

HERALD of HOLINESS

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WHOLE NO. 860

INORDINATE ANXIETY FORBIDDEN

WHAT system of religion but Christianity can teach such lessons as that enjoined in the words, "be careful for nothing." This is not the indifference of a false system of philosophy which would crush the holiest desires of the human heart and bring an end to all progress. Did the attendants at the schools of philosophy ever acquire the knowledge, or realize the happiness which Paul found at the feet of Jesus? He was enabled to hold with a loose hand the objects of this world and to grasp firmly the realities of the eternal world.

Christianity does not cherish indifference and carelessness toward our worldly concerns—on the other hand it demands of its adherents that they be "diligent in business." But it does forbid an over-anxious carefulness which would lead to a fretful, ill-foreboding disposition, and it does so on the following grounds:

It is distrust in God. We are commanded to cast all our care upon Him who careth for us. When we fall into anxiety and allow a spirit of ill-foreboding to fasten upon us, we reflect upon His wisdom, as if He did not know what was best for us; or upon His love, as if He was not concerned about us.

It is dishonoring to religion. Christ came to give peace. The excellency and superiority of this peace is found in the preservation of the mind and heart from distracting cares and anxieties; and we honor it when we maintain our Christian calmness and fortitude in difficult and trying situations, spreading out our case before the Lord. But if we give way to discouragement and despondency, determined to carry our own burden, we shall lack that peace which is so attractive to the world, and dishonor God by our lack of trust in Him.

It is detrimental to progress. Those who cherish cares will need to contend with a thousand imaginary evils. They will gaze with anxiety on things about them, and fail to avail themselves of the sunshine of His mercies and allow a thousand favors to go unheeded.

HERALD OF HOLINESS

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PARTIAL AND ENTIRE SANCTIFICATION

IN THE last number of the *HERALD OF HOLINESS* we called attention to the Scripture terms used to express the work of grace in the heart, and the twofold division into which they may be conveniently arranged: (1) those which deal with the nature of the experience itself regarded from the negative and positive aspects, and (2) those which treat of sanctification from the progressive viewpoint as partial and entire. We then considered the work of entire sanctification from the negative aspect of a purification from all sin, and from the positive aspect of complete dedication to God. Under this last head we called attention to the fact that dedication embraced the twofold idea of consecration to God's will or possession, represented by the "seal" and consecration to God's service, of which the "power" was the significant expression—the service being rendered in the strength of the Holy Spirit.

We come now to a consideration of the second main division of the subject, the progressive aspect of sanctification, or sanctification regarded as partial and entire. The term "progressive" as used by the earlier Methodist theologians meant simply the temporal aspect of the work of grace in the heart as it took place in successive stages, and represented degrees of sanctification, the term "partial" being applied to the cleansing which attaches to regeneration, and "entire" sanctification as applicable to the cleansing from all sin, original as well as actual transgression.

There is a great truth here which no thorough student of theology can afford to overlook, and failure to emphasize this point leads also to confusion in regard to the experience itself. But the term "progressive" also carries with it the thought of gradual development or unfolding, as well as crises in the onward sweep of the experience in time, and needed to be carefully guarded. The Methodists never fully guarded this point, and as a result, little by little, the emphasis came to be placed upon the idea of growth or development, rather than upon the crises as stages in experience. The result was a "progressive" theory of sanctification, or sanctification by growth or development. The holiness movement was more careful at this point, emphasizing the instantaneousness of sanctification as an act, and guarding more carefully

against the "growth" idea of entire sanctification. We call attention, therefore, in this article to sanctification regarded as "partial" and sanctification as "entire," reserving this last division also for more extended treatment.

1. *Partial Sanctification.* The concomitant blessings which make up conversion as a first work of grace are (1) justification, which is an act in the mind of God; (2) regeneration, which is the impartation of a new nature; and (3) adoption, a legal term signifying the outward privileges of sonship. Justification is, therefore, primarily a change in our state from sin to righteousness, regeneration a change in our spiritual nature, and adoption a change in our inheritance.

But there is also an "initial" cleansing or "partial" sanctification which is concomitant with justification, regeneration and adoption. Defilement attaches to sinful acts, and so also does guilt, which is the consciousness of sin as our own. There must be therefore, concomitant with the other blessings of the first work of grace this initial cleansing which removes the guilt and defilement of the sinner. Since that which removes defilement and makes holy, is properly called "sanctification," this first or initial cleansing is "partial" sanctification in that it applies only to the defilement of the sinner, and not to the defilement of original sin which attaches to us by nature and for which we are not personally responsible.

In any proper discussion of the work of grace in the heart, we must regard the work of partial sanctification as affecting (1) cleansing from guilt, and (2) cleansing from defilement or acquired depravity. These two points are clearly and strongly brought out by Dr. Pope as follows:

"Christians are sanctified from guilt. This may seem a strange collocation of phrases. But guilt, or the consciousness of sin as our own, is not a forensic word only; it has that meaning in court, and household, and temple. It is, therefore, before the divine altar the *conscience of sins* which would keep the offender from approaching. *How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works?*"

"They are sanctified also by the purification from their sin, viewed as defilement. *But ye are washed, but ye are sanctified, but ye are justified*: here the middle term seems to unite the two others in itself. The Old Testament illustration of this was the *purifying of the flesh*, which was the outward symbol of deliverance, not from guilt, but from impurity. In fact the word washing is one of the widest terms of the class; it includes all processes for the putting away of sin, whether in its guilt or its defilement, even to the uttermost; and in this large sense the penitent psalmist cried out for it: *wash me thoroughly from mine iniquity*, where iniquity stands for the defilement of which it was the cause. But

guilt and defilement may here be viewed as one; since the stain or *macula* of sin is its offensiveness in the sight of God, blotted out or removed when the sinner is accepted."

2. *Entire Sanctification.* Provision is not only made for the cleansing from the defilement which attaches to acts of sin, but to the cleansing from original sin, or the depravity of our hearts by nature. Jesus is the Lamb of God which was to take away the "sin of the world," that which is common to all men as members of a fallen race. And as Jesus cried out on the cross, "It is finished!" so there is a consummation of the Christian's experience which may be said to introduce perfection when the Spirit cries "It is finished!" in the believer. That is the moment, known only to God, when sin expires in the soul and the believer is made conscious of being cleansed from all sin. Partial sanctification, therefore, applies to the cleansing of the soul from guilt and acquired depravity; entire sanctification to the cleansing of the soul from original depravity.

THE CHURCH OF THE NAZARENE

We are publishing in this number of the *HERALD OF HOLINESS* an article entitled, "The Nazarene Prospect," by General Superintendent Chapman. This is the first of a series of articles by the former Editor of the *HERALD OF HOLINESS* designed to present the work of the Church of the Nazarene in an interpretative way to the church itself, and to build up a stronger *esprit de corps* within the body. It has been our good fortune to attend a number of preachers' conventions held by Dr. Chapman and to listen to a series of addresses setting forth the unique and peculiar mission of the Church of the Nazarene. While listening to these great addresses, we were made to feel that we were a part of one of the great movements in church history; that the work committed to us was unique, the great task of adapting the old message to new and changed conditions; that our organization was likewise peculiar to itself, designed and built to run only at a certain spiritual temperature, and reaching its greatest success only when this temperature was consistently maintained.

The great preachers are not those who come with something new; such men never succeed well because their utterances lack the value of hallowed associations. The great preachers are those who can interpret the people to themselves, who can gather up the thoughts, the feelings, the ambitions and longings of a congregation and give them a voice, expressing them in words which they themselves have felt for in vain. A brother once said to Dr. Bresee after one of his great messages, "Doctor, that is just what I wanted to say, only I couldn't think of it." We have felt sometimes in listening to these messages of Dr. Chapman's and have said to ourselves, "That is just what we would have said, had we thought of it." In face, we have been introduced to ourselves anew and have come to a bet-

ter understanding of ourselves. These messages, Dr. Chapman will present to the readers of the *HERALD OF HOLINESS*.

