-tape machinery it was possible to go to the extreme of no organizations, no boards. The committee sought to present a plan of missionary organization with as little machinery as possible, and yet sufficient to "make it safe to run with high pressure and make rapid but safe time by keeping on the track right in the middle of the highway."

It proposed a General Missionary Board, a District Missionary Board and a Local Church Missionary Board. To the General Missionary Board was to be turned over all *home* and *foreign* missionary work. Provision was made that the missionary fund for the next year be equally divided between the *home* work and the *foreign* work.

The year following at Pilot Point, the report adopted contained very much of the phraseology of the report adopted at Chicago in 1907, although incorporating proper references to the Holiness Church of Christ and its missionary work. It again repeated

the words of General Superintendent Bresee in which he declared that the mission of the Pentecostal Church of the Nazarene was first to "Christianize Christianity." They also added from some of his statements that "our first great mission field is this country (America)." It further stated "that we most earnestly ask our God and entreat the people for as much money to put into the *home* work as we must have for the *foreign*. We certainly ought to have \$20,000 this year." It was also declared that the object would be "first of all to strengthen and establish our *home* work before opening up more foreign work; and second, that we seek to have all our work strengthened at *home*; indeed we must have a strong base of sup-

LET US ARISE TO THE TASK

THE Church of the Nazarene is peculiarly and emphatically a missionary church, acknowledging the truth of that classic statement of its founder and first General Superintendent Dr. Bresee: "We are debtors to every man to give him the gospel in the same measure that we ourselves have received it."

The nucleus of the work of evangelization in non-Christian countries is the membership of the church in Christian lands. Therefore, there is no way to improve the order Jesus intimated when He commissioned the Church to witness in "Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth." In order that we may have a stronger church in India, Africa, China, Japan, Latin America and China, we must have a stronger church in Canada, the British Isles and the United States.

And back of every consideration is the fact that there is hope for none except in Jesus Christ and that the basis of sonship to God is the regenerating work of the Holy Spirit.

This special issue of our official paper is filled with material relating especially to the Home Missionary enterprise of our denomination and will be a means of information and inspiration to our people everywhere. We hereby commend both the general idea and special plans presented in this paper as being the expression of the denomination itself. And we challenge our people everywhere to arise to the new vision of possibilities and to make real the great crusade for souls to which we are called.

THE GENERAL SUPERINTENDENTS.

plies at home if we shall wage a successful warfare abroad."

The report adopted by the General Assembly of 1911 at Nashville, Tennessee, contained the following statement: "Our existence as a denomination is due to the lack of holiness in the great visible church; and while there are those who have not defiled their garments, the absence of the Holy Ghost in the great body is evidenced by her lukewarmness, her worldly conformity, and her shameful lack of sensitiveness to the infidel attacks of criticism against the Word of God. This same fearful condition will be repeated the world over—even though repentance is preached, if holiness is not experienced." In a summary against "flimsy excuses for our lack of aggressiveness" they swept the excuses into oblivion by setting before the young denomination the command of Jesus to tarry for the Holy Ghost—not for greater numbers or great means, and that it was ours to enter the doors that God opened. It was pointed out that "preaching on missions," "soul-stirring addresses of anointed missionaries," "intelligence of thought due to careful study of missionary biographies and missionary reviews" would not produce those heart conditions necessary to carry out the great commission both at home and abroad. Intercessory prayer was set forth as being the one supreme necessity for the church, proceeding from that divine inspiration which alone can be generated from the heart of Christlike compassion. Prayer was set forth as a means by which vision would be created and sustained. Foreign missionary work was defined to mean all missionary enterprises outside the United States, and home missionary work was defined to mean all English and foreign speaking missionary work within the bounds of the United States. The Nashville General Assembly, being moved by the rapid expansion of our work in the homeland, and seeing the need for assisting new organizations to acquire houses of worship, provided for the work of Church Extension.

The Fourth General Assembly, held at Kansas City in 1915, recognized the diverging lines of the home work and the foreign work by electing a Foreign Missionary Committee and a Committee on Home Missions and Church Extension. However, no actions were adopted by this General Assembly looking toward the extension of home missionary work.

The General Assembly of 1919 developed a great deal of home missionary enthusiasm and a great home missionary service was held on the first Sunday afternoon. At that service General Superintendent Williams stated that "in order to reach any other field, or a foreign field, one must make tracks around home," and further that "all the world" meant at home also. He emphasized the need of the home work base of supplies being kept in a growing condition in order to reach out, and concluded with the statement, "If we grow anywhere we must first grow at home."

The report adopted by the General Assembly made wide provision for home missionary work, and great hopes were entertained for the successful outcome of the plans formulated.

During the quadrennium following the plans apparently did not succeed so well as had been hoped for, and there had arisen a larger sentiment looking toward each assembly district caring for the extension of its home missionary efforts independently of the general church. However, throughout the quadrennium a separate board had charge of general home mission work and some outstanding achievements are recorded. The General Assembly of 1923 continued the plans for general home mission work and during that quadrennium considerable work was accomplished.

The interest in home missions was revived and increased in the General Assembly of 1928 held at Columbus, Ohio, and the plans now in operation appear to be bringing substantial results.

In reviewing the history of home missions in the Church of the Nazarene, the general conception of home mission work is that of the extension of the church in the English speaking home countries. While other denominations have defined their home mission work quite generally along lines of preaching the gospel to the Indians, the negroes and the foreign speaking people in America, only one or two of the older denominations take the same general viewpoint of home missionary work that appears to have been taken by the Church of the Nazarene. This may be said especially in reference to the Southern Baptist church holding to their great outstanding doctrinal position of water baptism. They have considered that their mission in the homeland was to make disciples to those outstanding doctrines for which they stand and organize them into church life, thus conserving their work. In like manner the Church of the Nazarene has first of all considered her great mission in the English speaking countries, namely, the United States, Canada and the British Isles, to consist in making disciples to the great fundamental truth of entire sanctification, to which she stands committed, and to organize them into church life to conserve the results of her evangelization.

There are certain outstanding objectives before the Church of the Nazarene, namely, to "seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament church, together with the preaching of the gospel to every creature." Perhaps our Manual does not contain formal statements by which it sets before its members its great outstanding evangelistic objectives, but both its Manual and its history contain abundant evidences of its purpose to preach, teach and experience the pentecostal baptism of the Holy Ghost through and by which sin's hindrances are removed and all needful spiritual resources are guaranteed. In seeking the

simplicity and spiritual power manifest in the primitive New Testament church, we are guilty of being spiritually blind if we fail to perceive that that New Testament church so majored on the pentecostal accomplishments that its adherents went everywhere preaching the Word. They carried with them the evidence of those spiritual dynamics which prove that He, who had reproved the world of sin and of righteousness and of judgment, had come into their lives. They preached with "great power" and high heaven responded with "great grace" upon them all. They were haled before tribunals but "rejoiced that they were counted worthy to suffer shame for His name, and daily in the temple and in every house they ceased not to teach and preach Jesus Christ." When the temporal burdens increased, as naturally they would, they made such adjustments as enabled the apostles to give themselves continually "to prayer and to the ministry of the word." They were full of faith and of the Holy Ghost. Without steamships, without railroad trains, without automobiles, without commodious and comfortable church buildings, often without civil protection, without financial backing, they went forth into the enemy's territory with burning hearts and zeal aflame, without fear of either man or circumstances. They seemingly had but one purpose in life, to "seek first the kingdom of God and his righteousness," believing that the God who had sent them forth and given them all necessary divine spiritual resources would likewise see that at least their bread and water were made sure.

An outstanding modernist has said that when the pioneers of any movement are succeeded by their sons, the sons usually become *settlers* and are not imbued with the pioneer spirit. Our now sainted Brother C. E. Cornell said to the writer on Sunday afternoon, October 4, 1908, that this movement would do well if it kept its fire, fervor and purity for fifty years. We are not yet quite halfway to the fifty-year mark, but we cannot help asking the question, "Are we accomplishing today as much in the home mission field as our numbers, our affluence and influence, backed up by the eternal promises of God, require of us?"

Dr. Bressee's oft urged objective of "one thousand campfires of holiness" has been very generously exceeded numerically. But when we think of the multiplied thousands of large and small cities yet unreached with our message, can it possibly be said that we have reached God's ultimate for us at this time? This year marks the celebration of the nineteen hundredth anniversary of Pentecost. Should we sit down in smug complacency and give place to a conceit that says, "Our doctrines, our polity, our machinery are abreast with the most advanced intellectual thought of the day"? And should we conclude because these elements are apparently sufficient, that there are no new outpourings of the Spirit, no added effulgences of divine grace, no replenishment of spent power, no increase of spiritual resources, which will warrant us in

marking this year with an unusual advancement all along the home missionary base? Can any pastor say that he has reached the limit of possibilities in connection with his pastorate? Can any District Superintendent say that he has reached the limit of possibilities on his district?

We know that modernistic teaching is rampant in thousands of American pulpits. On every hand are God's sheep hungering for "the finest of the wheat." Men, crushed down under the burden of sin and facing the black night of despair, can be found on all our public thoroughfares. Is this a time to play safe? Is this a time to seek one's ease? Is this a time to let the home campfires grow dim? Is this a time to fold our arms and let our swords grow dull or gather rust? A thousand, thousand times, no. Great and noble spirits among God's chosen ones of earth tell us that a great spiritual upheaval is just over the horizon. This is the time to blow the breath of life upon an expiring ember, to pile on the fuel of a larger flame, and to fill the heavens with the reflection of the burning campfires of the hosts of the Church of the Nazarene. Prayer, mighty prayer, availing prayer, prevailing prayer, importunate prayer; prayer for fresh fillings, fresh anointings, fresh incomings of the Spirit of God; prayer for the teeming hosts sweltering under the sin-blasts of the age in which we live; prayer for conviction, deep-seated, wide-spread and high-reaching; prayer for salvation of pentecostal depth, pentecostal inclusiveness, pentecostal power and glory; solo prayer, duet prayer, quartet prayer, prayer by tens and by fifties and by hundreds; humble prayer seeking God's will, seeking God's favor and pleading God's promises, will bring a deluge of old-time salvation and glory and victory and conquest that *only* and *alone* will be an adequate celebration of the nineteen hundredth anniversary of Pentecost. To your tents, O Israel.

MISDIRECTED MOTIVES

By N. B. HERRELL

Paul, the apostle, in writing to the Corinthian brethren about the life he lived among them, said, as to the source of his motives, "The love of Christ constraineth [overmasters] us." Not his love for Christ, yet, he truly loved Him. Not his love for the work of Christ, yet, he fully respected it. Not his interest in the salvation of souls, yet, he had a passion for the lost. But "*the love of Christ.*" Not imputed but the imparted "*love of Christ, which passeth knowledge.*" Paul asked a question about the love of Christ and then answers the same. "Who shall separate us from *the love of Christ*? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us."

Pioneering in the Southwest

By C. B. Jernigan

From "Pioneer Days"

While in a revival in Collin County, Texas, staying in the home of Bud Gleaves, one of the pioneers of holiness, we were informed that a crowd of wicked boys, whose parents were much opposed to holiness, had conspired to annoy the preachers that night by one at a time coming up and giving their hands for prayer during the altar call, but none of them were to kneel at the altar.



Their first meeting was held at Howard schoolhouse, not far from where Frisco, Texas, is now located. At this meeting the old man Howard, for whom the schoolhouse was named, who was a confirmed infidel, was gloriously converted; and Ed James, a notorious drunkard, was converted and sanctified. This aroused the whole country and great crowds attended these meetings. Sin of

Bud told the preacher that they would beat them at their own game, and if the preacher would catch the first boy by the hand and hold him and get him on his knees, that he would fall on his knees behind him and begin to pray with all his might, and beat the boy in the back until he would not want to annoy another preacher. It was agreed, and sure enough at the first call here came a tall fellow with cowboy spurs on his boots, and a big white cowboy hat in his hand. The other boys began to laugh as he walked down the aisle with his spur bells jingling. Bud Gleaves saw him coming and walked over to where he was, and stood on one side of him; while Sister Jernigan stood on the other side. The preacher took him by the hand, telling him that they had been praying for him, and that they expected him to come that night, and "Thank God you are here," at the same time pulling him down on his knees, with Gleaves on one side and Sister Jernigan on the other. He reluctantly knelt, Bud Gleaves fell in behind him, praying at the top of his voice for God to save this man, all the while beating him in the back with all his might with both fists. This was too much for the young man, the preacher holding him, while the saints all gathered round and all praying, not knowing what had been planned. He soon pulled loose from the preacher and made his way through the throng, out into the darkness, while his companions followed him laughing. The rebuff of his sinful companions stung his very nature, and that night he did not sleep, but came the next night to the altar and was really saved.

every kind was uncovered and no quarter was allowed sinning religion, preachers or people. Tobacco chewers, lodge men and backslidden church folks felt the sting of this rugged, old-time preaching, and great persecution broke out against these holiness preachers.

About this time Rev. C. B. Jernigan, in company with Rev. E. C. DeJernett and Rev. Ben Cordell, spent a night in a hotel at Van Alstyne, Texas, and before retiring that night asked the Lord to send a holiness preacher to hold a meeting in that beautiful, rich town. In a few months Rev. C. B. Jernigan and Rev. Noah Cooley were called there by Rev. John Majors, and his brother, Frank, for a meeting.

In spite of the rain and Texas black mud the people came and the power of God was present to convict, save and sanctify; and the shouting soon began to annoy the staid and orderly people of the church, and the evangelists were told to close the meeting. But the town was just getting interested in the revival, so the opera house was rented and the revival continued. The preacher who had invited the evangelists now became nervous about leaving a church and going into the opera house with the meeting, but the revival went on and nearly one hundred people were blessed in that meeting, and plans were laid for a tent meeting in the following summer, which resulted in more than one hundred more sweeping into the kingdom. Many of the hardest cases in town had been saved in these meetings, among them drunkards, bootleggers, gamblers and horse traders.

About 1886 Revs. Dennis Rogers and George Teel came from California to Collin County, Texas, and conducted some great revivals. In these meetings they preached holiness of heart and life, and taught that people were converted and after that sanctified wholly as a second definite work of grace. Their meetings were so free and the power of God so manifest that great crowds attended, and hundreds of people were converted and sanctified.

In the early spring of 1901 these people sent a delegation to the evangelist who had preached holiness to them, with the demand for a holiness church home. He visited them again and after a consultation together they could find no church that suited them, so it was decided to organize a new holiness church; and to call it the Independent Holiness church, so as to distinguish it from the Holiness church that came

from California some years before, that had about become extinct. At the Carter Opera House, where the meeting was held at first, the first Independent Holiness church was organized in June, 1901. Rev. C. B. Jernigan was chosen pastor. A committee, after much prayer, wrote out a manual. Not a man in the whole number of charter members was a land owner. All poor renters, but God was with them. There was

no money in the treasury to pay for printing the new manual, and John C. Tipton, then a very poor man, living on a rented farm, volunteered to sell a load of wheat out of his granary that he was keeping for his own family flour, and out of this he paid for the printing of five hundred copies of the manual. These were sent out to others who were interested in church affairs.

The Holiness Movement and Its Early Beginning In New England

By N. H. Washburn

FROM the "Historical Statement" in the Manual of the Church of the Nazarene we find that holiness churches were organized in New York City in 1894 and 1895 under the leadership of Rev. William Howard Hoople. The three churches first organized were soon known as the "Association of Pentecostal Churches of America." To us at that time the name seemed too comprehensive for so small a group of churches. The name was prophetic. To this association were soon added several churches from the New England states, from New Jersey and Pennsylvania. By the later union of the Church of the Nazarene in the West, the Pentecostal Churches of America in the East, the Holiness Church of the Southland and of the British Isles, we are now the Church of the Nazarene.