While in a bookstore some time ago, we purchased a small book entitled, "Your Presbyterian Church." After reading this book we felt that we knew something of the history of their church from a sympathetic viewpoint; something of their missionary work and the manner in which they regarded it; something of their educational institutions and how they felt toward them, and was much drawn out in sympathy to the work which they were doing. We purchased a Methodist Year Book and after reading it had much the same feeling toward the Methodists. Someone gave us a Baptist journal which contained a review of their work in catechetical form. The questions and answers were arranged in such a way that the questions anticipated the information they desired to give in their answers. When we had finished reading this journal, we felt that we could even have told some of the Baptists something of their own work. It is our earnest desire that the *HERALD OF HOLINESS* may come with a message like this to the members of the Church of the Nazarene and its many readers from other denominations. We want the *HERALD OF HOLINESS* to be instrumental in making our people feel that they are a part of a great work—great because God has ordained it, and because He condescended to bless it. We want them to feel that here is a work to which they may bring their all to lay on the altar of God for service or for sacrifice.

The work of the Church of the Nazarene is unique in itself. It is not Methodism revived, nor is it Presbyterianism revamped. It has a life and mission all its own. Its primary purpose is to unite the people of God in the doctrine and experience of entire sanctification. It allows, therefore, the greatest possible liberty in the matter of nonessentials. The Church of the Nazarene well understands that men cannot be made holy by good works or outward regulations, but instead it teaches that we are His workmanship, created in Christ Jesus unto good works. Its ministers, therefore, constantly preach that men must be justified, and after this entirely sanctified through the grace of our Lord Jesus Christ. It relies upon a work of grace within the heart as the source of changed conditions of outward life, and constantly testifies that the blood of Jesus Christ can cleanse from all sin. It believes that after entire sanctification there is need for instruction, but holds that this is quite different from compulsion. To its people is committed a dispensational truth, and to its ministers an unction from the Holy One which it seeks to carry into effect, without criticism of other denominations.

We shall, therefore, welcome any contributions to the *HERALD OF HOLINESS* which shall serve to create among us a greater *esprit de corps* and give us new and fresh visions of our God-appointed task.

C. E. CORNELL WRITES ON PROHIBITION

Rev. C. E. Cornell, the veteran holiness evangelist and pastor, while confined to his home by illness, is still as alive as ever when it comes to championing a good cause. He is keenly awake to the great moral issues which are at stake in the coming election and writes as follows: "The prohibition issue as lined up by Al Smith presents the gravest danger, but also the greatest opportunity. Every right-thinking person must oppose the Tammanyizing of America. He or she ought to stand by the constitution of the United States, as well as law enforcement. If Smith should be elected America can turn back the clock of destiny one hundred years. Such a calamity is unthinkable. But every patriot must not sleep, but be wide awake when he casts his ballot." He also sends us the following interesting and helpful items:

HELP DISTRIBUTE LITERATURE

Bob Shuler, the "Fighting Parson," of Los Angeles, Calif., has written a strong booklet, "Al Smith," 96 pages, 25c single copy, 5 for \$1, or \$15 a 100.

Rev. Selsus E. Tull, D. D., of Pine Bluff, Ark., has written, "Should Al Smith be President?" It is informative and unanswerable. 12 for 25c, 100 for \$2, 1,000 for \$20. Five hundred thousand have already been distributed. These booklets cannot be surpassed. Millions ought to be sent out. Order some and distribute them in your community.

These books can both be secured from the Nazarene Publishing House.

NOTE THIS FACT

Henry Ford who is not only a successful business man, but a careful observer recently said, "If the law were changed we'd have to shut up our plants. Everything in the United States is keyed up to a new pace which started with prohibition. The speed at which we run our motor cars, operate our intricate machinery and generally live would be impossible with liquor."

THE SMITHS VOTE AGAINST AL

Every year the Smiths of New Jersey hold a reunion to celebrate the founding of this big family in America. Some while back at Somerville this celebration took place attended by 1,000 persons. In a straw vote limited only to Smiths, Herbert Hoover received 347 votes and Al Smith 19. Almost every county in the state was represented and there were Smiths from several outside states. That isn't so easy to laugh off, even for a straw vote.

HOOVER NO COMPROMISER

Herbert Hoover has a mind of his own, a will of his own and uncompromising courage. He is out and out for prohibition. Daniel A. Poling recently said, "Some there are who advise Mr. Hoover to 'soft-pedal' prohibition: to not 'antagonize' the wet Republicans. The

advice is the counsel of defeat. Only a campaign manager—and a poor one—could ever see how silence could help Herbet Hoover in a battle with Smith. Herbert Hoover will know what to do! And he will say it."

EDISON BELIEVES THAT HOOVER WILL BE ELECTED

While attending the demonstration of George Eastman's new discovery in motion pictures for the home the great inventor said, "In my opinion Hoover will be elected. Smith is too much loaded with associations that people do not like."

That Smith is too much "loaded" is putting right.

"I have heard many great orators," said Louis XIV to Massillon, "and have been highly pleased with them; but whenever I hear you, I go away displeased with myself." This is the highest encomium that could be bestowed on a preacher.—C. SIMMONS.

I don't like those mighty fine preachers who round off their sentences so beautifully that they are sure to roll off the sinner's conscience.—ROWLAND HILL.

"FAITHFUL SERVICE"

By Mrs. N. C. Radford

Dedicated to Dr. H. F. Reynolds

There's a song in the souls of God's children,
There's a joy that no other can know;
A peace that passeth all understanding
And sunshine wherever they go.

Though the evening of life be upon us,
The sunset is beautiful and bright.
To the heart that reaches out to help others,
God gives the songs in the night.

There's a glory that shines over the pathway
Of the one who is doing God's will;
He may travel this old world over
God's blessing will follow him still.

Not all can cross the ocean
And gather sheaves in foreign lands.
Plenty of work wherever we're stationed.
For willing hearts and ready hands.

Distance is nothing to the faithful soul—
I'll go if God speaks the word;
Or if hindered in going there's an "Amen" in the heart,
I'll stay where you put me, dear Lord.

Only to feel Thine arm my support
As I run the errands for you.
Although many times we grow weary,
We know Thou wilt carry us through.

Then, when we pass through the shadow of death,
And are nearing the end of the way,
We can fold our hands and take our rest,
For we've reached our home to stay.

THE NAZARENE PROSPECT

By General Superintendent Chapman

THE Church of the Nazarene, together with its constituency, is very properly designated as "The Nazarene Movement." The actual membership of the church is approximately seventy-five thousand, but there are indications, including the very large number of people who are not members of the church that subscribe for the church paper, that the "constituency" more than equals the number of actual members. In fact, we are confident that no less than a quarter of million people receive more or less benefit from the ministrations of the Church of the Nazarene and that no less than this number make large or small contributions to its maintenance and progress every year. There are almost three thousand licensed ministers and elders in the church and there is a considerable number of preachers who are members of other churches who are acceptable to our pastors and people for revival and campmeeting work. And it is the large proportion of preachers as compared to the number of church members which makes the propaganda of the church so effective and makes possible the splendid numerical growth which each year records.

The Church of the Nazarene purposes to combine within its scope unswerving fidelity to the essential "faith of the fathers" in matters of doctrine, devotion and ethics with the most approved methods of propagation and conservation. This makes the Church of the Nazarene an interesting study and requires discrimination to its understanding. One crowd of critics hear Nazarene preachers preach on sin, salvation, mourner's bench repentance, Bible holiness after the Wesleyan interpretation, judgment and hell, and hear the people pray in loud voice and shout the shout of victory, and they go off and report that "The Nazarenes are too old-fashioned to live and grow in this day and age." Another crowd of critics observe that the Nazarenes are building schools and colleges, erecting modern church houses, maintaining a high record in Sunday school work, using various musical instruments and musical organizations in their evangelistic services, encouraging the organization of their various groups such as the young people and the women for missionary purposes, adapting the printed page, the phonograph and the radio to the broadcasting of their special message, and that they are driving forward with swing and energy and holy enthusiasm and that they are attaining commendable gains. These latter critics say, "The Nazarenes are worldly and just like the other churches of the day."

But we expect these criticisms, for our purpose is to combine the unchanging and unchangeable message of the full gospel with the best possible methods of securing for it a hearing and an acceptance, and we can scarcely expect that a passing and unsympathetic

critic shall be able to mark the distinction at once. However, we are satisfied so long as these criticisms come in almost balancing proportions. At any time they shall seem to come altogether or very largely from one quarter we shall know it is time for us to check up.

Now trifling with the fundamentals is sinful compromise, but exalting incidentals to the position of essentials is destructive fanaticism, and the Church of the Nazarene proposes to avoid these both. The essential message of salvation from all sin and the resultant life of holiness is the same now as it was in the days when our fathers preached it and believed it and practiced it while riding in ox-carts, passing the news of the day from neighbor to neighbor by word of mouth and holding their prayer and preaching services in one-room houses built of logs. But the ox-carts and log houses had no essential connection with the message of full salvation.

The various movements of the Christian Church have erred, whenever they have erred, by attempting to adapt the essential message to the changing conditions of the times in which they have existed or else by exalting the incidentals of methods to the position of principles and then by refusing to change or adapt them when their original form was no longer effective. Those movements which have erred in the manner first named have usually lived on as unspiritual ecclesiasticisms, while those which have erred in the manner last mentioned have usually perished as evangelizing forces among men.

Now those familiar with the origin of the Nazarene movement know that it has an honorable pedigree and that its heritage of scriptural doctrine is rich indeed—we think the richest of any people, for we are heir to all the good that has gone before us. But those who know the movement today know that it possesses all the ordinary human elements which usually go into the making of such a movement. We believe that this movement came into being for just such a time as this, and that it is destined, under God, to fill a very important place and to accomplish a most important mission. We thank God that there has never yet appeared in this movement the slightest tendency to compromise the essentials—there is not a modernist or a higher critic in the whole Nazarene crowd. We are also thankful that our preachers and people as a whole find grace to keep incidentals in their place and that they refuse to be drawn or driven into legalism and external uniformity. Shall we find grace and wisdom to maintain this true scriptural and Christian position? I believe we shall find it. The prospect for the stability and growth of the Nazarene movement was never brighter than now.

THINGS CONCERNING ZION

By General Superintendent Reynolds

MISSOURI DISTRICT



Another annual District Assembly has become a matter of history, namely, the Eighteenth Annual Assembly of the Missouri District. It was held in the large camp shed in the old school grounds about one mile from the village of Des Arc. This proved to be a good place for the assembly, inasmuch as the weather was very warm, but delightful. Only once or twice did the people complain of it being a little chilly and that at night.

The district was fairly well represented, not only by the pastors, but representatives of the various departments of our work. One would judge by the large deficits in the general and district budget that the majority of the pastors and churches had had a hard year. A number of the pastors reported good revival efforts. The reports of the district and local presidents of the N. Y. P. S. and the superintendents of Sunday schools would indicate that not only the leaders of the same were enjoying a good experience of entire sanctification, but that many of the members of the N. Y. P. S. and teachers of the Sunday schools were in the enjoyment of what Wesley styled, "properly so-called second blessing."

The District President of the W. F. M. S. brought a very interesting and encouraging report, but inasmuch as the presidents of local W. F. M. S. were received for the first time, they were not called on to report. The District W. F. M. S. put on a strong convention, being greatly assisted and encouraged by the presence and stirring messages of Rev. Mrs. Fitkin, President of the General W. F. M. S. Our educational interests received much encouragement by the presence of and inspiring address by President Willingham of our Olivet College.

The business of the assembly moved along so nicely that we were enabled to have an average of two sermons a day. All of the messages were biblical and helpful and special anointing accompanied the messages of Evangelist Terry of Indiana, Evangelist Frost of Alabama, and President Willingham. The entertainment by the local church and their friends was all that could be desired.

Rev. J. A. Williams, on account of his unfavorable health, refused to be considered as a candidate for re-election and Rev. E. C. Dees was elected to succeed Brother Williams as District Superintendent. As the assembly closed on Sunday night with a full house, the people, having endorsed the action of their delegates in regard to the General Debt, and voting the 10 per cent increase, seemed greatly encouraged to undertake

greater things for the Master on the Missouri District than ever before.

NOW

The readers of our official missionary organ, *The Other Sheep*, will be interested to note that at this writing there are 1,947 individual subscribers and 16,195 club subscribers, a total of 18,142. You will agree with the writer that considering the very important place this periodical is to fill, namely, to be quite largely the medium between the 75,000 Nazarenes, with their many friends, and our splendid foreign work, the number of copies of this messenger of good news from our foreign work, its circulation is by far too few.

This quadrennium bids fair to be the greatest in our history in the inspection, solidifying and enlarging of our foreign, as well as our home work. To this end not only are the General Superintendents made to be responsible, but they already are arranging for and have tentative schedules for each of the four General Superintendents to help carry out such a world-wide campaign throughout our entire work in each foreign field. Each General Superintendent will write, reporting our present work, as well as prospective new fields. Such articles as will come from the pen of Dr. J. W. Goodwin, Dr. R. T. Williams and our late Editor of the *HERALD OF HOLINESS*, Dr. J. B. Chapman, will be of a high order, giving breadth of vision and inspiration to action.

Now is the time to put on a strenuous campaign to secure personal and club subscriptions for *The Other Sheep*. Would not the following be a good slogan? "The Other Sheep in the home of every Nazarene, also in the home of their many friends."

H. F. REYNOLDS.

"Faith is rest, repose, and not effort, and complete self-abandonment is the place where it begins. Faith is receptive, and is the point of transition, where the entirely consecrated soul receives the sin consuming power, and passes into an entirely sanctified state. Christ at that point, speaks, 'Be it unto you according to your faith.' Hence, by faith Christ our Sanctifier and Redeemer, is of God 'made unto us wisdom, righteousness, sanctification and redemption.' In every case there is first a full surrender to God, and acceptance of His will; then an appropriating faith in Christ. The circumstances attending these mental acts may be different; perhaps they are never exactly alike."—J. A. Wood.

Trust God for great things; with your five loaves and two fishes, He will show you a way to feed thousands.—HORACE BUSHNELL.

HEALING OF THE SOUL

By C. W. Ruth, Evangelist

WHAT sickness and disease are to the physical man, sin and corruption are to the soul. Sin is not simply an act of disobedience in transgressing the law, but is a deep-seated infection and malady of the soul. Hence, what perfect health is to the body complete deliverance from all sin is to the soul; holiness is soul health, or spiritual wholeness. If perfect health is desirable for the body, why should we not desire and seek for perfect soul health, and spiritual soundness? Strange that any intelligent person should object to this.

When the Lord said through the prophet Jeremiah, "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace," and, "for the hurt of the daughter of my people am I hurt." He had no reference to their physical condition, but referred entirely to their spiritual condition; and in view of their spiritual condition, He said, "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8:11, 21, 22). The "health" referred to in this question, was soul-health. The asking of this question was as though He had said, "Seeing there is a balm in Gilead; and seeing there is a physician there, why then is not the health of the daughter of my people recovered? Why should they have healed the hurt of the daughter of my people slightly?" Thus

He indicated that because the "balm" and the "physician" were equal to the need, there was no excuse and no reason for healing "slightly," and that He desired them to be every whit whole.

If holiness is soul-health, and it is, then why may not the same complaint be lodged against the preachers of today who fail to preach holiness, as was brought against the prophets of old, when it was said, "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace"? Seeing there is a Physician who can make them every whit whole; and the provision of the balm, Calvary's cross, is ample and sufficient, to give to all perfect spiritual soundness, by delivering them from the least and last remains of the malady of sin, then why should the people be "slightly" healed? Seeing God has given promise that "the blood of Jesus Christ his Son cleanseth us from all sin," (in the present tense) then why should not all His children

be cleansed from all sin? Why should they be "slightly" healed?

Thank God, Jesus never had any wards for incurables in his hospital, for the simple reason that He never met with any such cases! Come to think about it, He never even had a hospital, for the excellent reason His cures were so instantaneous and so perfect His patients never needed a hospital. Praise God, He is just the same today! He is a specialist on hard cases, to which fact thousands of people living today can bear glad witness. He is able to save to the uttermost all that come to God, by Him (Heb. 7:25).