The good work spread and soon other bands were organized into holiness churches. Among the first was the People's Evangelical Church of Providence, R. I. A commodious church building was soon erected and the church prospered under the ministry of Rev. F. A. Hillery. Brother Hillery published the "Beulah Items" later the "Beulah Christian." This paper helped in forming a band of fellowship among the churches.

This church is one of our oldest churches and may have the distinction of being the oldest church in our whole connection. As a result of the efforts of the Rock people a church was organized at Dennisport on Cape Cod. In Lynn, Mass., a mission was being conducted by C. Howard Davis which became the "Mission Church of Lynn."

In the fall of 1891 the writer began meetings at Sebasco, Maine, and the following spring at Cundys Harbor. This work developed and a church was organized in 1894. In this little fishing village a membership of seventy was soon attained. This was the first distinctive holiness church to be organized in the Pine Tree state.

Nearly every band of people thus organized produced its own pastor. God called and the people recognized. To more fully unite these churches in a band of fellowship, an organization, known as the Central

Evangelical Holiness Association, was effected. When, in 1896, the union of the Association with the Pentecostal Churches of America took place, these churches were all included, with one or two exceptions, in the union.

Prominently associated with the early beginning of the holiness work in New England and New Brunswick was Rev. Aaron Hart. Brother Hart was a noted gospel singer and a well known evangelist. Also Rev. H. N. Brown, who was at that time pastor of a Methodist church in Norwich, Conn. Brother Brown was a forcible preacher of Bible holiness and was in

During the next decade, beginning with the union previously mentioned, some of what are now our largest churches were brought in. The church at Lowell with its pastor, Rev. A. B. Riggs, our well known Christian warrior. The church at Haverhill, Rev. Isaac Hanson, pastor; and the church at South Portland, which the writer had organized.

During this period, prominent in the building up of the movement was Rev. H. F. Reynolds, now our Senior General Superintendent. Brother Reynolds for several years was Missionary Secretary of the Association of Pentecostal Churches of America, and carried the gospel of holiness to the Maritime Provinces. Churches were organized at Oxford and Springhill, Nova Scotia. Rev. George Noble was one of the first pastors in this far eastern field.

At the beginning of the twentieth century churches had multiplied and young people were consecrating themselves to the gospel ministry. Rev. Martha Curry had already begun her useful career as pastor and evangelist. Our model layman, L. D. Peavy, a fiery young man, was exercising his gifts in the Malden church. Many others who deserve mention have contributed to the movement in these parts.

There are now sixty-four churches. The work has been extended as far east as Prince Edward Island. The district is strong in its support of foreign missions and can be relied upon for all the general interests of the church. Yet, a more aggressive home mission campaign on the district is needed. Great opportunities lie before us. Towns and cities await us. There are hungry souls everywhere.

Facing the Future

Our Foundations

THE first General Assembly in 1907 gave expression to the origin and mission of our church in these words:

"The Pentecostal Church of the Nazarene has a brief but glorious history. It is no man-made organization, but had its origin in the mind of God and has been shaped, nurtured, cherished and guided by Him to the present moment. Our divine call has been to erect the old standards and spiritual landmarks, to restore to the people the apostolic faith, to preach the gospel of full salvation with the Holy Ghost sent down from heaven, to conserve in every possible way the results of the work wrought by God at our altars in saving sinners and sanctifying believers.

"From the very beginning the manifest blessing of God has been upon us, and He has enabled us to establish centers of holy fire from Nova Scotia to the Gulf of California, and from the Atlantic to the Pacific. Our mission has been to push holiness along organized lines, and to found churches where the gospel of entire sanctification has the right of way at all times, where newborn souls can be fed and cherished, sanctified believers established in the experience, and children trained and cultured in the atmosphere of perfect love."

In 1908 the General Assembly expressed itself as follows:

"We are encountered by no uncommon foe in the preaching of holiness. The world, with its multiplied forms of sin; the flesh, through the entrenched powers of carnality; and the devil, with all his satanic fury; and, alas, too often an unholy churchianity, are all especially arrayed against this particular form of organized holiness that professes to put a center of holy fire in every large city on this continent from which will radiate blessed rays of eternal glory.

"While the difficulties in the way of a gracious revival are most formidable, and while Science, falsely so-called Christian, New Thought, Spiritualism, Higher Criticism, Unitarianism and many other forms of infidelity and unbelief, are openly opposing true Christianity, yet there are really no hindering causes that can prevent faithful men and women from opening heaven by prayer and faith, and receiving from God the power and blessing necessary to precipitate salvation upon the multitudes and bring the people to God and holiness."

The Nashville General Assembly of 1911 adopted the following statement:

"Our hearts swell with profound gratitude to the great Head of the Church that His blessings have so marvelously been bestowed upon our movement since we last met in the General Assembly. Our numbers have doubled, we have twice as many churches, and finances have risen proportionately.

"While our development has been so signal, purity of spirit has been maintained. It is not necessary that large churches be worldly or formal, and the success of our cause is to be found in the holiness of our people, the warmth of our services and the abiding presence of the spirit of Christ in all our connections. May it ever continue to be so!"

The General Superintendents had the following to say in 1915 in their quadrennial address:

"Our whole work is missionary. A few people went out from old church affiliations, to begin again the raising of a holy people. For some cause, the work was greatly discounted, if not worse, by the large body of professedly Christian people of the country, which made it peculiarly difficult. To raise up a people and create new centers of fire, with the general sentiment of so-called Christian people against the work, and continued opposition from them to the central truth and experience of Christian holiness, which we teach, made the work largely missionary, often as difficult, or more so, than the establishment of Christianity in a heathen country. To do this has brought forth a degree of heroism and sacrifice on the part of ministers and the little bands of laymen, rarely excelled. So that our field of missionary work has been quite largely in the home land, to help as best we could, directly and indirectly, to Christianize Christianity, and let loose the tides of holy power to awaken and save America. This must in great measure still be our work, until at least a great center of holy fire is created in every city in the land."

And in the General Superintendents' address of 1919 they made the following statement:

"As a church we have a definite commission from God. We are called upon to preach and spread the gospel of the Son of God, the gospel of salvation from sin, the gospel that restores man to a state of holiness. This is the need of humanity, the hope of the human race, and the will of God. No people have ever had a greater calling, nor a greater opportunity than we of this generation. The discoveries, the developments of civilization, the inventions of science are ours to use in carrying the glad message of salvation to hungry and needy millions of the earth.

"To do the work to which God has called us we must strengthen our home base. Weak churches must be helped, new fields must be opened, undeveloped territory developed. The greatest forward movement within our history for home work must be done. To increase our educational work, our foreign work, and the work of all other departments of the church there must be increase of power of production. This calls for more churches, stronger churches, and spiritual churches."

In 1923 the General Superintendents said:

"The church has had revivals throughout the quadrennium. Our church was born in revivals. Men have gone out as pioneers; stretched tents, built brush arbors, and placed lights in dingy halls and proclaimed the gospel of full salvation and awakened communities, filling the altars with seekers and turning the hearts of men toward God. This spirit of heroism, this spirit of evangelism has given birth to every institution of our church and of every local organization. To maintain ourselves as a church we must continue to live in this revival spirit. . . . Vitrally connected with revivals is the work of home missions. . . . Our secretaries did their best and labored unselfishly at great sacrifices and as a result much agitation was created and movements started that resulted in many new churches. . . . The work of home missions has only begun. We can expect great results in the future from this effort."

During that quadrennium the General Board of Home Missions and Evangelism projected a series of

coast-to-coast conventions with nationally known workers. Twenty-five conventions were held in nineteen different states with 2,284 seekers for pardon or purity, 1,200 subscriptions for holiness papers. The entire enterprise was self-financing. Also, the month of January, 1922, was marked by a simultaneous revival throughout our church. There were thousands of seekers and a large number were received into the church. Churches of other denominations joined in the simultaneous effort and reported great blessing.

The General Superintendents in their 1928 address, reviewing the work of the quadrennium, approved the encouragement given to home mission districts. They also pointed out the fact that a large part of the general progress in the church during the quadrennium had been achieved by the district home missions. They stated that "the possibilities for the Church of the Nazarene to organize churches where full salvation can be preached to a dying world have never been so great as they are this hour. The world needs such a movement as we have, and the heart of

The General Rules, Church of the Nazarene

To be identified with the visible Church is the blessed privilege and sacred duty of all who are saved from their sins, and are seeking completeness in Christ Jesus. It is required of all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, that they shall show evidence of salvation from their sins by a godly walk and vital piety; that they shall be, or earnestly desire to be, cleansed from all indwelling sin; and that they shall evidence this—

FIRST By avoiding evil of every kind, including:

- (1) Taking the name of God in vain.
- (2) Profaning of the Lord's Day, either by unnecessary labor, or business, or by the patronizing or reading of secular papers, or by holiday diversions.
- (3) Using of intoxicating liquors as a beverage, or trafficking therein; giving influence to, or voting for, the licensing of places for the sale of the same; using of tobacco in any of its forms, or trafficking therein.
- (4) Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others.
- (5) Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness.
- (6) The indulging of pride in dress or behavior. Our people are to dress with the Christian simplicity and modesty that become holiness. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Timothy 2: 9, 10). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3: 3, 4).
- (7) Songs, literature, and entertainments not to the glory of God; the theater, the ballroom, the circus, and

like places; also, lotteries and games of chance; looseness and impropriety of conduct; membership in or fellowship with oathbound, secret orders or fraternities. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4: 4). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Corinthians 6: 14-17).

SECOND. By doing that which is enjoined in the Word of God, which is both our rule of faith and practice, including:

- (1) Being courteous to all men.
- (2) Contributing to the support of the ministry and the church and its work, according to the ability which God giveth.
- (3) Being helpful to those who are of the household of faith, in love forbearing one another.
- (4) Loving God with all the heart, soul, mind, and strength.
- (5) Attending faithfully all the ordinances of God, and the means of grace, including, the public worship of God, the ministry of the Word, the Sacrament of the Lord's Supper; searching the Scriptures and meditating therein; family and private devotions.
- (6) Seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given.
- (7) Pressing upon the attention of the unsaved the claims of the gospel, inviting them to the house of the Lord, and trying to compass their salvation.

THIRD. By abiding in hearty fellowship with the church, not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith.

humanity hungers for the message of a full gospel. . . . The hour has come for a more extensive program, for a larger vision, for more intensive endeavor in the field of home missions."

Facing the Prospect

We are all anxiously awaiting the results of the Federal Census of 1930 as such will reveal the present day situation that confronts us, especially in that part of English-speaking countries known as the United States. In 1922 we stood face-to-face with the following figures:

Population of the United States	105,708,771
Protestant church members	26,205,039
Roman Catholics, including children	15,721,815
Under 25 years, not in Sunday school	27,274,210
Over 10 years, not members of church	50,696,890
Under 10 years, not members of church	7,413,240
Total, not members of church	58,110,130

No doubt the weakest spot in the Protestant church is revealed when you point out the army of 27,000,000 children and youth growing up in spiritual illiteracy. In addition to this note the more than 58,000,000 not connected with any church. In the United States and Canada literally thousands of cities from 5,000 population to 300,000 population have no Church of the Nazarene. In thousands of these cities the apathy superinduced by modernistic teaching has sapped the church life of its virile power to win men to Christ. In the place of old-fashioned revivals we find educational methods and socializing agencies predominating. Twice multiplied thousands of American residents have never heard a clean-cut full salvation sermon. American youth filled with a zeal for doing things is denied a knowledge of the marvelous impulse of the indwelling Holy Spirit along lines of holy endeavor and godlike accomplishment.

The public press reeks with the nauseating details of crushed hearts, broken homes, rended families,

culminating in divorce and frequently attended by murder or suicide. The ghastly details of the most diabolic crimes are the common bill of fare for the morning and evening reading public. While consecrated minds and noble hearts battle valiantly that civic and social truth may prevail, yet the swirling tide sweeps on with its mass of social putridity and political knavery until social and political reformers are led to say that nothing will stem the tide or turn the current but a revival of old-time religion with its characteristic accompaniment of deep and pungent conviction for sin with its works meet for repentance.

Facing the Future

With the retrospect that we have taken of the great and noble statements issuing from former General Assemblies or former godly General Superintendents; and further, in view of the prospect presented above, what attitude should the Church of the Nazarene assume as it looks down the vista of the future? Was this church called into existence for such a time as this? Are the promises of God available of fulfillment for her? Are the divine resources of blood-purchased grace and the energy of pentecostal dynamics sufficient to qualify her to face the prospect, embrace the opportunity and qualify for her mission? As we see the cross of Calvary with its bloodstained victim—the price of her redemption and the guaranty of her spiritual equipment, dare she think of anything short of a warfare against the powers of darkness to the end of the dispensation? O Church of the Nazarene, what is your answer to the challenge? O men and women of God, children of the Most High, washed in the blood of the Lamb, put on thy holy armor! Pray down the power and glory needful to equip for the warfare! Unsheathe the sword of the Lord and with the shield of faith, which is able to quench all the fiery darts of the wicked one, plunge into the warfare to win or die in the attempt! Forward! March! All along the home missionary line!!

CHURCH COVENANT

DEARLY BELOVED: The privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious. There is in it such hallowed fellowship as cannot otherwise be known.

There is such helpfulness with brotherly watchcare and counsel as can be found only in the Church.

There is the godly care of pastors, with the teachings of the Word, and the helpful inspiration of social worship. And there is co-operation in service, accomplishing that which cannot otherwise be done. It is necessary that we be of one mind and heart. The doctrines upon which the Church rests as essential to Christian experience are brief. We believe in God the Father, Son, and Holy Ghost; we especially emphasize the deity of Jesus Christ and the personality of the Holy Spirit; that man is born in sin; that he needs the work of the Holy Spirit in regeneration; that, after the work of regeneration, there is the fur-

ther work of heart-cleansing, or entire sanctification, which is effected by the Holy Ghost. And to each of these works of grace the Holy Spirit gives witness. We believe in eternal destiny, with its rewards and punishments.

Do you heartily believe these truths?

Do you take Jesus Christ as your Savior, and do you realize that He saves you now?

Desiring to unite with the Church of the Nazarene, do you covenant to give yourself to the fellowship and work of God in connection with it, as set forth in the General Rules and Special Rules of the Church of the Nazarene? to endeavor in every way to glorify God, by a humble walk, godly conversation, and holy service; devotedly giving of your means; faithful attendance upon the means of grace; and, abstaining from all evil, seek earnestly to perfect holiness of heart and life in the fear of the Lord?

The Development of the N. Y. P. S.

THE work among the young people of the Church of the Nazarene has been stressed from the earliest organization of the church. In the Church of the Nazarene organized by Dr. P. F. Bresee in 1895, in the city of Los Angeles, the young people were not immediately organized into a society as we know it today, but rather the young men and young women were organized into separate groups. The young women were organized into a group under the leadership of Mrs. Lucy P. Knott, with a membership of over two hundred. The young men were organized under the name of the Brotherhood of St. Stephen, and they too had a large membership. So far as we know this was the first effort made to organize the young people of the church.

As early as the year 1898 we find record of a Young People's Society of First Church, Los Angeles. This perhaps is the first regularly organized N. Y. P. S. in our movement. At the time of the union of the Eastern, Western and Southern organizations, forming the present Church of the Nazarene, in the year 1908, there were 523 members listed in the Young People's Societies in the church. Of this number the Southern California District had a little more than half, with a total membership of 266, divided as follows:

Los Angeles, First	120
Los Angeles, Compton	76
Pasadena, First	17
Cucamonga	13
Upland	40

The Chicago Central District came second with a total membership of 162. Of this number Chicago First church had 150, which was the largest membership in any local society at that time; and Hammond, Indiana, now a part of the Northern Indiana District, had twelve members. The Northwestern District, which embraced the present North Pacific, Northwest, Idaho-Oregon and Rocky Mountain Districts, came third with a total membership of 53, divided as follows:

Portland, Ore, First Church	25
Portland, Ore., Sellwood	8
Medicine Lake, Wash.	20

There was one society of 22 members on the present Washington-Philadelphia District—the Wesley church of Washington, D. C. (not now in our denomination). The New England District had one society located in Cambridge, Mass., with a membership of twenty. There may have been other societies scattered among the present churches, but we have gathered these from the statistical charts of the General Assembly of 1908, which is the only official record we have to draw from.