While we sincerely believe, and know, that Jesus is able to heal the body, having been healed ourselves in answer to prayer, we are persuaded that scripture is wrested, and misapplied, when the advocates of divine healing seek to apply all scripture referring to healing, to the healing of the body. And when they thus misinterpret and misconstrue the scripture they weaken the case for divine healing, in the minds of the thoughtful, rather than proving their case. And in like manner when the advocates of divine healing place their major emphasis on bodily healing, as though that were the important matter, and thus make the question of holiness, soul healing, a secondary matter, we know that they are in error. All men know that it is infinitely more important that we should be healed of

our soul diseases than that we be healed of our bodily ailments. A person may go to heaven out of a diseased, or sick body; but no one can go to heaven with a sick soul. And while the healing of the body may be a great blessing the healing of the soul is the greater, and the greatest blessing. The healing of the body at the most is but a temporal blessing, seeing the body shall soon be dissolved; the healing of the soul is an eternal, and abiding blessing, seeing the soul shall live forever. When Jesus healed the man who had been sick with palsy, He said by this He wanted them to "know that the Son of man hath power on earth to forgive sins" (Mark 2:10), thus indicating that the forgiveness of sins was the more important matter; that the healing of the body was rather incidental and illustrative of spiritual healing; the work for which He had particularly and specifically come into the world (See Matt. 1:21).

God's picture of the sinful heart is given to us in

FAITH, HOPE, LOVE

Poem by FLETCHER GALLOWAY

*Cares and pain and darkness come,
The clouds shut out the light;
But just when I feel deserted, cast down;
Faith holds, God lives and heaven is just out of sight.*

*Sorrow falls like a blighting frost
On my fondest dreams and best,
But just when it seems that all is lost;
Hope springs eternal in my breast.*

*Then sustained, and calmed, strengthened by love,
When wronged and mistreated and shunned,
Love like the love of the God who "gave,"
I'll have comfort and peace to the end.*

Isaiah 1:4, 5; "Ah sinful nation, a people laden with iniquity, . . . the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." If we were left to ourselves, or to the wisdom of the (quack) doctors of the day we would sink in hopelessness and utter despair. But when we read "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast;" "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth" (Jer. 30:17; 33:6), there is hope for the most desperate, and most hopeless man or woman in the world. To the backslider He says, "Return, ye backsliding children, and I will heal your backslidings" (Jer. 3:22; Hosea 14:4). "He healeth the broken in heart, and bindeth up their wounds" (Psalm 147:3).

Because we have a twofold disease, sins committed and sin inherited, we have need of a twofold cure; sins committed must be pardoned, which is a judicial act; the sin-nature inherited, known as "original sin" or "inbred sin," cannot be pardoned, seeing it is nothing that we had done; but it must be cleansed away, which is a priestly function. Hence Toplady was right when he sang, "Be of sin the double cure, save from wrath and make me pure." "Unto you that fear my name [Christians] shall the Sun of righteousness arise with healing in his wings [here is perfect soul health]; and ye shall go forth, and grow up as calves of the stall" (Mal. 4:2).

THE NEED OF PRAYER

By J. F. HARVEY

THE world is full of more or less valuable books and writings on the subject of prayer. The command to pray, the privilege of prayer, its form, its conditions, its rewards and various other phases have been ably discussed by spiritual men. Much help to prayer and the understanding of it is to be derived from these books.

Our only purpose in writing at this time is to urge the present day need of prayer. May the Holy Spirit use the few words we may write to arouse some of God's saints to do more and better praying. Few, if any, of us are praying as we ought. The Church of today is not a praying Church. She says prayers, but she does not pray. There is professional prayer in the pulpit, and the form of prayer in the pew. There is prayer in the ritual and in the hymns. But it is dead praying. It smells of the cemetery. It kills instead of making alive. The cause of Christ is hindered and not helped by such praying. "It helps sin, not holiness. It peoples hell, not heaven." It is dead worship that comes from the "congregation of the dead."

Holiness people do better than that. They pray

more and they pray better. They believe in prayer. They know the value of it: but are we praying as we ought? Is our heart devotional life up to the standard? Are we living where our prayers can pull fire out of heaven on our own souls and the souls of others? And are we praying with all prayer and supplication in the Spirit as is our privilege and duty?

In apostolic times when the saints lifted up their voice with one accord and prayed, the place was shaken where they were assembled together, and they were filled with the Holy Ghost and spake the word of God with boldness. Men prayed mightily in the days of the Wesleys and the time of the early Methodist movement, and God answered and shook the world with a holy evangelism. The early period of the holiness movement in this country was characterized by fervent, prevailing prayer. Every movement that has been honored by the Holy Ghost in the salvation of men has been so characterized. The "times of refreshing from the presence of the Lord" come only in answer to fervent prayer.

God says, "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not."

This is not a praying age. In the rush of this day men will not take time to pray. Consequently it is a day of spiritual decline. Who is stirring himself up to take hold of the "strength of God"? Who lays himself out to pray like the apostles day and night exceedingly? Who "labors fervently" like Epaphras, in prayers? Where are the Jacoblike princes of prayer? Who is praying like Elijah until the spiritual heavens open and drenching showers of salvation fall upon a spiritually famished world?

We do not need to know more about prayer. We need to pray! There is dire need of men and women so utterly abandoned to God, so enraptured with the fellowship of the Holy Ghost, so filled with the mind of Jesus, that they will live and walk in the atmosphere of holy prayer. Praying without ceasing. Always in the spirit of prayer. Lord, give us praying saints. Make us a praying church. Prayer, fervent, prevailing, is the greatest need. It is the greatest thing the saints can do. We must have mighty prayer or we are undone. All kinds of prayer, and that without ceasing. We need praying in the Holy Ghost. We need the unction of the Holy One upon our souls when we pray as well as when we preach. Without the divine anointing our prayers are dead prayers. There is dire need that the saints of God get down to the business of praying. Problems and perplexities of pastor and people will be solved when the saints pray as they ought. Revivals will come from pentecostal skies when we do pentecostal praying. How truly it has been said, "An increase of educational facilities, and a great increase of money force will be the direst curse to religion if they are not sanctified by more and better praying than we are doing."

Who will stir up the saints and lead them to a re-

vival of old-time, fervent, prevailing prayer? He who will do this will do the greatest work that any man can do for the Church. "We put it as our most sober judgment that the great need of the Church in this and all ages is men of such commanding faith, of such unsullied holiness, of such marked spiritual vigor and consuming zeal, that their prayers, faith, lives, and ministry will be of such a radical and aggressive form as to work spiritual revolutions which will form eras in individual and church life."—BOUNDS.

Let us not think that the day for mighty praying has passed. God will hear and answer today as of old when the saints pray as they ought. The strongholds of sin and Satan will be overthrown when the saints pray. Temptation will lose its power, and tribulations will be sanctified when the saints pray. Mighty tides of salvation glory will roll through the land when the saints of God give themselves to importunate prayer. "Lord, teach us to pray."

"PULPIT NOT A STUMP"

By N. B. HERRELL

"PULPIT NOT A STUMP"

Group of Laymen Protest Actions of Methodist Southern Ministers.

Memphis, Sept. 1.—The political activity of certain bishops and ministers of the Methodist Episcopal church, South, was "deplored" in a statement issued here tonight by twenty prominent laymen who asserted "no Southern Methodist pulpit should be a political stump."

The signers said they were southern Democrats and that there was no conflict of allegiance as between church and party.

There are times when silence ceases to be a virtue. The strength of a nation in separating church and state is found in the wholesome purification of its political life, by the thunder and lightning from its Mount Sinai and Mount Calvary pulpits. No one need fear the wrath of preachers but evil doers. Indeed the pulpit is not a stump, as some of our Southern Methodist laymen would make it appear in the foregoing newspaper item, because some of their bishops have had courage enough to point out the hurtful things that would follow the breaking down of the prohibition legislation.

God's prophets have always been in the political limelight of every nation. Now the would-be dictators tell us preachers to keep out of politics because we are preachers. If the pulpit is not to be a stump, the stump must not become a pulpit. These stump speakers keep shelling the pulpit but when the pulpit turns loose on the stumps, there is a "wailing and howling" which indicates that the pulpit has found their range. Shame on the laymen who would cry down the faithful preachers who would warn the nation of the approach of evil. The enemy has challenged the Church of Christ to battle over one of the greatest issues that has ever confronted our nation, and now for the pulpit to shrink is to show a spirit of cowardice. God save the pulpits from fear of the voice of the enemy.

Must we lose our rights as citizens because we are

ministers? Must we sit idly by and allow the whisky crowd to place liquor before our children as an act of our government without a word of protest? Those who deal in liquor now are lawbreakers as well as bootleggers. No, ten thousand times no! We can die happy doing our duty, but as a coward, never! The whisky crowd has always been bad and will always be so. Legalized liquor has no place in a Christian nation. Our nation has had strength enough to put it out, and we firmly believe will have strength enough to keep it out.

No, the pulpit is not a stump, but we prophesy that before November 4, the pulpit will blow up more political stumps than have ever been blown up since Daniel went to the lion's den for mixing in politics.

"THE FIGHT IS ON!"

NOW IS GOD'S DAY

By C. A. McCONNELL

God's choice of Saul to be king over Israel gives emphasis to the doctrine of the Bible that God deals with each individual life in the present. It is true that my past days have much to do with my present condition, and that today's choices are building my future character, but neither my past shame nor my future glory decides the attitude of God toward me at this moment. What I am toward God now determines what God is toward me now. Did not God know that Saul would make a pitiful failure of his kingship? Yes, but in the Now in which Saul was selected he was a choice young man and a goodly; the Spirit of God was upon him; he had been given another heart; he was humble. "There was none like him among all the people;" he was a kingly man, and God chose him. Did not God know that the heart of that other Saul, he of Tarsus, had been filled with murder against the saints? Yes, but when the unhorsed rider asked, "What wilt thou have me to do?" God chose him to become the greatest of the apostles. God is the God of the eternal present, and Now is His day. Though my sins have been as scarlet they shall be as white as snow, if now I am truly repentant. Though long I have kept the blessed Holy Spirit from His place in the inner sanctuary of my life, He will come in Now, if I open the door of my heart. Saul was kingly, and God made him king; he was disobedient in his pride, and God sent rebuke and disaster; he rejected the leadership of God, and God rejected him and answered him no more. If I shall hear God say, "This day I have chosen thee, and set my love upon thee," it will be when I say, "This day, O Lord, I make my choice of Thee."

That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker, but which makes them go away thoughtful and serious, and hastening to be alone.—BISHOP BURNET.

Department of Bible Studies

Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

Lesson Thirty-five

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for the Week.*
 First day, Hosea 7-13. Second day, Hosea 14-Joel 3.
 Third day, Amos 1-5. Fourth day, Amos 6-Obadiah 1.
 Fifth day, Jonah 1-4. Sixth day, Micah 1-7.
 Seventh day, Nahum 1-Hab. 3.

2. *A Choice Morsel from the Week's Bread-Basket.*
"The Lord spake unto the fish" (Jonah 2:10).

Much skepticism and ridicule have been heard of Jonah's fish story. But the whole question of its credibility rests upon the fact of the supernatural power manifested in the incident. If God was not working we could not believe the story easily, but if God was laboring to work out His plan anything was possible. Before we doubt the story we should notice the extraordinary character of the fish. (1) This was a fish that God had prepared (1:17). (2) This was a fish carrying a prophet. (3) This was a fish filled with a backslider. (4) This was a fish from which came a prayer of distress. (5) This was a fish that God spake to. There has never been another fish like this one. He was God-made and God-directed. God was getting things ready for a revival and resorted to the extraordinary. A true revival never comes in an ordinary way nor by ordinary processes. It is the supernatural or no revival. God or no help. Even the preacher was running from God. But God knew how to land him in the midst of a revival, even though He had to speak to a fish to do it. When God speaks the creatures respond to His call, but He has to do more than speak to man sometimes before he will heed God's voice. God only spake in the primitive creation and all things came into existence. By His word the plagues came upon Egypt and Jesus spake in the midst of the storm and all was still. Our attitude to God should be that of the centurion, "Lord, speak the word only."

PART TWO. FOLLOWING THE FOOTSTEPS OF THE HOLY GHOST THROUGH THE BOOK OF ACTS

Study Eleven, Acts 15

1. *Build Your Own Commentary.*

Note the manifestation of the human in this chapter. The legalizers in the first verse and the difference of opinion between Paul and Barnabas in verses 37-39. Were the troublers of the first verse Christians? Show how the human got in the way of the work of God. Show how God overruled all to His glory. Show

from this experience how erroneous views may be carried over from the pre-Christian life.

Connect Peter's speech and views (15:7-11) with his experience in chapter 10. Show that the Gentiles in the house of Cornelius received the same that the disciples did on the day of Pentecost. Show that the baptism with the Holy Ghost is a purifying process. Show that it is conditioned on faith. Study carefully verses 8 and 9.

Note the co-operation of the Holy Ghost and the church in verse 28.

Show that "giving a man another chance" was characteristic of Barnabas. How much did Paul owe to him for this trait of character? Barnabas believed in Paul when the other Christians were afraid of him. He believed in John Mark when Paul would not have him to join them. Show the other side of the question from Paul's standpoint.

2. *The Purifying Element in the Baptism with the Holy Ghost.*

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and putting no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). These are the inspired words of St. Peter. The occasion on which these words were uttered was the council at Jerusalem. It was called together to settle the controversy that broke out at Antioch after Paul and Barnabas returned from their first missionary journey. The rapid spread of Christianity among the Gentiles aroused the stricter Jewish party. Certain of the brethren from Jerusalem contended that circumcision, as the Jews practiced it, was essential to salvation. When they could not settle the dispute Paul and Barnabas went down to Jerusalem and after much argument Peter championed the side of Christian liberty. His clenching argument was that the Gentiles could have the Holy Ghost given to them on the condition of faith. He cites the example of Cornelius receiving the Holy Ghost as they had received Him on the day of Pentecost. He also described this act of the Holy Ghost as a cleansing process. Their hearts were purified by faith. The dispute was settled and settled right, for the church agreed with the Holy Ghost on this question. "For it seemed good to the Holy Ghost, and to us" (15:28). What seemed good? That the Gentiles could have the Holy Ghost like the disciples did on the day of Pentecost on the condition of faith. And power to exercise faith implies a complete consecration. And the result of receiving the gift of the Holy Ghost was that their hearts were purified. After the early Church had come to agreement with the Holy Ghost on this question and definitely stated that the gift of the Holy Ghost came by faith and cleansed their hearts, why would anyone dare to deny that we may not have the Holy Ghost, and on the condition of faith, and that it was a purifying process? Some years ago the author of this article read a statement from a great Bible

teacher that, "There is not a passage of scripture to support the fact that the baptism with the Holy Ghost purifies the heart." The above passage came to us at once. Had he failed to see this great truth in these verses?

The symbol of fire for the Holy Ghost is another indication that it is a purifying process. Other symbols are used for the Holy Ghost, but where the symbol is that of fire the cleansing element is indicated.

Other passages indicating the purifying process in the baptism with the Holy Ghost are: "That he might sanctify and cleanse it," the church (Eph. 5:26). "The blood of Jesus Christ . . . cleanseth us" (1 John 1:7). "To cleanse us from all unrighteousness" (1 John 1:9). Also 2 Cor. 7:1, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness," and James 4:8, "purify your hearts ye doubleminded," point to the same truth.

PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

The Relation of Jesus and the Holy Spirit

All through His earthly ministry Jesus was greatly dependent upon the Holy Spirit. Jesus declared His oneness with the Father to His disciples and the Scriptures declare His close relation to the Spirit frequently. The second and third members of the Godhead are always agreed in all things. Note the relationship of Jesus and the Holy Spirit in the following passages of Scripture:

1. He was conceived of the Spirit, and born of the Spirit (Luke 1:35).
2. He was led of the Spirit (Matt. 4:1).
3. He was anointed by the Spirit for His work and service (Acts 10:38).
4. He was crucified in the power of the Spirit (Heb. 9:14).
5. He was raised from the dead by the same Spirit (Rom. 8:11).
6. He promised the Church the Spirit (Acts 1:8).
7. He gave His Church the Spirit (Acts 2:33).