There has been a gradual increase in the membership of the Young People's Society in our denomination since that time. The following figures taken from the General Assembly records will show something of this gradual growth:

General Assembly of 1908....	523
General Assembly of 1911....	1,491
General Assembly of 1915....	3,162
General Assembly of 1919....	5,371
General Assembly of 1923....	12,768
General Assembly of 1928....	25,821
Membership at close of 1929....	30,129

The General N. Y. P. S. Organization

As shown, the first efforts to organize Young People's Societies in our denomination were in the local churches. In time it became apparent that these local organizations could do better work if a district organization could be formed, so a num-

ber of the different districts were organized into district societies. In the General Assembly of 1919 Rev. G. Howard Rowe, then from Brooklyn, New York, was present to represent the young people's cause for general recognition, but was given only a short time during the closing sessions in which to lay this matter before the assembly. Nothing officially was done to recognize the Young People's Societies as a general department of the church. During the next quadrennium more local and district groups were organized, until at the time of the meeting of the General Assembly of 1923 sufficient sentiment had been created that the General Superintendents called a meeting of the young people of the church for the First General Young People's Convention to precede the regular sessions of the General Assembly. Rev. G. Howard Rowe was appointed by the General Superintendents to call the young people together. He worked faithfully at this task, and a number of different districts were represented at this first General Nazarene Young People's Convention. Rev. Rowe was the chairman of this first convention, at which time the organization of the General N. Y. P. S. as we have it now was perfected. The General Assembly by a good majority vote recognized the N. Y. P. S. as a general department of the church. (Much fear was expressed by some of the members of this General Assembly, and some made stirring speeches against the recognition of the N. Y. P. S. as a general department. But today practically all of this opposition has been removed and all leaders are united in pushing the work of the N. Y. P. S.)

The Executive Board elected at this General Convention to look after the work of the N. Y. P. S. was started on an uncharted sea. They had a task to perform, but no course mapped out for them to pursue, no money was appropriated with which to carry on their program, and no individual member was able to give much of his time and attention to this work, for all had some regular task to perform. They worked faithfully by correspondence, supplied topics for the N. Y. P. S. in the columns of the *HERALD OF HOLINESS*, and as time would permit they would render service as speakers in conventions and rallies. All of this was done without financial remuneration. In 1925 this Executive Board, with the approval of the General Superintendents, selected Rev. D. Shelby Corlett to take the field as General Secretary of the N. Y. P. S. He was to start a periodical for Nazarene young people, and to look after the general work of the organization. The local societies rallied to his support and much has been accomplished in the way of advancement. The N. Y. P. S. Journal, now *The Young People's Journal*, was started in January, 1926. Its subscription list has gradually

INCREASE IN *N.Y.P.S.* MEMBERSHIP MEMBERSHIP IN 1908

■ 523

MEMBERSHIP IN 1929

30,129

increased. It has never had a loss in its publication costs, but rather a profit has been shown each year.

At the General Assembly of 1928 provisions were made for the organization of Intermediate and Junior Societies under the auspices of the N. Y. P. S.

We praise God for the army of over thirty thousand Nazarene young people. To them will be intrusted the work of the church in the next generation. Let us then place before them the proper spiritual ideals that they may successfully carry on the work now being done by our present Nazarene leaders.—D. S. C.

PUBLISHING INTERESTS

IN 1908 the publishing interests of the church were in three sections: the Nazarene Messenger was published at Los Angeles, California, the Beulah Christian at Providence, Rhode Island, and the Pentecostal Advocate at Peniel, Texas.

In 1911 the General Assembly ordered a Board of Publication. This Board was organized immediately and before the Assembly closed a beginning was made on a fund to make possible the carrying out of the wishes and plans of the Assembly.

The new Board of Publication appointed Rev. C. J. Kinne of Los Angeles, California, as Manager. Kansas City, Missouri, was selected by the General Assembly as the location for the Publishing House, principally from the consideration of its central location, with the understanding that this would also become headquarters for the other General Boards of the church.

An old residence property at 2109 Troost Avenue was purchased for \$12,000 in the early spring of 1912. New machinery and supplies were purchased, and the first issue of the new official church organ, the HERALD OF HOLINESS, appeared under date of April 17, 1912, and by the close of the year, in a nine months' period it had sent out 938,825 copies of its periodicals.

The work assigned the Publishing House by the General Assembly was the publication of an official paper, the publication of such church supplies as might be needed, the publication of books and tracts dealing with the themes accounted essential and important by our people, and to become a depository for such books and tracts published by others which might be considered as useful to our purpose. It is scarcely possible to measure success in matters of this kind by mere figures, yet this seems to be the only possible way to even approximate the idea.

The new Publishing House and General Headquarters building is located at 2923 Troost Avenue. It is a reinforced concrete, three-story, fire-proof structure, 60 x 140 feet, on a site which is 128 x 150 feet, and is valued at \$150,000. The machinery and equipment of our plant has a value conservatively estimated at \$200,000; or, the Publishing House and equipment have a total value of \$350,000.

C. J. Kinne, the first manager, was succeeded by J. F. Sanders; the latter was followed by D. L. Wallace. M. Lunn, the present manager, succeeded D. L. Wallace in 1923.

Were it possible for you to visit the Publishing House you would be made to appreciate in a measure something of the volume of business that is being done. You would see operating to capacity three linotype machines, several job presses, and other machinery and equipment necessary to any modern printing establishment, together with our three large cylinder presses on which the HERALD OF HOLINESS and our other periodicals are printed. It would be difficult, however, for you to comprehend the volume of work that is being done by merely going through the plant. In order that our people may know and appreciate more of what is being done toward the spread of scriptural holiness by means of the printed page we are giving some facts along this line.

Every quarter we turn out almost two million copies of various Sunday school periodicals, such as journals, quarterlies, papers, leaflets, etc., in addition to the many books, song books and other publications, including the HERALD OF HOLINESS, "The Other Sheep," "The Preacher's Magazine" and "The Young People's Journal." During the course of a year we use more than ten carloads of paper, or slightly over one-half million pounds.

A general book depository has been built up of many of our own publications, and also an extensive line of general religious literature.

The growth and development of the church, particularly in the homeland, has created a demand for the printed page. The development of our publishing interests has been made necessary and possible by the home missionary growth of our work.

The following figures will be of interest:

YEAR	CHURCH MEMBERS	PERIODICALS PRINTED	SALINE
1912	21,837	725,025	
1913	22,910	1,311,150	
1914	27,526	1,869,500	
1915	31,600	1,600,500	108,380
1916	33,267	1,696,950	57,458
1917	33,090	1,853,085	66,663
1918	34,306	1,925,300	72,490
1919	34,928	994,369*	43,339*
1920	37,478	2,897,800	114,160
1921	43,708	3,528,600	142,138
1922	48,118	3,774,076	145,070
1923	50,631	4,193,774	148,426
1924		2,248,165*	88,056*
1925	55,142	4,841,601	181,728
1926	59,787	5,344,997	203,075
1927	63,823	5,679,362	206,685
1928	68,812	6,301,287	223,971
1929	74,057	6,758,215	238,261
	77,657	9,108,930	252,232
Totals		66,352,736	\$2,290,052
Six months only due to change of fiscal year.			

NAZARENE SCHOOLS AND COLLEGES

IN 1908 the three bodies forming the union had several schools which then or later became identified with the church.

The Pentecostal Collegiate Institute was organized at Saratoga Springs, New York, September 25, 1900, and three years later was moved to North Scituate, Rhode Island. In June, 1918, it was formally placed under the control of the church and the name was changed to Eastern Nazarene College. It was later moved to Wollaston, Massachusetts, where it is now located.

Deets Pacific Bible College was founded in 1902 at Los Angeles, California. In 1910 it was moved to Pasadena and the name changed to Nazarene University, later to Pasadena University, and finally to Pasadena College.

Texas Holiness University was founded in 1899 near Greenville, Texas, around which the village of Peniel grew up. The name was changed to Peniel University and later to Peniel College. In 1923 it was merged with Oklahoma Nazarene College at Bethany, Oklahoma, under the name of Bethany-Peniel College.

Beulah Heights College was organized in 1907 and taken over by the Church of the Nazarene in 1909, at which time it was moved to Bethany, Oklahoma, where it took the name of Oklahoma Holiness College. In 1920 the name was changed to Oklahoma Nazarene College. In 1923 it was merged with Peniel College and the name changed to Bethany-Peniel College.

In 1907 a small school was opened at Georgetown, Illinois, which was moved the next year to what is now Olivet, Illinois. It became an academy and later a college under the name, Illinois Holiness University. It was received into the church in 1912. In 1921 the name was changed to Olivet College.

Trevecca College was founded in 1900 at Nashville, Tennessee, by Rev. J. O. McClurkan and was brought into the church in 1915 when the churches of the Pentecostal Mission were received.

In 1913 a small school was started at Nampa, Idaho, which later became Northwest Holiness College, and finally, Northwest Nazarene College. It was organized at the beginning of Nazarene work in Idaho and has always been identified with the church.

What is now known as Bresee College, located at Hutchinson, Kansas, was founded in 1905. It later came under the control of the church. It is a secondary school.

The Alberta School of Evangelism is located at Calgary, Alberta, Canada, and operates as a secondary school.

In no small measure have these institutions contributed to the ministerial forces of the Church of the Nazarene. Their students and graduates occupy pastorates on every district, and many of them filling the office of District Superintendent, and two of them as General Superintendents, besides hundreds of them occupying places of lay responsibility throughout the church.

The development of our school life has been coincident with our home missionary development.

GENERAL INTERESTS

FOREIGN MISSIONS

WITH the rise of the Church of the Nazarene to its present-day position so virile a movement could not be content without seeing the great white harvest fields across the briny deep and putting forth some effort to send the "good news" of a full and free salvation to the people that sit in darkness in lands where Jesus Christ is not known.

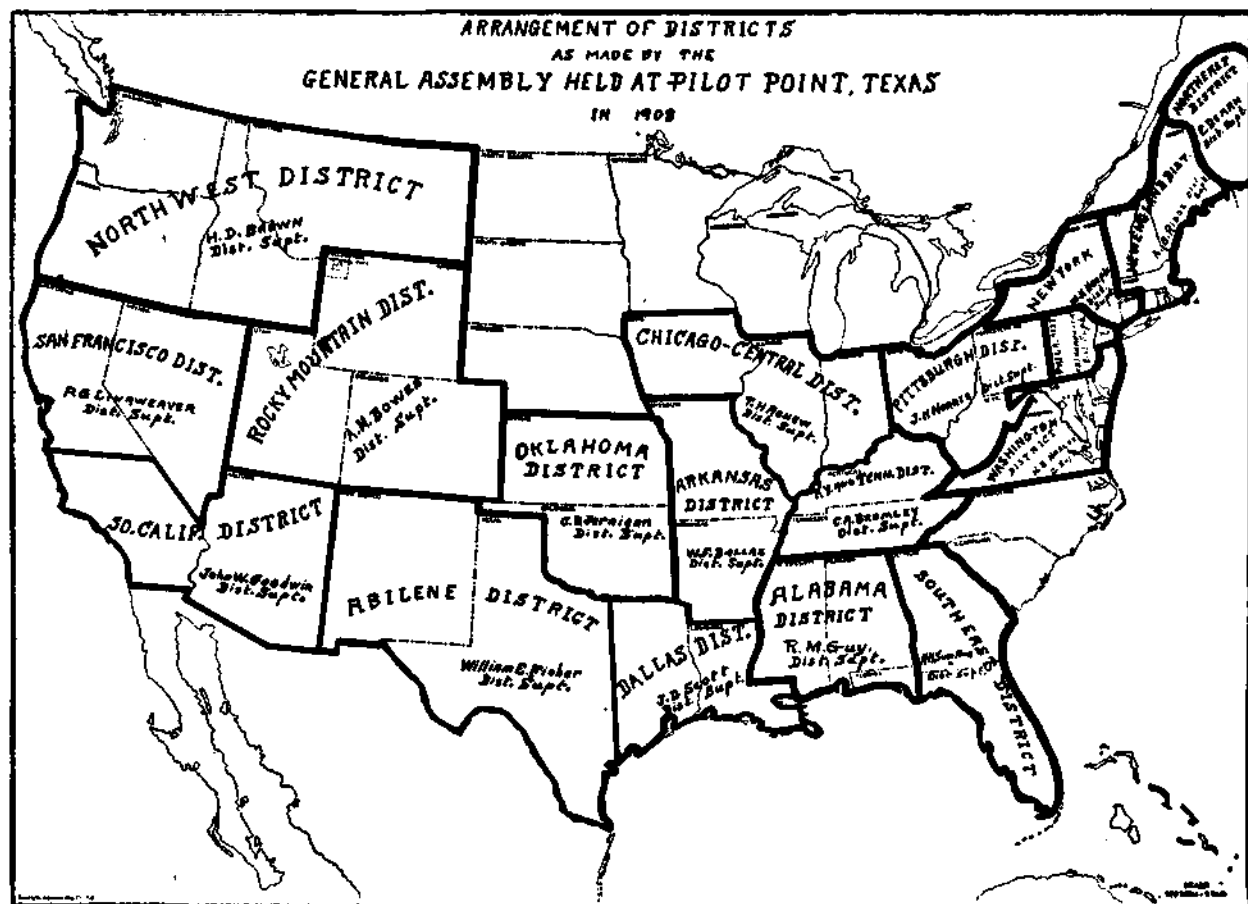
Foreign missionary work had been opened by the eastern branch of the church in India and Brava, by the western branch also in India as well as work among the Mexicans in the Southwest, and the southern branch had work in India, Japan and Mexico. The report in 1908 showed that a total of \$11,839 was raised for foreign work that year. The increase in the foreign work has been very marked. In 1929 the sum of approximately \$208,000 was expended in the fields, including Brava, South Africa, Eastern and Western India, China, Japan, Palestine, Mexico, Peru, Argentine and the West Indies. The shining of this light shows that the light that shines so far must shine brightest at home. Foreign missions cannot advance without a corresponding advance along the whole home base.

CHURCH EXTENSION

It soon became evident that if proper advances were made in the homeland there must be some means provided by which local churches could be assisted in financing their building projects. No congregation can long exist and prosper without suitable buildings for the prosecution of their work. The work of Church Extension has been carried forward with fair success since 1911. Scores of churches have been aided by loans and in a few instances by donations. The limitations of Church Extension are measured by the funds available for that purpose.

MINISTERIAL RELIEF

From 1907 to 1919 the whole church was so occupied with pushing the work of holiness evangelism and organization for conservation of results that no thought was given to the fact that ministers wear out in the service of the church usually without having accumulated enough for old age support. But



in 1919 the work of Ministerial Relief was started and since that date considerable has been accomplished in the assistance of aged ministers and the widows of deceased ministers. This branch of the church work has been hindered by lack of finances to carry it on. A reserve pension plan for ministers is now being set up that will make provision for ministers and widows when the shadows of life grow long.

THE MUTUAL BENEFIT SOCIETY

In 1916 a voluntary mutual benefit association of both ministers and laymen was started which has carried on with no little success for fourteen years, carrying messages of financial encouragement into homes where the specter of death had taken away a loved one. In 1929 it paid \$72,281.20 in benefits. Since 1916 it has paid a total of \$420,262.94.