If Jesus was so dependent upon the Spirit for all His service and earthly activity how much more we need the Holy Spirit.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

The ship that has made the crossing! The vessel was tried and true, its compass pointed to the north with unerring certitude, the sails though weather-beaten were staunch in structure, the pilot had steered the old ship through many a storm safely without loss of life. It was suggested that another, newer and less weather-beaten vessel be tried on its maiden voyage across the ocean. But as Dr. Chapman says, wisely did the old couple turn back to the old, tried vessel that had made the trip scores of times without accident. The ship that has made the landing is the ship for me. The vessel that has made the crossing with the souls of the ancients, patriarchs and prophets, saints of the yesterdays, is the vessel to which I choose to submit my soul for its safe journey through the storms of time to the haven of eternity. The tried vessel—though the night storms may sweep, and the dark clouds of

despair may overhang the firmament, and the stars may not shine out through the gloom of the day—is the vessel of peace and solitude for the soul in the hours of trouble and discouragement? Wouldst thou be tempted to try a newer vessel than that of our fathers, one without the old pilot Jesus, turn thou away from it, the ship is untried. The old gospel ship has made the crossing under the severest strains, hurricanes of the ages have swept against her, tidal flows of the centuries have tried to swamp her, the tempests of the flowing tides have tried to sweep her from her moorings, and the strongest winds have in vain tried to move her anchor—but she has ridden out of every gale with flying colors, with her sails flung wide to the breezes of heaven. Then saint, in thy night, trust thy all to this vessel. Thy chart for the raging seas of life will be the old Bible; thy anchor when the storms may rage will be the "Rock of Ages"; thy pilot will be Jesus who says to the tempestuous winds, "Peace, be still." Thou canst not fail when the sails are set for eternity; the storms of death will sweep over thee, but the lights of the haven of heaven will come in view; the fairest port of the ages will welcome thee; and in that city of light there will be no more seas on which to sail in the rugged weather of life. Fight on; struggle on—the heavenly voices call to victory—the hosts that have made the landing cheer thee to greater endurance.

Life's two classes! The poet has well expressed the sentiment that there are just two classes of people on earth—not the saint and the sinner—not the rich and the poor—not the humble and the proud—not the happy and the sad—the people who lift and those who lean. However true this classification may be, still it is a fact that these two exist side by side.

*"There are two kinds of people on earth today;
Just two kinds of people, no more, I say.*

*"Not the sinner and saint, for it's well understood,
The good are half bad, and the bad are half good.*

*"Not the rich and the poor, for to rate a man's wealth,
You must first know the state of his conscience and health.*

*"Not the humble and proud, for in life's little span,
Who puts on vain airs, is not counted a man.*

*"Not the humble and sad, for the swift flying years
Bring each man his laughter and each man his tears.*

*"No; the two kinds of people on earth I mean,
Are always divided into just these two classes.*

*"And, oddly enough, you will find too, I ween,
There's only one lifter to twenty who lean.*

*"In which class are you? Are you easing the load
Of overtaxed lifters, who toil down the road?*

*"Or are you a leaner, who lets others share
Your portion of labor, and worry and care?"*

—ELLA WHEELER WILCOX.

'Tis a good old world after all! Every smile may wear a tear, and every sigh may turn to a cheer; the clouds may have their rainbows, even though for every rose there is a thorn. For the cloud there is the silver lining which compensates for the foul weather. After the battle comes the victory, even though nothing may be gained without effort, and the steepest roads lead to the highest peaks of vantage and success. The desert may flame with its intense heat, but here and there God deigns to sprinkle it with a few oases of green. The nights, though long and dark, always somewhere carry a few shining stars of promise and hope. The poet has well expressed this thought:

*"Somewhere the sun is shining;
Somewhere the songbirds dwell;
Hush, then, thy sad repining;
God lives and all is well."*

Though the darkness may settle down—there must come a time when the promises of His nearness, of His shining countenance, will be fulfilled. Lonely though thy soul may be, still thy loneliness gives God an opportunity to be thy shepherd. Lost on life's mountain side, still it is then that God leadeth thee. Thirsty, yes, hungry for salvation, He will lead thee beside still waters, and into green pastures of delight. Though thou dost walk into the valley of the shadow of death, thou shalt fear no evil, for the rod of His grace and the staff of His power will comfort thee.

*"There is a sigh and a tear, a sigh and a cheer,
But better be living than dead;
A joy and a pain, a loss and a gain;
There's honey and maybe some gall;
Yet I declare, foul weather or fair,
It's a mighty good world after all."*

*"For there's no foe like fear, and there's no friend like cheer,
And sunshine will flash at our call;
So crown Love as King, and let us all sing—
It's a mighty good world after all."*

Keep a smile on your lips! The man without a smile is a man unblessed by God; to suffer is the lot of man, but through it all God has taught His saints to let the smile of contentment ripple over their faces. The clouds may mar the beauty of heaven, but still there will never be a night but somewhere a shining star will appear.

*"There are clouds in the sifflament ever,
The beauty of heaven to mar,
Yet night so profound there is never
But somewhere a shining star."*

Keep a song in your heart! The melody that breaks forth from one in the times of bereavement, in seasons of discouragement—like the boy who whistles to keep up his courage while going through the graveyard at night—makes the pathway of life seem brighter, and its burdens less cumbersome. Sing when thy heartaches are greatest—rejoice when thy lot seems to be the heavy hand of blind fate—make melody when thy friends forsake, and thy enemies encompass.

*"Keep a song in your heart; it will lighten
The duty you hold in your hand;
Its music will graciously brighten
The work your high purpose has planned."*

*"Your notes to lives that are saddened
May make them to hopefully yearn,
And earth shall be wondrously gladdened
By the songs they shall sing in return."*

Keep a task in your hand! By the sweat of your brow you must live; by the grime of your hands you fill the high place to which God has called you. There is no true happiness gained the world over without labor. The rest that comes at the end of the day when toil has been heavy is the true rest of the honest soul. God has never called to a life of ease, rather He has chosen us to a life of battle, of burden bearing, of assuaging the pains of another's broken heart, of letting our lights shine out on the pathway where a soul may be straying in darkness.

*"Keep a task in your hand; you must labor;
By toiling is true happiness won;
Endeavor by crowning life's duty,
With joy-giving song and with smile,
To make the world fuller of beauty
Because you were in it awhile."*

When my ship comes in! The gospel of Christ is a gospel of faith and hope. Our grandest lessons come by trust in God, in the belief in the inevitable outcome of the future, in the confidence that whatever betides, "God lives and all is well." Our ships of hope sail the seas of life, and from distant climes bring treasures of valuable silks and aromatic spices. The glory of the anticipation—the distant dreaming and longing—

the castles in the air—the hopes of coming grandeur—are all more ennobling and more enjoyable than their realization. As the poet expresses the thought, "It is better to have loved and lost than never to have loved at all." 'Tis better to have dreamed fond dreams of lazy isles of bliss somewhere; 'tis far grander to have painted pictures only on the canvas of the mind; and from the marble of the brain to have chiseled noble statuary; and in the mental visions to have won mighty battles of conflict and conquest—than never to have dreamed—and never to have painted—and never to have chiseled—and never to have fabricated the happy imaginations of conflict.

*"Summer and winter are one to me,
And the day is bright, be it storm or shine,
For far away, o'er a sunny sea,
Sails a treasure vessel, and all is mine."*

*"I see the ripples that fall away
As she cleaves the azure waves before;
And nearer, nearer, day by day,
Draws the happy hour when she comes to shore."*

*"'But what if she never comes?' you say,
'If you never the honor, the treasures gain?'
It has made me happier, day by day,
It has eased full many an aching pain;"*

*"It has kept the spirit from envy free,
Has dulled the ear to the world's rude din,
Oh! best of blessings it's been to me,
To look for the hour when my ship comes in."*

We should be ready for anything—and for any number of things. It is told of a manager of a touring company who wired to the owner of a small theater in a smaller town: "Shall hold our rehearsal with you tomorrow afternoon at three. Have stage manager, stage carpenter, property man, electrician and all stage hands present to assist us." The simple answer came back: "All right. He will be there." This is the spirit that God expects His children to carry. Paul well expresses it thus, "I can do all things through Christ, which strengtheneth me."

PITTSBURGH, PA.

LATE INTERESTING WORLD WIDE NEWS

By REV. C. E. CORNELL

A London church tower contains a 400-year-old clock with neither face nor hands, the hours being struck on the church's bell.

There are, on an average, one hundred tornadoes every year in the United States, in which 250 people are killed, and \$8,000,000 lost in damage to property.

To obtain two ounces of poison used in the curing of snake bites, two hundred diamond-back rattlesnakes are killed.

Though Love repine, and Reason chafe,

There came a voice without reply—

'Tis man's perdition to be safe.

When for the truth he ought to die.

—EMERSON.

Nicholas Pike brought the English sparrow to America in 1850 to rid the trees of the devastating caterpillars which were very numerous at that time.

Nine-tenths of the automobiles in the Union of South Africa are of American make, according to information received by the National Automobile Club.

The world's largest one-piece table is thought to be that used for community dinners at Glen Grayland, Washington.

Having been made from a section of spruce log which floated into the harbor, this table has a diameter of more than eleven feet and will easily seat thirty-five persons.

Trees help purify the atmosphere. They give out enormous quantities of oxygen through the tiny openings in their leaves, says the American Tree Association. In this way they help make and maintain the pure air we need to keep us alive.

If the stamps used in the United States in one year were placed end to end, they would extend 250,000 miles, or ten times the circumference of the globe at the Equator.

I love to think that God appoints
My portion day by day;
Events of life are in His hand,
And I would only say,
Appoint them in Thine own good time,
And in Thine own best way.
—A. L. WARING.

Airplane taxicabs with approximately the same rates as those of automobile taxis, have just been put into service, flying out of London. Taxicab rates in London are the equivalent of 25 cents a mile. The new air service charges \$20 an hour and flies 80 miles in 60 minutes, which makes the rates the same.

Millions of European insects, resembling small fighting mono-planes, are being "trained" and multiplied by Dr. L. C. Howard at the government laboratory in Arlington, Massachusetts, under an appropriation of \$10,000,000. Within the next few years these parasites will be loosed upon the country districts to wage a bug-eat-bug campaign against the deadly corn borer.

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for Thee.
—J. G. WHITTIER.

God himself, though possessing a heart filled with the tenderest feelings, is, nevertheless, an everlasting tranquility; and when we enter into His holy tabernacle, our souls necessarily enter into the tabernacle of rest.—T. C. UPHAM.

Montevideo, with 422,000 inhabitants, contains more than one-fourth of the population of Uruguay.

With a density of population of 720 to the square mile, Java is one of the most highly cultivated areas in the world.

According to Weather Bureau records more than 250 hailstorms occur in the United States annually, causing damage of more than \$47,500,000.

We ought to measure our actual lot, and to fulfill it; to be with all our strength that which our lot requires and allows. What is beyond it, is no calling of ours. How much peace, quiet, confidence and strength would people attain if they would go by this plain rule.—H. E. MANNING.

Japanese breeders developed goldfish with bulging eyes by keeping them in tanks into which light is admitted only through two small openings.

Drain the gasoline tank from time to time. This will get rid of dirt and water accumulation, according to the National Automobile Club.

It is said that Col. Charles A. Lindbergh received 3,500,000 letters, 250,000 telegrams and cablegrams and two or three carloads of parcel post packages of every description. He was

offered business propositions to the tune of \$7,000,000 or \$8,000,000. But none of these tempting offers moved him.

I so oft have gone astray;
To the perfect Guide I flee;
Thou wilt turn me not away,
Thy love is pledged to me.
—Hymns of the Spirit.

Twenty-one new bridges, estimated to cost \$3,150,000 are under construction in South Carolina, according to information received by the National Automobile Club.

An old bridge in a New Jersey town will be replaced by building a new steel one inside it before the old structure is removed.

An ancient door belonging to Elgin Cathedral at Elgin, Scotland, is to be re-erected in its original position in the cathedral ruins. The door is now in use in an adjacent building known as the Bishop's Palace, and a local donor has offered to move it and erect another in its place in the Bishop's Palace.

The population of the entire world is estimated, roughly, at 1,800,000,000. The population of China, estimated in the same manner is 300,000,000. Thus about one-sixth of the world's population is in China. The population of India is also about 300,000,000. One-third of the population of the world lives in China and India.

Specially tempered steel nails that can be driven into hard concrete without bending have been invented to facilitate building operations.

Stockton's \$6,000,000 ship canal, the construction of which will begin this year, will provide California with the finest and safest inland waterway for ocean-going ships in the United States and will be a great aid to inland development, Charles E. Ashburner, city manager, says. It will require only thirteen miles of dredging along the San Joaquin river to connect Stockton with the deep waters of Suisun Bay and outlet to the Golden Gate.

Newfoundland was discovered in 1497 by John Cabot, who received from king Henry VII a reward of ten pounds.

Only two states—Rhode Island and Connecticut—did not ratify the Eighteenth Amendment to the Constitution. On December 18, 1917, the 69th Congress proposed the following amendment to the legislatures of the various states: "After one year from the ratification of this article the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof for beverage purposes is hereby prohibited. The Congress and the several states shall have concurrent power to enforce this article by appropriate legislation." On January 29, 1919, the secretary of state proclaimed its adoption by 36 states and declared it in effect on January 16, 1920. Thus it became the Eighteenth Amendment to the Constitution.

The Turkish fez was the most picturesque and economical hat in the world. Worn winter and summer by every man in Turkey from the sultan to the poorest laborer, it was the world's most democratic head covering.

We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.—"Declaration of Independence."

THE DISTRICT CHURCH SCHOOL BOARD

By REV. E. P. ELLYSON

UP TO the present time the Church of the Nazarene has had no official District Sunday school organization. Among the District Assembly Committees has been a Sunday School Committee which has prepared and presented a hasty report. The superintendents are members of the District Assembly but only a very few attend, and if they report at all it is in a great rush because of the shortness of time. On a few districts the Sunday school workers have formed their own organization and held some conventions. But these have had no organic connection with the church. While some good work has been done in this way, yet we are all very free to admit that this is a very poor business policy with no efficiency and a change is sorely needed. This change was made at the late General Assembly and under the enlarged program we now have a District Church School Board elected by the District Assembly. According to the new Manual this board is elected as follows:

¶ 166. The District Church School Board shall be composed of five members elected as follows: the Church School Committee of the District Assembly shall nominate to the District Assembly ten persons to serve on the District Church School Board, for which the five receiving the highest number of votes shall be declared elected members of the District Church School Board, to serve until the final adjournment of the next District Assembly and until their successors are elected and qualified.

This board is expected to function. It has a grave responsibility and if it fails to function the results will be serious for the church. It will be detrimental to the growth of the district and may mean the loss of many souls. The personnel of this board is important. Do not allow mere friendship, or goodness, or prominence to rule in this election. Select the very best, largest visioned, most efficient Sunday school workers on the district. A mistake here will be serious. After their election, before leaving the place of the assembly, this board should organize. According to the new Manual, the form of organization is as follows:

¶ 167, § 1. The District Church School Board shall organize with a Chairman, a Vice Chairman and a Secretary.

§ 2. The District Treasurer may act as the treasurer of this Board.

The reason the word "may" is used here is that this will depend on how the District Assembly decides to finance this board. If the amount is placed in the District Budget, the District Treasurer will be the Treasurer for this board, but if the amount is raised from the local schools as a separate fund, the Board may then have its own treasurer.

§ 3. There should also be a superintendent of leadership training a superintendent of children's division, a superintendent of young people's division, a superintendent of adult division, and a superintendent of vacation Bible schools.

If persons who will take an interest in these departments can be secured these superintendents will add much to the efficiency of this board. Especially should there be a superintendent of the children's division who would push the cradle roll work, and one for the adult division who would push the home department work, and one for leadership training who will arrange for one or more training schools on the district. The chairman of the board might serve as this superintendent for leadership training.

¶ 168. The chairman of the District Church School Board shall be ex-officio member of the District Assembly.

¶ 169. An annual meeting of the District Church School Board shall be held in connection with, or immediately preceding, the meeting of the District Assembly. This shall be a meeting with the superintendents of all the local church schools of the district, to receive their annual reports, to consult with them, to receive suggestions from them relative to the district work, and to transact such other business as may be desirable. Superintendents not attending this meeting must send their annual reports, using the official blanks, to the Secretary of the District Church School Board in time for this annual meeting.

The District Church School Board may hold other meetings as often as necessary.