THE SUNDAY SCHOOL AND HOME

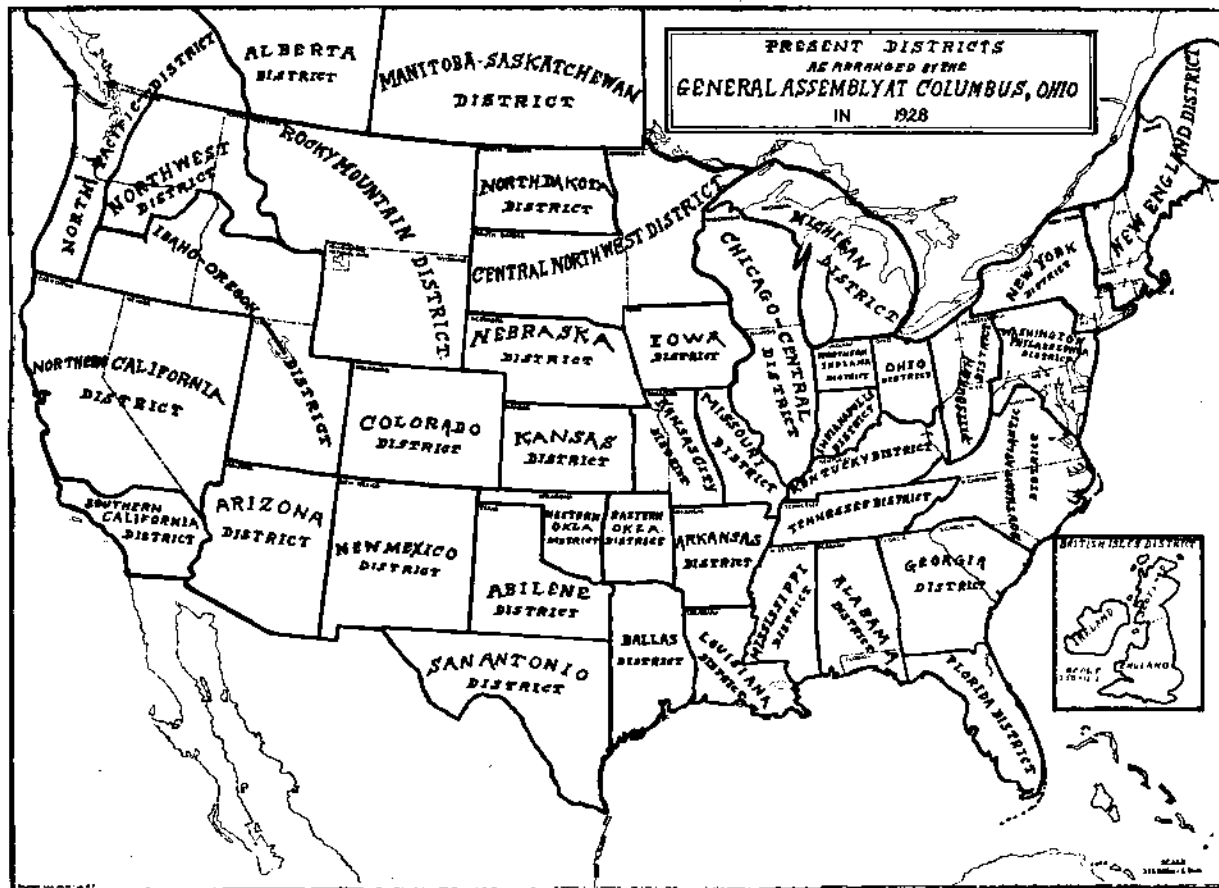
THE oft-repeated statistics tell us that 87% of the churches organized begin as Sunday schools. This has not been true of the Church of the Nazarene. We have depended quite largely upon the tent meetings or the revival meeting held in some hall or rented church for our extension work. Sometimes we have organized at once, at other times we have first arranged for a prayer band or a mission. And the reports show that we have succeeded wonderfully well. We do not want to stop this method; we would not trade it off for another. But it may be we can increase our efficiency and quicken our advance by adding to this method. If the other churches have found the Sunday school so successful in this line of work may we not also make use of it? It is very evident that we are taking the Sunday school too much for granted, that we are not taking it as seriously as we should, are not using it as we should in building the church.

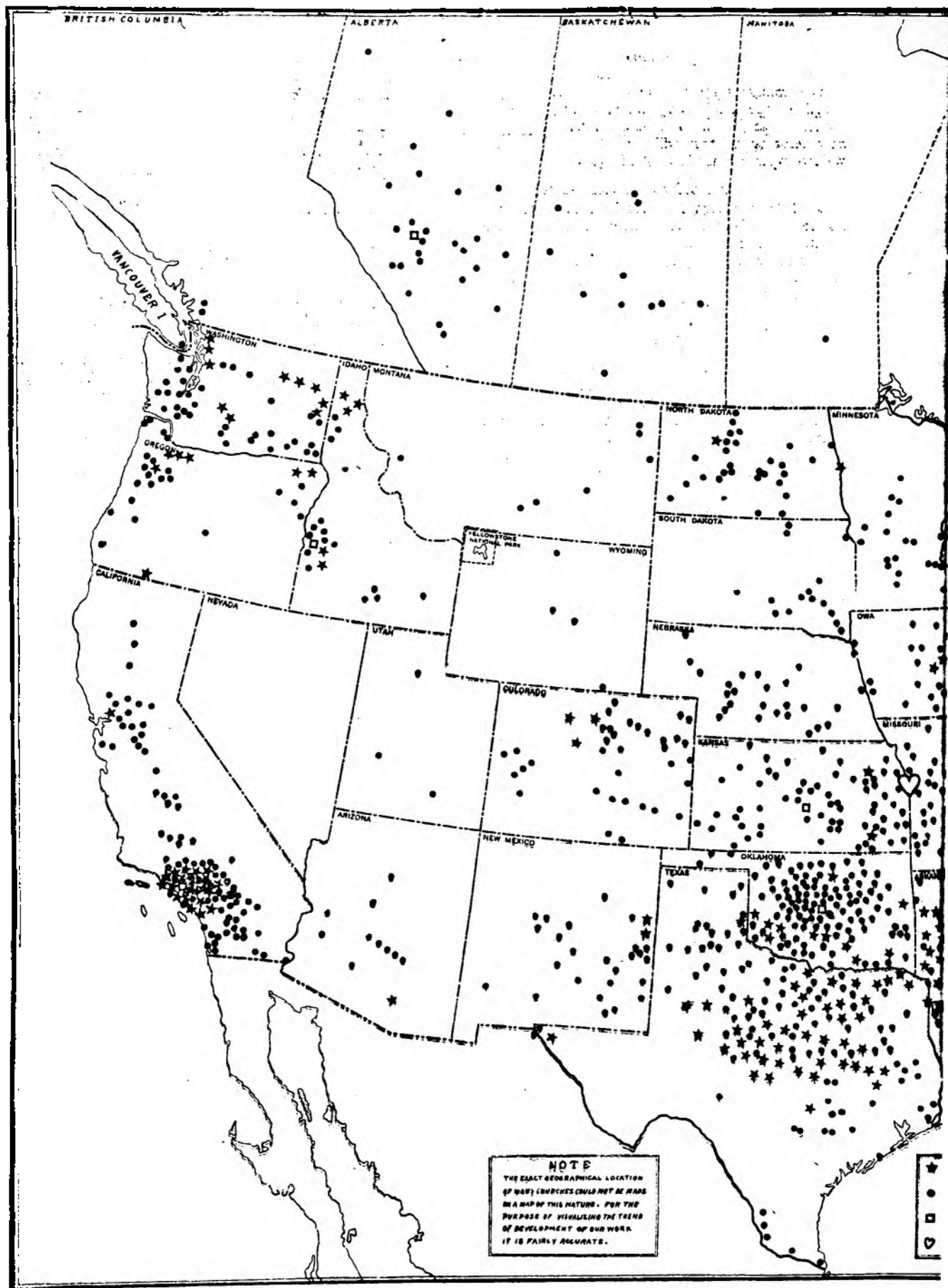
This is true, first, in relation to the local church. Every year the Sunday school has a much larger increase than the church; the church is not bringing into its membership a proper proportion of those we are bringing into the Sunday school. This indicates a failure somewhere. There is a fault here that should be corrected, and this is the problem of the pastor and church board as well as the Sunday school.

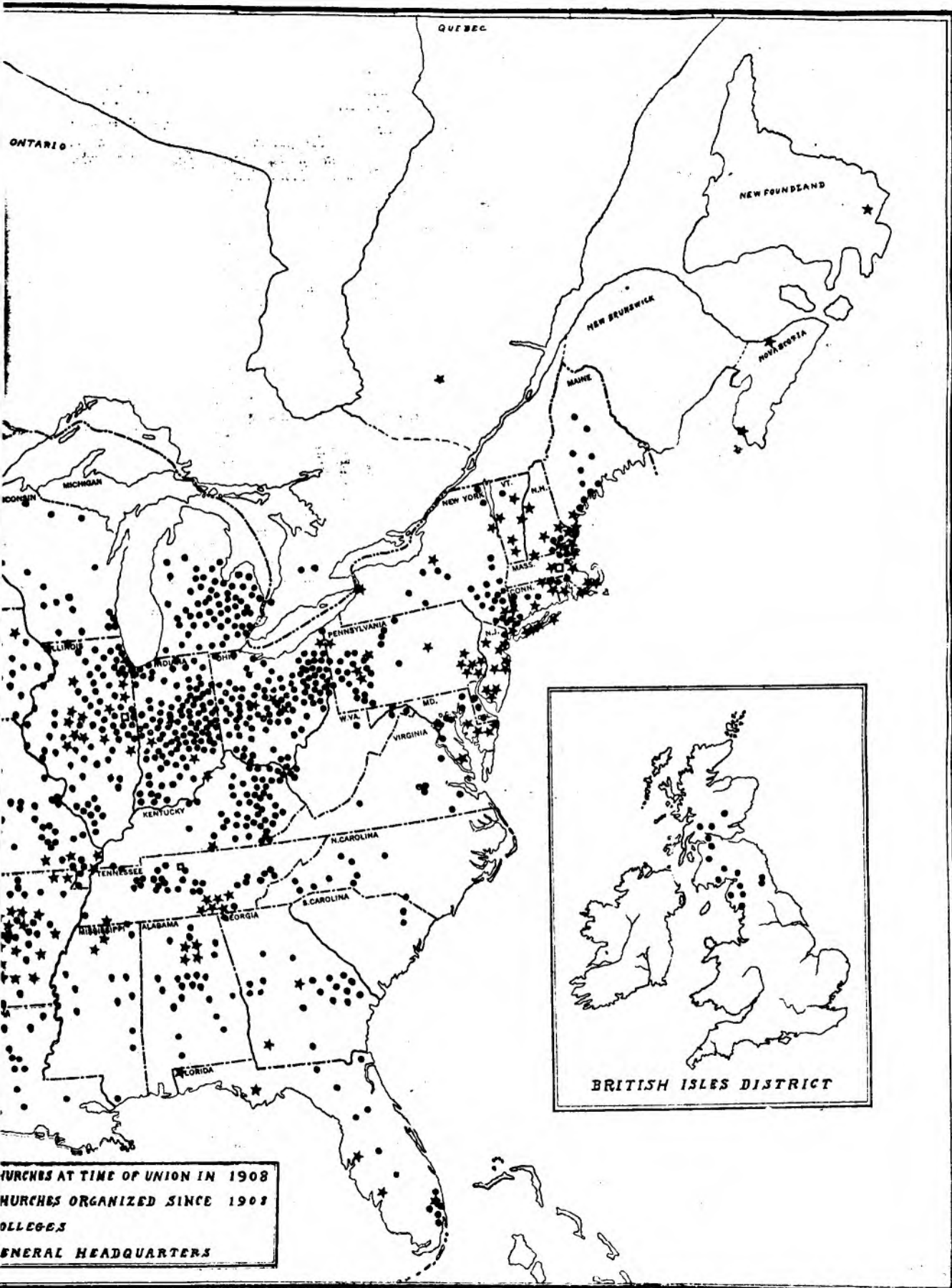
This is true in the second place, in relation to the advance into new localities in the communities. Not one of our larger or medium cities has been occupied as it should be. In many places we are spending all our effort selfishly on some "First church," trying to build some great central popular thing, instead of reaching out to cover the field and effectively meet the need of the larger number of people. The real Nazarene vision is not thus selfish. Who can forecast the results if our churches should establish and foster Sunday schools in other needy sections of the city, or in schoolhouses and empty churches in nearby places, followed by prayer-meetings or preaching services where possible. This will prepare the way for the revival and the new church.

The Sunday school may also be greatly and successfully used in helping a struggling church to get on its feet. The invitation to the Sunday school often has a stronger appeal than the invitation to the church. Also, when the children are secured for the Sunday school a door of entrance to the homes has been made for the church, which if entered is sure to win some. The children themselves will sometimes bring their parents.

The pastor who neglects to work through his Sunday school, who takes this school for granted and allows others to carry it on without being interested himself, simply does not know what he is missing.—E. P. E.







TENT EVANGELISM

Modern miracles are within the range of Nazarene tent evangelism. Here is a concrete case. In the spring of 1923 Brother E. S. Cunningham, now in heaven, who formerly lived at Mansfield, Illinois, was interested in this good work and bought a brown, khaki tent, 40x60 for \$230 and gave it to the Chicago Central District.

This tent was pitched at Champaign, Illinois, and a meeting was run all summer with three sets of workers. At the close of the campaign eleven members constituted the Church of the Nazarene and this brown tent housed the new church until a wooden tabernacle was built by Rev. H. B. Garvin, who was called as pastor.

Today out of this one tent meeting we have a church of one hundred and thirty members, a good Sunday school, and a building worth seventy-five thousand dollars, well located in the heart of the great city of Champaign.

From this new church another tent meeting was held at Rantoul, Illinois. I think under the same tent. There we have a church and a parsonage and seventy-five good Nazarenes and property paid for and the house full and running over in the Sunday night services. West

of Champaign we had another tent meeting and ended in a good church at Mahomet, Illinois. About twenty miles south of Champaign is Villa Grove, another church springing from the Champaign Church of the Nazarene.

Then this tent also was not only the means of getting one church at Champaign but was instrumental in establishing another work at Pana, Illinois, where we have a good church and a fine Sunday school of about one hundred members. This all came about by dear Brother Cunningham making an investment of two hundred and thirty-two dollars in a tent. I also remember that this same tent was used in a campaign in Chicago, North Side, where it was destroyed in a cyclone.

I have known of tents to be used for some five to ten years and as many as six home missionary churches established through one tent and hundreds having been saved and sanctified and the gospel has been preached to thousands. Is there any reason for not investing in tent evangelism? Is it not one of the most successful ways of putting on home missionary and evangelistic campaigns? —E. O. CHALFANT, *District Superintendent*.

HOME MISSIONS IN THE BRITISH ISLES

We take the following from the History of the Church of the Nazarene:

"In November, 1901, the first stage in the present Holiness Church movement in the British Isles began, when Rev. George Sharpe, who had been for thirteen and one-half years a preacher in the Methodist Episcopal church, accepted a call to the Congregational church at Ardrossan, Scotland. In September, 1905, he was accepted as the minister of Parkhead Congregational church, Glasgow, where, after a strenuous, successful and glorious ministry of thirteen months, he was evicted for preaching Bible holiness.

"On September 30, 1906, the first services of the first distinctively holiness church were held in the Great Eastern Roads Hall, Glasgow. The charter members numbered eighty. Other churches were organized and became the Pentecostal Church of Scotland. Visits of Dr. E. F. Walker and Dr. H. F. Reynolds to Scotland, and a visit of Rev. George Sharpe and Mrs. Sharpe to the Fourth General Assembly, at Kansas City, Missouri, led the way to union with the Church of the Nazarene, which was consummated in November, 1915."

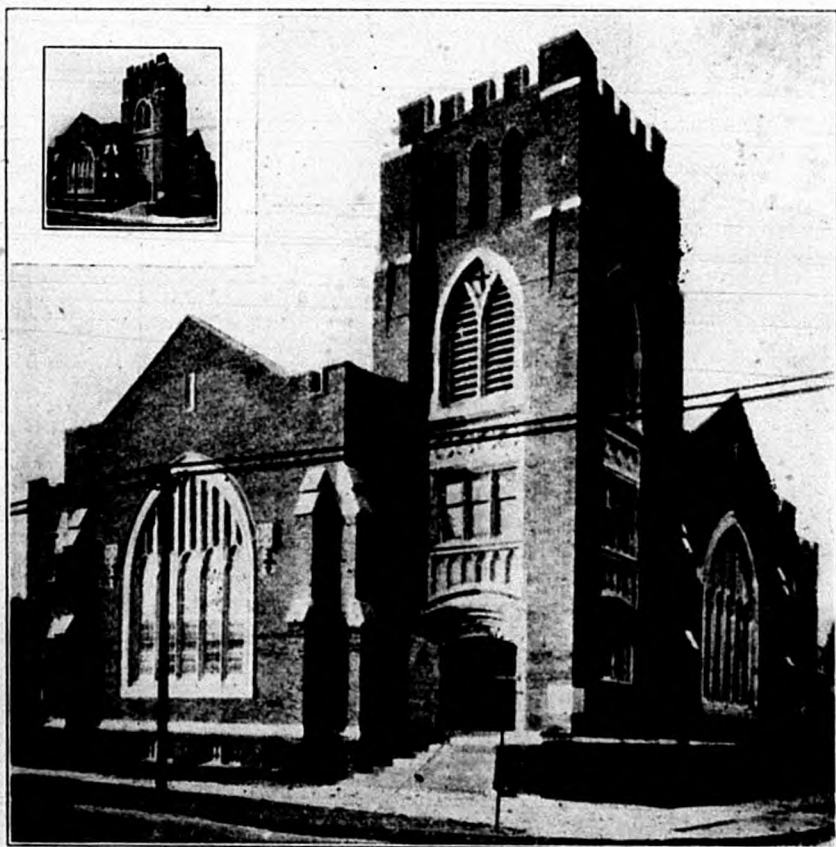
From materials available at Headquarters we gather that the progress of home missions in the British Isles has been somewhat slow. In 1926 the District Assembly voiced its sentiments as follows:

"We, your Committee on Home Missions, have become alive to the great need of intensified concentration on the field which the Lord has given into our care, that is, the field on which we live. What we accomplish for God at home and abroad is very much dependent upon the aggressive spirit we exercise for the work within the limits of our own boundaries."

It appears that in 1925 steps had been taken to raise a fund to be used distinctively to carry forward home missionary work in this territory. The report of 1926 shows that both pastors and churches gave themselves wholeheartedly to a campaign to provide a district tent and equipment which was used to launch some new home missionary enterprises.

In 1927 some definite efforts were put forth to project an aggressive campaign in several of the larger coast cities, and an effort was made to unite the churches in the vicinity of Glasgow in special home mission efforts in Bellshill and Blantyre. We understand that out of these efforts the Port Glasgow church was organized.

The District Assembly of 1928 urged a continuance and an increase in an aggressive home mission policy and provided that the first week of October of each year be observed as Home Mission Week. This week was to be made a real time of prayer, self-denial and giving. Provision was also made to encourage, not only an extensive revival, but also an intensive revival for the purpose of producing a deeper and fuller and richer spiritual life.



Comparative Value Church Property

The value of church property in 1908 was \$559,953 and in 1929 it was \$11,044,690. The little picture represents the value in 1908 and the larger one the value in 1929. The increase has been 1,872 per cent. The cut is a picture of the Cleveland, Ohio, church.

The District Assembly of 1929 reported that the special services of the past year had been times of real blessing and that the offering for home missions had surpassed that of any previous year.

Thus we see that the definite efforts put forth have resulted in the organization of some new churches and the strengthening of churches already organized. There has also been an effort put forth to cultivate a better acquaintance and a better relation between the different existing holiness bodies with gratifying success.

IN THE CAPITAL OF CALEDONIA

By Rev. K. McRITCHIE

THE battle for the establishment of a second blessing holiness church in Edinburgh, the capital city of Scotland, commenced many years ago, but its history has been a very checkered one.

About twenty years ago a man who had been successful in the printing business received the baptism of the Holy Ghost and a desire was kindled in his heart to establish a second blessing holiness church in this city. A church building was purchased and the late Rev. George Kunze was invited to come over from the States and pastor the new organization. Brother Kunze labored faithfully about three years in this city in the interests of full salvation. God blessed his labors to the salvation of sinners and the entire sanctification of believers, but the basis on which the church was administered failed to stand the stress of adverse circumstances and it ceased to exist.

Later a church was organized under the auspices of our own movement and continued for a number of years to bear a faithful witness to scriptural holiness. But during the years of the war this church got into difficulties. The person who had provided and owned the church building sold it, and this, together with difficulties in regard to the pastorate, eventually determined the disorganization of the church.

Besides the above two churches there was at one time in this city a small band of Methodists who rejoiced in the experience of heart holiness, and they organized as a holiness church, but after continuing for some time that church also ceased to exist.

Thus the enemy has had his innings, and the reproach of the apparent failure has rested on the cause for a number of years past, but "Truth crushed to earth shall rise again, the eternal years of God are hers."

It was not God who failed, nor was it His truth of full salvation that lacked enduring power. He has been laying on the hearts of some of us to take up the enemy's challenge and lay hold of His power to plant in this city a holiness church that will continue until Jesus comes.

Our district made arrangements for the writer to come here in July, 1929. A two months' tent campaign was put on, and at the close a Church of the Nazarene

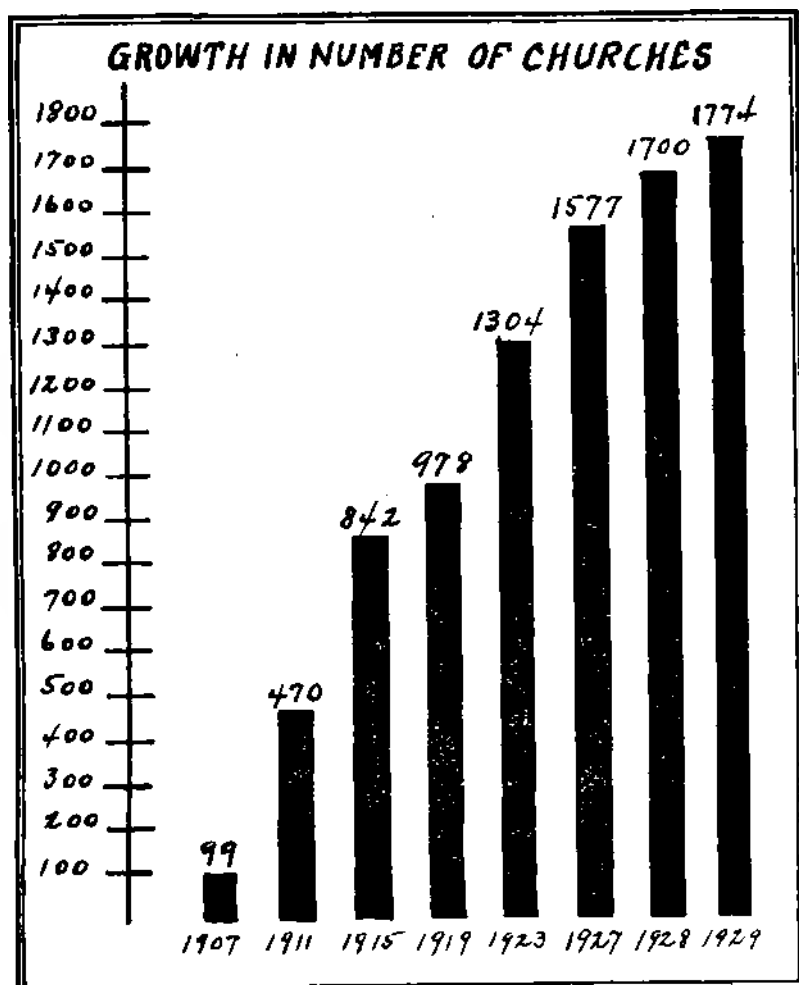
was organized with thirteen charter members. Since then we have been endeavoring to get our feet firmly planted. We have tried hard to get a suitable piece of ground on which to erect a building of our own, but so far we have not been successful. We are compelled to worship in a rented hall, which is small and unsuitable. But God is with us. We have had many tokens of His favor, and we have had the joy of seeing souls seeking and finding God.

As we look around us in this great city of a half million people we feel very much like Dr. Bresee when he was burdened to build the first Church of the Nazarene in Los Angeles, but everything seemed to be against him. Every denomination and sect seem to have their churches here, but there seems to be no place for the Church of the Nazarene. Our eyes are unto the Lord, however, and we believe that He will take us through in spite of all that is against us.

Since taking up this work it has been a hand to hand conflict with the powers of darkness. We have never before felt the opposition of Satan so real, but blessed be God, we have never before

experienced so many tokens of His faithfulness. We "set to our seal that God is true." Recently a brother who was at our meeting for the first time stood up and said that he had made up his mind about three weeks previously to come to our meetings, but on the Friday previous to the Sunday on which he had purposed to come his wife slipped on the stair and so injured her limb that he had to stay at home and nurse her. I am as he was preparing to come alone he was seized with a severe pain in his back, and he added, "I know that all that came from the devil. He did not want me to come to the Church of the Nazarene."

We are certainly made to realize that the devil is determined to do all he can to hinder the permanent establishment of the Church of the Nazarene in the capital city of Scotland, but with Nehemiah we believe that "The God of heaven, he will prosper us." The Lord is our Captain, and we are determined to go through with Him, and pray and plod and sacrifice until the reproach which rests upon the cause of holiness in this city is rolled away and we show three worlds



Comparative Growth of Churches

In 1907 there were 99 churches included in the Union. In 1927 there were 1,577 as shown by four-year periods. The years 1928 and 1929 are shown. Increase 1,692 per cent.



Church and Parsonage, Calgary, Alberta

that our God is able, and that His truth is living and is invincible.

We have just had with us here for a week-end our beloved General Superintendent, Dr. Goodwin, and he has the conviction that if we had a place of worship of our own we should be able to give a good account of ourselves in this city. He is, therefore, going to pray that the Lord may undertake for us to this end.

CANADA

One of the Greatest Home Mission Fields of the Church of the Nazarene

Believing that the Church of the Nazarene in Canada is a movement divinely planned and providentially planted, both with reference to the strategic time of its rising, and the theater of its operations, and believing that it is destined to fill an increasingly large place in the religious life of the Dominion, we will take a few moments to refer back to its humble beginnings. From the parent stream of our movement, which had its

providential rise in the United States, there was, some eighteen years ago, something of an overflow into the Maritime Provinces of Eastern Canada, and from there a few people moved to Calgary, Alberta, and they, with others whose hearts God had touched, formed the Calgary church, now considered the mother church of Canadian Nazarenism. About two years after the establishing of the work in Calgary Rev. Thos. Bell, our first Calgary pastor, was called for a revival meeting near Morse, Saskatchewan, and out of these two beginnings the church has increased and spread throughout western Canada till it now numbers about forty churches, a thousand church members and about two thousand Sunday school scholars.

These who are familiar with evangelistic effort on holiness lines in both the United States and Canada tell us that there is a somewhat different attitude toward our message and methods in the two countries. Our northern people manifest an extreme conservatism in religious matters and cannot be taken by storm as elsewhere, and for this and

other reasons our advance in numbers has not been as phenomenal as across the line. In the minds of those most familiar with conditions it would appear that thus far our work has been mainly foundational, but that now having an adequate working force and a good footing in the country, the work will begin to assume very much larger proportions.

As regards the need and the opportunity that face us as a church in Canada, it may safely be said that the situation is not susceptible of exaggeration. The Dominion has these last years entered upon an era of development that is rapidly bringing it to a place of prominence amongst the nations undreamed of a few decades ago except amongst a few people who would be dubbed extreme visionaries. The almost inexhaustible natural resources of the vast region comprising the provinces of Canada are going to make it the home of a numerous population of virile people, second to none in intelligence, wealth and achievement. With material wealth we have little to do, but with the spiritual well-being of this coming population we are vitally concerned.

More than fully occupied with the carrying of our message to the one hundred millions of the nation constituting our home base, there is no doubt that as a people we have failed somewhat to be seized with the very urgent importance of facing in an adequate way the need and opportunity so loudly calling to us in Canada. But the last years have brought a change in this particular, and our movement is becoming aroused to the fact that God is calling us to lift up our eyes and look upon the fields, white already to harvest.

With a dauntless faith and a tireless zeal we must press the battle, enter open doors, and persistently urge upon all and sundry the claims of God and the provisions of salvation. *There is no one in the Canadian field at this present moment so well situated to be the bearer of God's message as the Church of the Nazarene.* We have the message—orthodox and evangelical, and with the right emphasis. We have never occupied ourselves much with matters secondary, but have held to the main streams of divine revelation. Our church government and polity are probably better suited to our peculiar times than any other. Who knows but we have providentially come to the kingdom for just such a time.

Lastly, the writer is of the profound conviction that we have the ability to do the job. But THE BURNING QUESTION IS, "HAVING THE ABILITY, HAVE WE THE WILL?" History will write the answer. If we have the ability and fail to have the will, our subsequent history will be the tragedy of this generation, as the failure of other movements has been the tragedy of earlier generations.—C. E. THOMSON.

TOTAL RAISED FOR ALL PURPOSES

1908 — \$144,556

1929 — \$3,703,243

PER CAPITA RATIO

\$14.00 IN 1908

\$47.69 IN 1929

Comparative Finances

The total raised for all purposes in 1908 was \$144,556, and in 1929 it was \$3,703,243, an increase of 2,461 per cent.

The per capita giving in 1908 was \$14.00 and in 1929 was \$47.69, an increase of 240 per cent.

"Power dwelleth with necessity," for necessity implies privation, and privation is accompanied with desire. Desire or hope is genius. It possesses that energy which produces, and that thirst which is never appeased.—CHATEAUBRIAND.

MANITOBA-SASKATCHEWAN

This district has been organized about fourteen years, during which time some progress has been made. There is no more needy field for the message of salvation. Home mission work is carried on under some handicaps. Our winters are extremely cold, making it hard to hold evangelistic campaigns, especially when the temperature falls to from thirty to fifty degrees below zero. In the rural sections during seedtime and harvest it is next to impossible to hold revivals as both men and women have to work from daylight to dark, practically from 4:30 a. m. to 9 p. m. Distances to be traveled are comparatively great, consuming much time and causing large expense. The native Canadian is conservative and it requires a persistent, courageous, win-or-die campaign to bring a new church into existence.

Several home missionary campaigns have been held this assembly year. Brothers Kyer and Ellis held meetings in Imperial and nearby country places where a number were saved or sanctified. Brother Ellis is holding midweek prayer-meetings and conducting a Sunday school and preaching service to conserve the results until an organization can be effected.

The District Superintendent and Evangelist and Mrs. E. E. Turner held a meeting at Watrous with some definite seekers. We plan to put on another meeting there this summer to further interest.

Brother and Sister Dunstan conducted a tent campaign at Rouleau. Their tent was blown down several times and nearly destroyed, but an opening was made.

Evangelist and Mrs. Turner assisted in a short meeting at Elimwood, a subdivision of Winnipeg, with some results. A Sunday school was organized there and regular preaching services are maintained, hoping that this will become the second church in Winnipeg.

The District Superintendent, assisted by Rev. H. F. Vogt, held a meeting in the town hall at Shellbrook. Regular preaching services are being maintained by Rev. Harold Kyer until the work can be made permanent.

A campaign was held at MacDowall and we trust that this will become a permanent location in connection with Donnellybrook church.

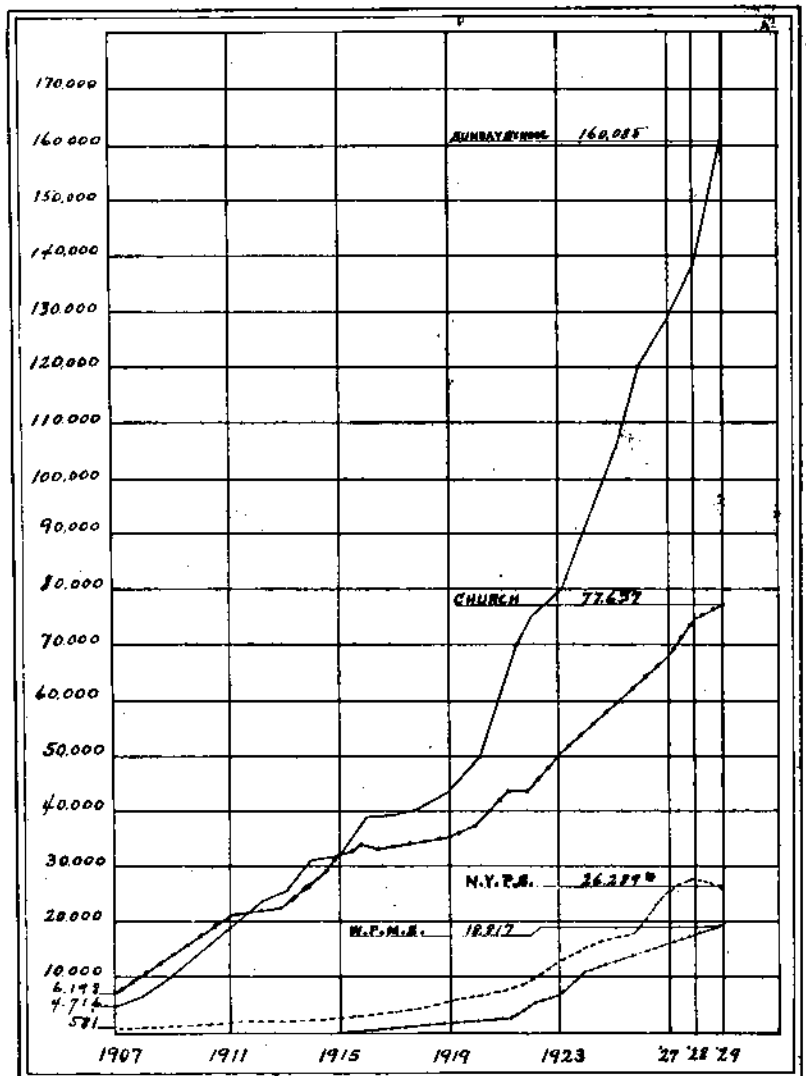
Five years ago we had nothing in Regina. Today we have a church here second to none in our movement in Canada. They have a new building that they have already almost outgrown. The membership exceeds one hundred and the Sunday school over one hundred and fifty. We have been several years gaining what we have in Regina, and this can be made a center from which revivals may be held in surrounding villages.—GEORGE BEIRNES, District Superintendent.

NORTHWEST DISTRICT

The home mission work of the Northwest District has been confined during the year 1929-30 to strengthening the weaker churches where it seemed impossible for the local churches and pastors to finance adequate revival campaigns. The District Superintendent employed efficient workers to hold a series of short meetings with him in three churches. With home mission assistance seven churches were assisted in meetings in which, in every case but one, there was marked encouragement and advance to the work. At an outlay of about \$250 home mission money these seven meetings were made possible and a total of thirty-three new members were received into these various churches. In one instance money was raised locally for the purchase of property where the houseless little band could be at home, and permanence to the work be assured.

In a few instances, because funds were limited, the churches were helped monthly with the support of their pastors, thus making it possible for them to stay on the field. These churches are now so well manned that help during the coming year will not be needed. All the while the General Budget has been properly cared for.

The Northwest District must soon turn to the unoccupied fields again and rapidly "possess the land" if we keep pace with the leadings of the Lord. There are twenty-seven county-seat towns with a population ranging from 337 to 7,337 that are not yet touched by our church, and in many of these places there is little spiritual life. As one travels through the country everything seems thriving but the church business. There stands the old building, faded and dilapidated, mute testimony of another generation that had some vision and made some sacrifice, but

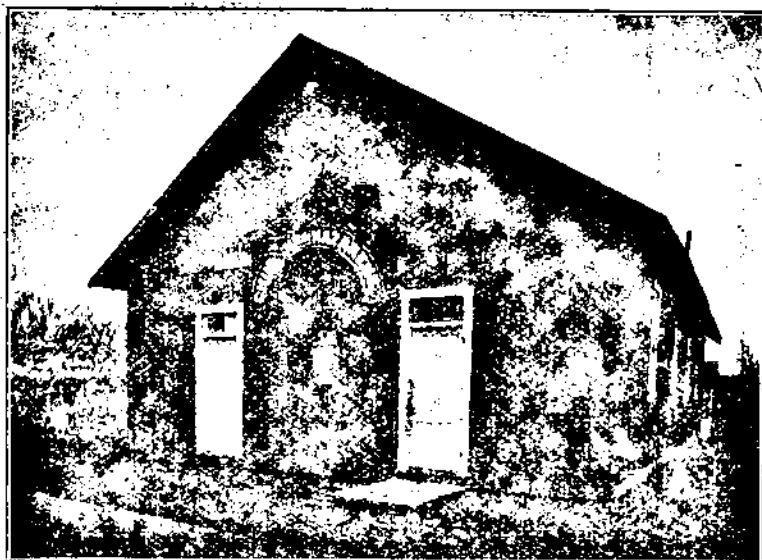


Comparative Membership Statistics

This graph exhibits the comparative strength of membership in the church, the Sunday school, the N. Y. P. S. and the W. F. M. S., at four-year intervals, and extended to 1928 and 1929.

* This number for N. Y. P. S. does not include 610 Intermediate and 3,230 junior members.

It is a crime against the unsaved man in the pew for you to close your sermon, if you preach a gospel sermon, without making an appeal for men to accept Christ.—REV. MARK MATHEWS, D. D.



First Building of First Church, Spokane, Wash.



Present Building First Church, Spokane, Wash.

also a testimony of present neglect of the worship of Jehovah.

There is no lack of workers who will come to this great Northwest, and are even begging for anything, only that they may have an opportunity to work for the Master.

The writer is persuaded that home mission funds well placed and invested are to our great foreign mission work what the proverbial goose was to the golden egg. It is not only necessary to stir our present constituency to the limits in giving, but to enlarge our constituency by adding new churches and communities which will aid us mightily in the enterprise of getting the "whole gospel to the whole world."—R. J. PLUMB, *District Superintendent*.

The people know that they need in their representative much more than talent, namely, the power to make his talent trusted.—EMERSON.

WORK IN THE NORTHWEST

Retrospective views of God's dealings with individuals, churches and nations have ever brought forth the same observation. In Balaam's day it was found that progress was the order of God's earthly kingdom, and that so long as any people allow nothing to come between them and Jehovah that people will be invincible.

After Daniel called the roll of the nations of the world he could find no words more expressive than these: "The people that know their God shall be strong and do."

After a few moments looking back we rejoice in the feeling that we, as a denomination, are numbered among the folks who yet *do*. We are encouraged too, in the letter to the Hebrews by the words of its author after having hung in his hall of fame pen portraits of the earlier builders of the Church Militant

who had been translated to the Church Triumphant, when he declares that though "these all died in faith," God had still greater accomplishments (some better thing) for us.

We have a personal acquaintance to whom his associates refer as "Hard-luck Charlie," but for our associations whom the Lord has used in the pioneering for the work which is now a part of the Church of the Nazarene in the Northwest part of the United States of America and western Canada we have a better designation. We refer to them as "Heroes of the Cross." When we speak of the founding of the Church of the Nazarene and her work, usually the date is fixed as 1907. But that was only a time of consummation of events preceding.

In the year 1898 a band of people organized the Washington State Holiness Association and called Evangelists I. Guy Martin and Captain Will H. Lee for a tent meeting held in the city of Spokane, Washington, from which there was established in the very heart of that city's far-famed gambling and red-light district The Pentecostal Mission, with Captain Lee as superintendent.

After a few months Brother Lee felt he must return to Colorado, and Mrs. Wallace was made his successor, in which capacity she served until the work was reorganized into a Church of the Nazarene. Beginning on New Year's day, 1902, Rev. C. W. Ruth, then associated with Dr. Bresee as pastor of First Church in Los Angeles, conducted a revival meeting for us, at the close of which the first Church of the Nazarene north of the California-Oregon line was organized with fifty charter members, not without the approval of General Superintendent Bresee, however, who had twice been in our Association camps, once in Elberton and once in Spokane. Mrs. Wallace was chosen as pastor and the work continued as a mission in the same location until sale of the building in which we held lease, when we were compelled to move into a nearby building formerly used as a blacksmith shop. God had been with us from the very beginning. Most of the evangelists called to help us from time to time afterward became Nazarenes, notably I. G. Martin, C. W. Ruth, C. E. Cornell, L. B. Kent, Isaiah Reed, Dr. E. F. Walker, C. B. Langdon, J. B. Creighton, Sarah Franklin and many others.

From the Spokane church, radiating throughout the entire Northwest, churches were organized in Oregon, Idaho and Washington, and in 1904 Dr. Bresee formed the first district in what was then the Church of the Nazarene, composed of all he could find north of the states of California, Nevada and Arizona, and in full realization that a large district required a large man, appointed Dr. H. D. Brown Superintendent of what was named the Northwest District.

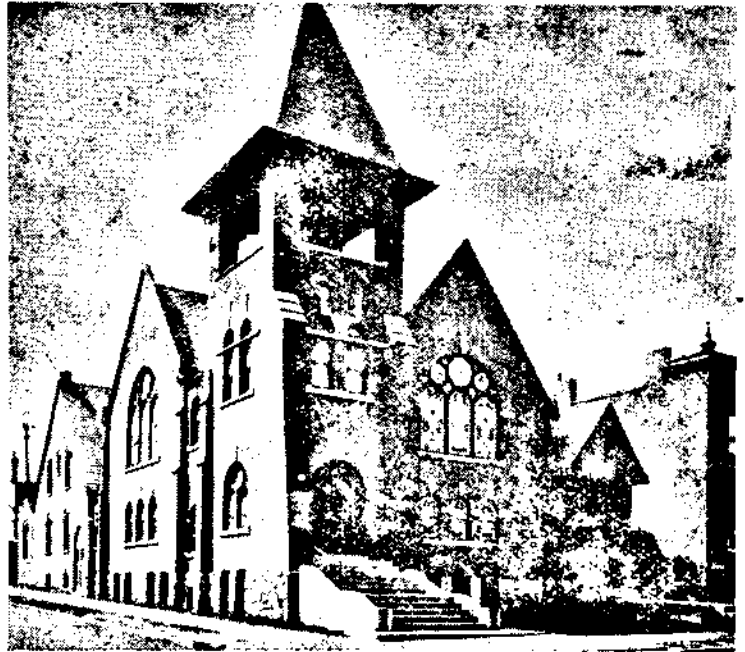
Though the writer succeeded Brother Brown in 1909, Brother Brown assisted

us much, and organized churches in North Dakota and Alberta. Thus "the word of the Lord grew, and there was added to the church" until now, from what was once the Northwest District, we have the Northwest, North Pacific, Idaho-Oregon, Rocky Mountain, North Dakota, Central Northwest, Manitoba-Saskatchewan, and Alberta Districts. Others are in the "brooder."

Many thrilling incidents marked the organization of churches during the days when we were "getting our feet down" into which we should not now enter, though we beg this indulgence. Rev. John T. Little's first pastorate was a "community affair" where the writer and Mrs. Sarah Franklin had been called for a revival meeting some months before the Little adventure. Two days before the anticipated meeting one of Mrs. Franklin's boys broke his arm, and she could not go with me. Feeling we needed prayer, Brother Pete C. Jacobson was induced to accompany me. At 11 o'clock on a January Saturday night we landed at the railroad station about fifteen miles distant from the appointed place, the ground everywhere blanketed by several inches of snow. We were met at the station by a delegation from our destination, who frankly gave expression to keen disappointment over the substitution, and informed us there was no place where we could be entertained. The parties who were to have entertained Sister Franklin could not take a man, and it was really the woman they wanted, anyhow. After our assurance that we fully expected to be on time at our appointment, and that we had fared even worse than sleeping in haymows in winter time, we were taken aboard the bobsled, with an additional neighbor from the community, who, during the trip became friendly with Pete and proffered his hospitality to us. We had a revival in the schoolhouse, the ultimate consummation being a church organization, with J. T. Little pastor. We did not have 50 charter members of the Tipso church, but think of the preacher we still have with us.

Then, too, Rev. R. J. Plumb got his first license and pastorate in what is now the North Pacific District. He was young and felt equal to anything, so went to Sequim, Washington. There, too, hangs a tale, but look at the preacher we have—now Superintendent of the Northwest District. Of Troy, Idaho, we might offer a narrative wherein "Truth is stranger than fiction." Other fruitage would entail much time and large space, but among our present day preachers are the Franklins, Lyman Brough, Harold Hart, for whom, if no more (though there are scores of them) it has been worth while for the few sacrifices—if such they may be termed—to say nothing of those who are among the "cloud of witnesses" in the better country, that we can have a church with a real home missionary spirit.

We have written concerning a few of the high lights only of the work in the Northwest, and to say that our people have proven themselves what Dr. Bresee



Lafayette Park Church, St. Louis, Mo.

used to admonish us to be, "multiplying onions"; wherever opposition or circumstances would tend to hold them down it was that they "take root downward and bear fruit upward." All this is Home Missionary work. The twenty-seven or thirty years last past have been an epoch or era peculiar to its own. None like it before, nor will there be another just like it. God still lives and reigns. Methods and means may be somewhat or even greatly changed, of necessity, but our message must ever carry the stories of the cross and Pentecost, with the same zeal and obedient trust in God to give victory on every field of conflict that has made the history of the Church for which Christ gave himself. Abraham believed God, and his faith crowned him a hero. Was it not Dr. Bresee who said "Each triumph of faith should be a stepping stone to one greater"? Again I quote the sages of all ages, "What hath God wrought."—DELANCE WALLACE.

MISSOURI DISTRICT

The Missouri District has perfected a plan by which evangelistic parties will soon enter a number of our largest cities with gospel tents for revival campaigns, and, where possible, a Church of the Nazarene will be organized.

We have already proved that it can be done. Five years ago we had less than one hundred Nazarenes in St. Louis. Now we have more than five hundred, through home missionary work.

The following churches have been organized within the last four or five years: Sikeston, Iasco, Iberia, Eather, Moberly, Mt. Pisgah, Ricker Memorial.

Oxley, Rush Chapel, Union; Lafayette Park and Zion in St. Louis.

Most of these churches are making good and are now ready to help us enter new fields and make more Nazarenes.

Our churches and pastors in general seem to be getting the vision of home missionary work and are behind the program and are ready to help run the number of Nazarenes up to the one hundred thousand mark as soon as possible. —J. W. ROACH, District Superintendent.

Lafayette Park, St. Louis, Mo.

The Lafayette Park church was organized in 1924 by Rev. C. I. Deboard in a tent on Dolman Street. They worshiped in rented halls and in tents until 1929.

Rev. A. L. Roach was called as pastor in June, 1928, and the church was struggling under a financial burden, but the people began to pray for a permanent place of worship, and God wonderfully answered prayer by opening the way to buy the church they now occupy.

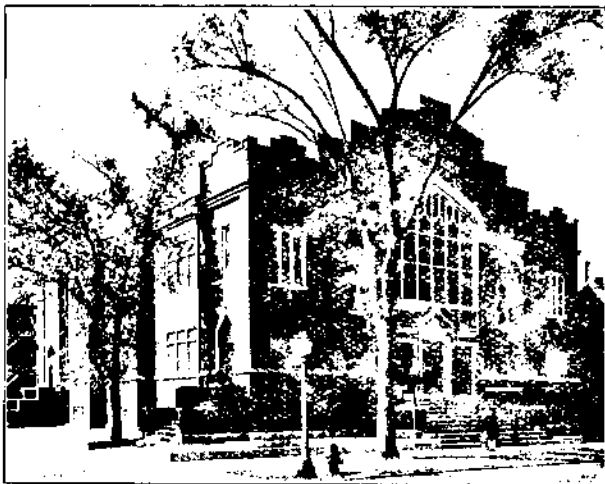
This church building was bought for \$12,000, with a payment of \$2,000 down and five years' time on first and second deed of trust with monthly payments.

This church has an auditorium with a seating capacity of about four hundred, and a chapel with rolling doors, opening into the auditorium. It also has a kitchen, nice dining room, and nine Sunday school rooms, also living quarters for the janitor, and four pianos and other furniture of value to the church and Sunday school. It is heated with steam throughout.

Lafayette Park church moved into this building July 17, 1929. They have gained



The work in Chicago began in a small mission in Woodlawn supported by a group of holiness people of the various churches. In the later summer of 1904 a tent meeting was held a few blocks from the mission, and on August 28, 1904 Dr. Breese organized first church with a charter list of over a hundred. Services were held for a few weeks in the tent, until a church building on Eggleston Ave., near 64th St., Englewood, was purchased which was used until the new building was erected on the corner of 64th and Eggleston in 1912.



about one hundred new Sunday school scholars since moving in, and have received over thirty good members into the church.

The Missouri District Assembly was held there last year, and will be held there again next September.—J. W. ROACH, *District Superintendent*.

NORTHERN CALIFORNIA DISTRICT

Northern California District comprises an area of 490,000 square miles, which includes not only the major portion of the state of California, but the state of Nevada also. There are approximately 150 towns and cities of one thousand population and upward in this vast territory that have not been touched by the Church of the Nazarene.

An instance of home missionary activity and money expenditure which has

resulted favorably may be given as follows: A good man was placed in a city of one hundred thousand population, the District Missionary Board paying \$50 a month for a period of eighteen months. A church was organized which soon reached a membership of one hundred. A second church was organized in the same city by the man whom the board employed, which has become a fine work. Two other churches were soon brought into existence in nearby towns as a result of the efforts of the first pastor employed.

At present, after ten years from the time the missionary was employed by the District Board, the four churches number more than two hundred and fifty members. There are three hundred and fifty Sunday school scholars in these four schools. Three church buildings and one parsonage have been built, which are valued at \$25,000. These churches paid for District and General Budgets last year \$1,075, and for all purposes \$10,300

The Church of the Nazarene must catch an enlarged vision for aggressive home missionary work, and larger and more generous giving must be made to this great need.—FRANK B. SMITH, *District Superintendent*.

NORTH PACIFIC DISTRICT

Just before the last District Assembly we reorganized the church at Grants Pass, Oregon with eleven members. We sent Brother C. M. King to the field. He was given from the home mission funds in all \$85. Then we paid the evangelists from the home mission funds \$125, making a total of \$210. About \$35 was raised and sent back to the District Treasurer, making the meeting cost the district \$175. Last Sunday that class, which has now grown to twenty-three, dedicated a nice church on a beautiful corner lot built at a total cost of \$1,000, plus a lot of donated labor and material, all out of debt. The two lots and the church are well worth \$3,000, and the district has invested only \$175.

We offer this to show what can be done if we will.—J. E. BATES, *District Superintendent*.

SOUTHEAST ATLANTIC DISTRICT

In 1925 the Department of Home Missions began work in the Carolinas under the immediate leadership of Rev. Charles M. Harrison as Home Missionary District Superintendent. By the summer of 1928 ten churches had been organized with two hundred forty members, and approximately \$40,000 worth of property had been secured, and these churches had raised for all purposes \$19,437. In 1929 the membership had made a substantial increase and during that year \$9,086 was paid on church debts, \$7,404 paid to pastors, \$953 paid toward district expenses and \$778 paid toward general interests. With other items, a total of \$30,084 was raised for all purposes. A total of about \$3,500 has been expended on this field by the Department of Home Missions and Church Extension and two Church Extension loans have been made. The untiring labors of Brother Harrison have resulted in a substantial home missionary opening in this territory. He is succeeded by Rev. J. Howard Sloan who is laboring diligently to forward the good work.

EASTERN OKLAHOMA DISTRICT

At one time we had five cities under fire by home mission evangelists and organized at four places. The first year following organization these places paid back into the district treasury nearly enough money to cover the entire expense of financing the five campaigns. The four churches are as follows:

Sapulpa, Rev. F. R. McConnell, pastor, probably has the largest Sunday school in the district with a large, loyal membership.

Muskogee, Rev. Thomas Starnes, pastor, has a substantial membership, a good Sunday school, a large brick church and fine parsonage.

Holdenville, C. C. Johnson, pastor, has a good substantial membership, nearly three hundred in Sunday school, a good church building, to which is being added eight new Sunday school rooms.

Bartlesville, Rev. G. F. Baldwin, pastor, has a substantial membership and a thriving Sunday school with the work moving on to victory.—MARK WHITNEY, District Superintendent.

CHICAGO CENTRAL DISTRICT Chicago Heights, Illinois

In July, 1913, a tent meeting was held in Chicago Heights, Illinois, with Rev. Mattie Wines as evangelist and in August the church was organized with seven members. Rev. C. Warren Jones was sent as pastor. Services were held in a store building until June, 1914, when a frame church building was erected on the east side of the city. After several years this building was sold and a new location on the west side was purchased and a basement built. In 1927 the present location on the south side of Twenty-sixth Street was purchased. Present building is 40 x 60, seating capacity 400. There is a nice basement in which we hold prayer-meetings and children's meetings. Rev. and Mrs. Andrew Spoolstra are the pastors.

Ottawa, Illinois

Rev. R. C. Morsch and Rev. John McKay held the first meeting in Allen Park, Ottawa, in 1921. The second meeting was held under a tent in 1922 by the same workers. Later Rev. James Miller held a meeting in a hall and organized the Independent Holiness church. In the fall of 1925 District Superintendent Chalfant of the Chicago Central District by request organized this congregation into a local Church of the Nazarene, with Rev. Morsch as pastor.

They erected a church building with much toil and prayer which is valued at about \$10,000. When originally organized there were about thirty members. When organized into a Church of the Nazarene there were about forty members.

Ottawa is a city of about twelve thousand population and the work there is moving on with success.

Racine, Wisconsin

The beginning of our work at Racine, Wisconsin, was in a tent meeting held in August, 1914. At the first service of this meeting there were but four persons present but the interest increased rapidly. Following this tent meeting General Superintendent P. F. Bresee, on September 14, 1914, organized First church with twenty-six charter members. In October following a 20 x 40 temporary wooden tabernacle was erected on the rear of a choice corner lot which had been purchased and the first service was held in

the tabernacle on the second Sunday of October, and a Sunday school was organized on the third Sunday of October. Rev. F. J. Thomas was the first pastor. Rev. Thomas was succeeded in October, 1915, by Rev. E. J. Fleming. The present church building was erected in 1917 under the leadership of Brother Fleming, and the building was dedicated by General Superintendent Goodwin in April, 1918. Brother Fleming was succeeded by Revs. J. O. and Edna Wells Hoke, Mrs. E. R. Hansche, and the present pastor, Rev. W. L. Wisler.



First Meeting Place of Racine Church



First Church, Racine, Wis.

NEW YORK DISTRICT Rochester, New York

Rochester, New York, stands out as a fair illustration of the worth of home missionary activity. Organized about five years ago with a membership of about twenty-three, following a home missionary campaign. The church has now reached a membership of 77 and has property valued at about \$16,000. The launching of this church cost the district about \$500. The enterprise was assisted by a Church Extension loan of \$1,500 which has nearly all been repaid. Last year the total giving of the congregation was approximately \$7,000, of which about \$830 went back into district and general enterprises. Since the church was organized it has paid \$19,800 for buildings and local running expenses, \$522 for district expenses, and \$1,441 for general purposes. By this it is evident that this home missionary investment has been very largely multiplied in the brief life of the organization. Home Missions is the greatest paying investment in the church.—H. V. Miller, District Superintendent.

OHIO DISTRICT

The field of Home Missions is today open as never before and the call for our workers is more appealing today than ever. Seven churches have been organized on Ohio District so far this assembly year and the tent season is just upon us. The need is greatest in the field of pioneer evangelists and workers and those with this urge can find plenty to do. Fifty cities in Ohio are wide open and await the coming of our Home Mission workers. In many of these one campaign will result in an organization and future revivals. If in some one campaign does not succeed, we should plan for follow-up campaigns. We are planning for and praying that this summer may be one of real advance in every district on Home Missions.—CHAS. A. GIBSON, District Superintendent.

NORTHERN INDIANA DISTRICT Mishawaka, Indiana

Mishawaka is a city of 29,000 people, situated between South Bend and Elkhart, Indiana. Year after year efforts were made to establish a Church of the Nazarene there. South Bend and Elkhart churches co-operated in the undertaking, and made some progress each year until the summer of 1927 when a church of eighteen members was organized. They did not feel strong enough to make the grade alone, and continued under the wing of the South Bend church and pastor for nearly a year. Rev. G. M. Barton was then called as pastor. Under his leadership the little church made real progress until Brother Barton was called to another field of labor. They were then fortunate in securing Rev. C. W. Henderson, their present pastor and the work has made continued progress. They now have nearly one hundred members, with Sunday school attendance averaging 150, a splendid band of young people, a working W. F. M. S., and all departments going forward. They have purchased a beautiful block church in a fine central location, with several thousand dollars raised for it, and will meet all obligations in good shape. They recently raised the pastor's salary to \$40 a week and parsonage. The organization cost about \$200 in money, lots of prayers, burdens, co-operation and labor; is becoming one of the outstanding churches of the North-



Chicago Heights, Ill., Church



First Church, Minneapolis, Minn.

ern Indiana District. Three more years' growth with continued normal progress and it will be as strong as some of our best churches are now. Home missionary efforts replenish every department of our church.—J. W. MONTGOMERY, District Superintendent.

CENTRAL NORTHWEST DISTRICT

Minneapolis, Minnesota

The First Church of the Nazarene, of Minneapolis, Minnesota, was organized by General Superintendent Goodwin April 3, 1921, with forty-three charter members, following a five weeks' home missionary revival campaign under the leadership of Dr. Goodwin, District Superintendent Brewer, and Home Missionary Secretary N. B. Herrell. The organization immediately purchased the church building which it now occupies, being assisted by a loan of \$1,000 from Church Extension. Rev. E. E. Wordsworth was installed as first pastor of the church.

THE OTHER SHEEP

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In the fall of 1921 Rev. Bud Robinson, assisted by Kim and Nyland, held another revival which resulted in increased membership. In eighteen months the church had reached a membership of one hundred twenty-five. Rev. Wordsworth served as pastor for more than five years. He was followed by Rev. J. W. Henry, of Dayton, Ohio, who remained two years. Rev. D. V. Johnstone, present pastor, began his pastorate in October, 1928. The church now has about two hundred members, has property valued at \$30,000. During the last six years it has raised for local, district, and general work \$45,700. We thus see that the investment has been most fruitful of results.—D. V. JOHNSTONE, Pastor.

Fargo, North Dakota

The Fargo work began March 6, 1929. We were fortunate enough to rent a church building in which to hold our first meeting and we have also been worshipping in the same building for the past year. The services from the beginning were blessed of the Lord and on April first, just a month from the commencement of the meeting we organized with a class of eight. Before two months had passed the membership had increased to twenty. Rev. Lewis E. Hall held this meeting with the assistance of some of our young people. At the present writing the membership totals twenty-five, and they raise more than a hundred dollars each month for expenses and budgets. Mrs. Hart, wife of the District Superintendent, supplies the pulpit. Home Missions pay!—H. J. HART, District Superintendent.

MISSISSIPPI DISTRICT

The work in this state was almost exclusively organized in rural communities, schoolhouses and discarded buildings, until about six years ago. It con-

sisted mostly of preaching places only. Six years ago the assembly voted to drop eight of these preaching appointments because they were almost without congregations, no interest and nothing doing. That left only three appointments in the state. The first of these was McComb with a small congregation, and a tabernacle with an \$840 debt. The others were little country churches—one four miles from Cleveland and the other twelve miles from Grenada.

Since then McComb has paid out of debt, remodeled its building and made good progress. The congregation near Cleveland has built a neat church. A good church has been built at Gulfport with Sunday school rooms and living rooms for pastor and has a live company of pilgrims and a thriving Sunday school.

The work at Hattiesburg has come to the front and has built a good church with Sunday school rooms. The work at Laurel has progressed. A church building has been erected and the work is moving forward. A new church building will soon be completed at Columbia. Brown's Chapel congregation has built a church building. A good church building has been purchased at Columbus.

The membership has increased one hundred and fifty per cent and property values twelve hundred per cent, with a general spiritual advancement, and the prospects are brighter for us than ever before. Meetings have been held in several places with a view to entering and permanently planting our work. There is a good interest among people who desire to see a spiritual work accomplished.—R. H. M. WATSON, District Superintendent.

GEORGIA DISTRICT

We came to Georgia in July, 1927, at the request of the General Superintendents and the Department of Home Missions, to establish a church in Atlanta. Before we could get started in Atlanta, the work of the district was thrust upon us. Although the district was thirteen years old, it contained considerably less than 500 members. Our first job was to determine what had hindered development and, if possible, remove it.

It is easier to find fault than it is to locate and remove hindering causes; but the Lord has heard the cries of His children.

MANUAL

— of the —

Church of the Nazarene

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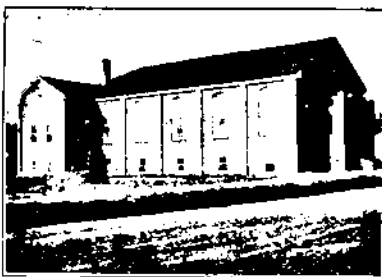
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dren and progress along all lines is in evidence.

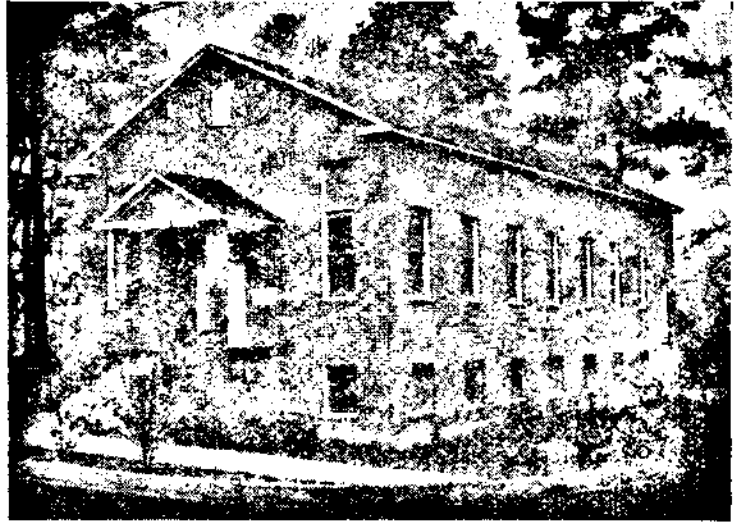
We adopted the policy of concentrating on one center that offered opportunity for permanent development and operation, and building solidly there rather than spreading out in our efforts. The blessings of God came upon us, and this, with the support and encouragement of the Department of Home Missions and Church Extension, is responsible for the showing presented.

One of our strongest churches was at Columbus, where we had a small, frame building, located in the cotton mill section, near the river. This congregation contained some very excellent people and their property was out of debt; but the progress which our work should enjoy, was impossible. In a week's convention we persuaded the church to sell out and move six blocks into a splendid residential section, where a fine corner lot was purchased and the spacious brick veneer building shown here was erected. This building is modern in its arrangement, containing, in addition to main auditorium, four Sunday school rooms on the first floor, and a large assembly room in the basement, and eight classrooms. This building would do credit to any district, and was made possible by the untiring efforts of the present pastor, Rev. L. S. Huff, and the Department of Home Missions and Church Extension, who aided in financing it. Some of the leading people of Columbus have united with us since this building was erected.

The Atlanta church, comprising a little more than twenty souls, a majority of whom were children and old, infirm people, were worshipping in a bicycle shop, in a very undesirable section. This building has been torn down and pictures of it were lost. With heroic sacrifice, a corner lot, large enough to accommodate a church and parsonage, was purchased. On this corner, which is located in a splendid residential section, adjacent to all parts of the city, a frame tabernacle church was erected. Scarcely had it been occupied when it caught fire mysteriously and burned to the ground. This was a staggering blow to the little struggling congregation. But they arose quickly and, as soon as the insurance could be adjusted, let the contract for a brick veneer church, 46 x 80 feet, with an imposing front, and half basement. The congregation began to grow immediately, and soon the Sunday school overflowed its accommodations. A Sunday school annex was then built in the rear,



Columbus, Ga.



Thomasville, Ga.



Tabernacle Which Burned and Present Church and Parsonage at Atlanta, Ga.

38 x 46 feet in size, containing an assembly room and six classrooms. The Sunday school, which has an attendance of about 250 and a record attendance of 350, is outgrowing present facilities, and more room will soon become a necessity. The parsonage, shown beside the church, is modern throughout, containing six rooms, a breakfast room and bath. The Department of Home Missions made it possible for the pastor to stay on this work until it could be made self-supporting, and Church Extension assisted in financing the building.

Our next point of attack was Thomasville, the Rose City. Here we erected a tent in October, 1928, and put it in charge of Rev. D. W. Simpson and Professor Eitlegeorge. At the end of their campaign the District Superintendent put in a week and organized a church, leaving them to worship in the tent until the

splendid brick building shown here could be erected. This building has a full-size basement, and a number of classrooms on the first floor. The congregation is enjoying an almost uninterrupted revival spirit, and is growing. Only \$25 home mission money was used in getting this work to going, and the congregation put more than that into the general church the first year, besides raising \$3,000 for all purposes. Church Extension assisted in financing the building.

These successes have arrested the attention of spiritually minded people throughout the state and at least a half a dozen beautiful cities are calling for the Church of the Nazarene, in most of which we expect to have classes organized before the year closes. Development is limited only by a lack of funds and equipment for operations.—OSCAR HUDSON, District Superintendent.

The Influence of a Tract

A young Frenchman who had been wounded at the siege of San Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted to God by it. You may see the monument of that man before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the reformation in France.

But the tract had not finished its work. It was read by Coligny's nurse, a "sister of mercy," who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to Palestine, where she met a young Hollander and became his wife. The influence which she had upon that man reached out into the reformation on the entire continent of Europe, for he was William of Orange. "How far yon little candle threw its beam" Who knows what the power of a tract may be?

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Regeneration
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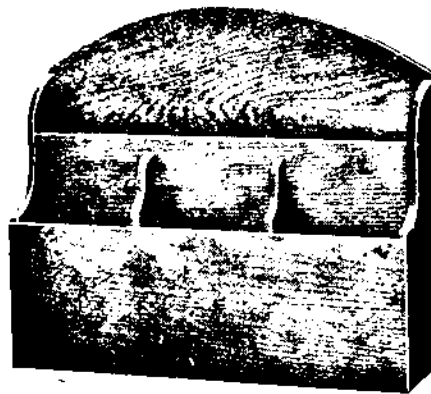
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THE PITTSBURGH DISTRICT

When the First General Assembly of the Pentecostal Church of the Nazarene convened in Chicago in 1907, there were, between the Atlantic and the Pacific, ninety-three churches listed and only two of these, Lincoln Place, Pa., and Pittsburgh, Pa., were in the territory which became the Pittsburgh District. Rev. J. M. Davidson was pastor at Lincoln Place and Rev. J. H. Norris was pastor at Pittsburgh.

At the Chicago Assembly, the Pittsburgh District was created, embracing all the state of Ohio, Western Pennsylvania and the larger part of West Virginia. Rev. J. H. Norris was appointed the District Superintendent.

In the spring of 1908 the First District Assembly of the Pittsburgh District convened in Pittsburgh, Pa., Dr. P. F. Bresee presiding. At this time five churches were reported, namely: Pittsburgh, Lithopolis, New Galilee, McKeesport and Lincoln Place, all of them located in Pennsylvania. Rev. Norris was elected District Superintendent and Rev. Davidson was elected District Secretary.

The Second Annual Assembly was held in East Palestine, Ohio, in the spring of 1909. At this assembly, Dr. H. F. Reynolds, our Senior General Superintendent, presided.

In the year 1919, at Dayton, Ohio, the district was divided, cutting off the western two-thirds of Ohio and forming the Ohio District. This left the Pittsburgh District, the eastern third of Ohio, western Pennsylvania and the northern part of West Virginia. At this assembly Dr. J. Howard Sloan was elected District Superintendent of the Pittsburgh District, starting out with twenty-eight churches and 1,123 members.

The following chart will show how God has blessed the work of the district down through these twenty-three years. At the last District Assembly of the Ohio District, my good friend and brother, Rev. Chas. A. Gibson, had 4,343 members. With his normal gain since last August and the gain on the Pittsburgh District during the past eleven months, we can safely claim over 11,000 Nazarenes for the original territory of the Pittsburgh District, distributed among 180 churches or a gain of 178 churches since 1907.

PITTSBURGH DISTRICT

Year	Dist. Supt.	No. of Churches	Church Members
1907	J. H. Norris	2	180
1908	J. H. Norris	5	332
1909	C. A. Imhoff	13	662
1910	C. A. Imhoff	20	886
1911	C. A. Imhoff	20	951
1912	C. A. Imhoff	25	989
1913	N. B. Herrell	23	989
1914	N. B. Herrell	31	1222
1915	N. B. Herrell	37	1557
1916	N. B. Herrell	41	1697
1917	J. W. Short	41	1826
1918	John Gould	51	2197
1919	J. Howard Sloan	28	1123
1920	J. Howard Sloan	29	1161
1921	J. Howard Sloan	30	1329
1922	J. Howard Sloan	30	1572
1923	J. Howard Sloan	40	2079
1924	J. Howard Sloan	48	2466
1925	J. Howard Sloan	51	2845
1926	J. Howard Sloan	52	3642
1927	J. Howard Sloan	55	4325
1928	C. Warren Jones	57	4713
1929	C. Warren Jones	69	5608
1930	C. Warren Jones	81	6174

ENTERING THE GREAT RUBBER CITY

It was back before the World War. We were laboring on the old Pittsburgh District. We had a large territory, but only a few well equipped churches and they were scattered from Warren, Pa., to Dayton, Ohio. We had no district equipment, no tents, no home mission money, and few seemed to have the vision for advance. Our hearts burned with a great desire to plant our work in the splendid cities of Ohio and western Pennsylvania. What could we do? Our hands seemed to be tied. We were desperate. We must have revivals and advance. We rented an old tent; borrowed some money; engaged Fred Cannady as a singer and one day unannounced we landed in Akron, Ohio. We felt we were sent of God, or we would have moved on. No brass band met us at the depot; no committee was there to welcome us to that hustling, busy rubber city. We were unknown, unannounced and not wanted. We looked up a few holiness people. They informed us that nothing could be done, that it was premature to start Nazarene work there.

We looked around, rented a room, paid board for the singer and myself; found an old show ground and rented the lot. No one donated lot or lumber or anything. Our money was going fast. We got the tent up and some bills struck off; stood in front of the great rubber plant and gave them to the men as they came out. We watched many throw them on the ground and sneer at us. At the opening service a few came in. We sang and preached like the tent was full. Every morning we went to the newspaper offices. There we boosted our converted vaudeville singer, Fred Cannady. Soon we had a good hearing. God sent a revival, souls prayed through. People became interested in our church. At first we organized them into a Nazarene mission, but soon we had a preacher on the job. Before the revival closed we had paid all our bills; the rent on the tent; paid back money we had borrowed; and received a good offering for the singer. We left a little Nazarene band that has flourished and borne fruit across the years. It was a small beginning. Behold the harvest! They tell us there are four or five good Nazarene churches in Akron now, and the end is not yet. What a struggle to get started, but it pays. This cost no home mission board a nickel. God was in it. Our work there and all over the land is in the morning hours, just making. Our hope is real revivals of Holy Ghost religion. After years spent in this glorious work of digging out new churches and conducting home mission campaigns we still believe the great need of our work is to pray down Holy Ghost revivals and it can be done today. God help us in Jesus' name to advance on our knees on every front.—J. W. Short, Superintendent Iowa District.

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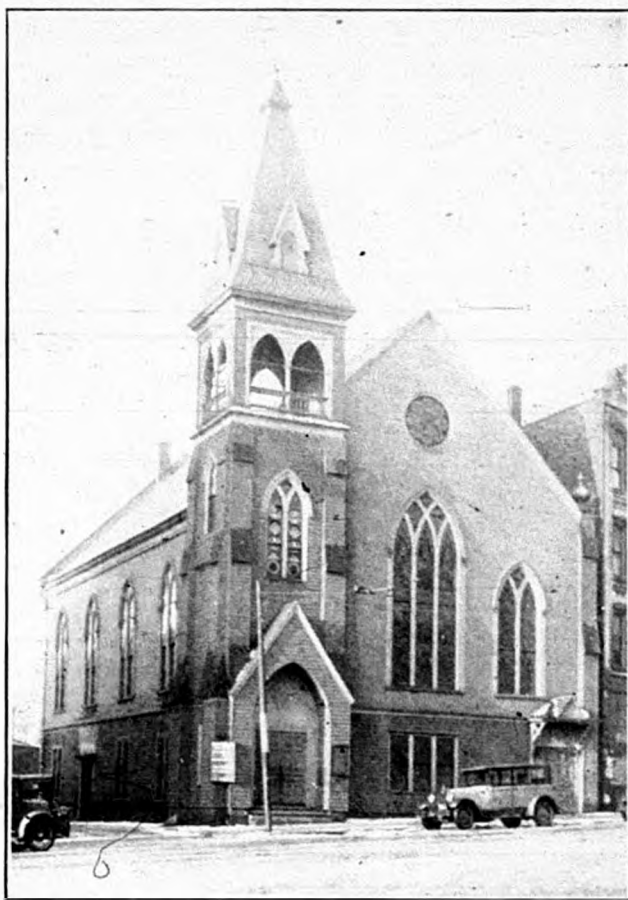
THE work in the Eastern States began in 1894 when Rev. Howard Hoople founded a mission in Brooklyn. The following May this was organized into an independent church and called the Utica Avenue Pentecostal Tabernacle. In 1895 delegates from the Utica Avenue Church, and also the Bedford Avenue and the Emmanuel Pentecostal Tabernacle, both of these organized later, formed the Association of Pentecostal Churches of America. These later joined with the Church of the Nazarene in the West in 1907, the two bodies forming a new organization known as the Pentecostal Church of the Nazarene. The church shown in the accompanying cut was formerly the First Methodist Episcopal Church, Haverhill, Mass., now owned by the Church of the Nazarene. This building is of historic interest due to the fact that it was here Dr. C. J. Fowler, then pastor of the Grace Methodist Church was sanctified. Dr. G. A. McLaughlin was the pastor of this church, and after attending a holiness convention where he was definitely sanctified, he returned to hold a convention in his own church. This convention made no little stir in the city, and Dr. Fowler attended to ascertain the character of the meetings. He listened to the preaching and presented himself at the altar as a seeker for the experience of entire sanctification. He did not come clearly into the light at the altar but a few hours later in his study the witness was given. From that time he was an aggressive preacher and teacher of the experience of holiness.

THE SOUTHLAND

The first holiness church in Texas was organized at Van Alstyne in 1900. From this center the fire of holy evangelism spread and churches were organized at McKinney, Dallas, Sherman, Denison, Bonham, Greenville, Paris and Ft. Worth.

Another center from which the fire spread was Buffalo Gap and Snyder. This work was pioneered by Mrs. Mary Harris (now Mrs. H. C. Cagle). Churches were organized at Abilene, Sweetwater, Post, Lubbock and Tahoka.

The work of home missions evangelism was pushed by



Haverhill, Mass., Church

such men as DeJernett, Jeffries, Jernigan, the Tricks, the Roberts, and dozens of others by whose worthy labors and sacrifices the front line of full salvation evangelism was pushed from one side of the state to the other and dozens of churches organized. After the 1908 General Assembly at Pilot Point, Texas, the work continued to advance, and today Texas is dotted with local churches.

Houston is an example of the manner in which much of the work has been carried on. About 1915 Revs. E. D. Messer and W. D. McGraw and Sam C. Bozarth, together with the Collier Band, opened the work at Houston, and later organized with sixteen members. After erecting several temporary places in which to worship it became necessary to build a substantial and permanent building under the pastoral labors of Rev. J. E. Moore in 1929. They now have a beautiful building worth \$60,000 (as shown in accompanying cut).

Pioneer holiness work was started in Oklahoma, New Mexico, Arkansas, Louisiana and adjacent states until now there are about nine districts.



Church at Houston, Texas



CONQUERING CHRISTIANITY

"There never was a time when Christianity did more for the world, never a time when the mind of Christ made such advances upon the spirit of the world, never a time when the church was the instrument of such triumphant spiritual power, literally raising the soul in man from the grave, as in those days in which the church, as such, held herself aloof from the world and conceived it to be her one function with regard to the world to pronounce judgment upon it in the name of Christ and from the standpoint of Christ's spirit and ideas."—Hutton.

I HAVE SET BEFORE THEE AN OPEN DOOR

AN OPEN door is a possibility, an opportunity, a hope. Doors are opened to men, to people, to organizations; and, doors are closed. "He openeth and no man shutteth, and shutteth and no man openeth." Possibilities come, and then cease to be possibilities. There is an opportunity, and then it passes away. There is a hope, and it dies like a burnt out star, which burns and glows and flashes, then grows dim and dark and is gone forever. It is necessarily so; things cannot abide. Everything moves on. Things must be taken at their flow or, receding, they are forever lost . . . The call of God to us is to preach holiness; to gather in close fellowship, where the experience of the baptism with the Holy Ghost can be enjoyed and testified to and preached without let or hindrance, where men and women can be established in holiness . . . This means something more than a mere preference for this church. We may prefer a place of large liberty, of spiritual triumph and victory, and some may come because of this, but if they are true to God, they will soon see deeper and further. Unless they have this further vision they miss the call of God and the spirit of this work. It does not matter what others have or do not have, what others do or do not do, God has called us to a work. Other battalions may fight well or ill, God has called us to bear on the banner. God calls us to do a work that He will have done. It is not simply a matter of convenience or pleasure that we are here—only as the will of God is our pleasure, and His work more than convenience—but because the call of God is upon us.—Dr. P. F. Bresee in "The Open Door."