More time must be found for a more careful and serious consideration of this most important work by our districts. We cannot develop the work as we should by passing over it hastily. An annual meeting of this board and all of the local superintendents is here provided for. This should be taken seriously by everyone and all be present. These offices carry with them responsibility and each will have to answer for the faithfulness of his service. A choice of two different times is given for this meeting. It may be during the time of the meeting of the District Assembly at periods when the assembly is not in session. A District Assembly may if it desires, recognize this body as its assembly committee. The much better plan however would be to meet immediately preceding the District Assembly. The first session might be called for Monday afternoon; it should never be later than Tuesday morning at 9 o'clock. At least two days' sessions should be held, three can well be occupied. A night service will be profitable if it can be arranged. At this time the superintendents will give their reports. They will hand in their statistical reports made out on the proper blanks and will be given time to call attention to any items of special interest they may desire to mention. There will be free discussion of such subjects and plans as may be brought up. Inspirational addresses may also be arranged for. The chairman will have the program well in hand that no time be wasted. Can you imagine what an inspiring and helpful time this would be with all the superintendents of the district together, and the District Church School Board talking over and planning for this great work? Added to this, just as many pastors as possible, and others who are interested, should be urged to attend these sessions. No one can foretell the blessing and benefit that will come from such a meeting as this. Let the districts now rally to this work and we will have a great forward movement.

The special duties of the District Church School Board as set forth in the new Manual are as follows:

¶ 170. The duties of the District Church School Board, in harmony with the program of the Department of Church Schools of the General Board, shall be:

§ 1. To have full charge of all the district church school interests.

Some particular things are indicated in the following sections, but this section gives this board the right to do anything that they see will advance this work and not be in conflict with any other provisions of the Manual.

§ 2. To conduct district and group conventions and leadership training institutes or schools.

Group conventions will bring the work nearer the local schools. These should be held on every district. Groups of schools should also hold Leadership Training schools. A descriptive pamphlet explaining these schools will be sent on application.

§ 3. To compile carefully the annual church school statistics and report the same to the District Assembly and to the Department of Church Schools of the General Board.

The individual superintendent's report does not now go to the District Assembly, they come to this board and are by the board compiled and only the totals are reported to the District Assembly. The same report will be sent also to the Department of Church Schools. This department will furnish blanks both for the individual reports and for the district report. It will be the duty of this board to receive the individual reports and forward them to the local superintendents and to use every honorable means to have them all returned correctly filled out. From these reports the district report will be made out on the blanks furnished for this purpose, one copy of which will be given to the District Assembly and the other forwarded to the Department of Church Schools.

§ 4. To assist the Department of Church Schools of the General Board in securing district and local information as need may require.

To determine what action shall be taken or what plans shall be made for advancing the work it is often necessary for the

Department of Church Schools to have certain information from the local schools. This information is sought through surveys. The District Church School Board will assist in this work when requested to do so.

§ 5. To promote and encourage church school work throughout the district.

§ 6. To present an annual report to the District Assembly, including a statement of the general conditions of the church school work of the district and a statement of the work done by the District Church School Board during the past year, the annual church school statistics, and such recommendations as it desires to make for the work of the ensuing year.

The District Church School Board report will be more than reading the statistics. It should also include a brief survey of the Sunday school conditions and needs, also vacation Bible school and leadership training work; a report of the work done by the board the past year and what they think should be done the next year. Of course they will have to do work if they report any work done. When this report is given to the District Assembly a special hour, two or three hours is none too much, should be set apart for this board and a special program arranged worthy of this great work. One or more special addresses may be given on the work in general or on particular phases of the work such as home department, cradle roll, leadership training. These must be short and full of interest. The program and slogan for the future may be emphasized. It should be a great time of inspiration.

§ 7. To recommend to the District Assembly the amount necessary to finance the district church school work for the ensuing year, to be placed in the District Budget or otherwise provided as the District Assembly may arrange.

Should it not be desirable to care for the expense of this board through the District Budget they should suggest in their report not only the approximate amount but a plan for securing the same.

Next we shall deal with the local church school board.

GIVE AND IT SHALL BE GIVEN

By REV. E. HOMER LAND

AN OLD minister and his small son were camping in the mountains of Colorado. At the foot of the mountains was a little country church. When the people of the community learned that the camper was a preacher, they invited him to preach in their church.

On Sunday morning the minister and his small son found a good crowd awaiting to hear a message from God's Word. After the service the two started to leave the church; as they passed out the minister noticed a small box in the vestibule; a contribution box it was. The man, anxious to help the cause of God, dropped a fifty-cent piece in the box; and he and his son started back to their camp. They had not gone very far when they heard someone call out, "Hold on a minute." Turning around, they saw one of the men of the little church. The man continued, "Just behind the door in the vestibule of our church is a little box; and we always give the preacher whatever money is dropped in it. Today we found fifty cents in the box—now, we wish to give this to you as a token of our appreciation for the sermon you brought us this morning." The minister thanked the man and they resumed their course for the camp. Presently the boy looked up at his father and said, "Huh! Papa, if you'd put more in that box you'd got more out of it."

So we find the more we put into a good cause the greater blessing we receive.

The other Sunday night a fine Nazarene girl, who works for her living, gave five dollars in the offering at the West Side Church of the Nazarene in Oklahoma City. After church someone stole her purse with the other eight dollars of her week's earnings. The young lady said to her pastor, "Well, the five dollars I put in the offering was all I saved this week." The Lord tells us in His Sermon on the Mount, "Lay not up for yourselves treasures upon earth, where moth and rust doth

corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

When we think of "give and take," we invariably think in terms of dollars and cents. A very great Englishman said, "When you take a man's purse you take but trash, when you take his property you only get ashes, but when you rob a man of his good name you have taken all the man has."

The apostle Peter looking on the poor beggar before the Beautiful Gate said, "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk."

Oh, that we might be willing to lend a helping hand to our fellow-creatures, willing to give money, prayers, tears, sympathy encouragement, cheer!

*"There are friends who are loyal,
There are hearts that are true—
Give the world your best,
And the best will come back to you."*

MEN AND MONEY

By N. B. HERRELL

The Sabbath was made for man and not man for the Sabbath—so money was made for man and not man for money. There are people who make an idol of the day and worship the Sabbath rather than the God of the Sabbath. Money is the medium of exchange and is to be so used, rather than itself becoming an object of devotion—an idol which fills the vision and becomes a passion of the soul.

The influence of money is subtle. Like the spider, it begins its work without noise or pretense, but in the end firmly holds its prey. Man loves money for what he may secure with it, but some, becoming miserly, love the money for its own sake. They store it away where it can do them no good, nor does it serve any purpose toward others. The memory of unused or wasted money is one of the sources of torment for misers and money lovers. The sin of greed and graft will reap a harvest at the judgment. Money is a great blessing when used to the glory of God but an equally great curse when used for selfish purposes. It is one of the subtlest weapons Satan uses for the deception of man.

The acid test of man's loyalty and devotion to God will be found in his attitude toward the money question. No man or woman has complete victory over the world, the flesh and the devil, until such a one has victory over money and can be loyal to Christ and His Church. Storehouse tithing is God's means of carrying forward His work on earth, and co-operation in the money matters of the church is as necessary as it is needful in spiritual things.

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord."

*"Don't trouble trouble till trouble troubles you.
Don't you look for trouble; let trouble look for you.
Who feareth hath forsaken the heavenly Father's side;
What He hath undertaken He surely will provide."*

*"The very birds reprove thee with their happy song;
The very flowers teach thee that fretting is a wrong.
'Cheer up,' the sparrow chirpeth; 'thy Father feedeth me;
Think how much He careth, O lonely child, for thee."*

*"'Fear not,' the flowers whisper; 'since thus He hath
arrayed
The buttercup and daisy, how canst thou be afraid?'
Then don't trouble trouble till trouble troubles you;
You'll only double trouble and trouble others too."*

—MARK GUY PEARSE

FOR ALL THE FAMILY.

Conducted by Mrs. J. T. Benson

DEAR YOUNG PEOPLE:

YOU have all heard that old saying, "Be sure to mind your p's and q's." My growing conviction is that it is more needful for us to mind that little capital letter "I." There is no hard spelling, and no hard pronunciation about the little pronoun. But we must not get the idea from that that the small fellow is insignificant. Far from it. Perhaps no other term in our language plays a more important part—has a stronger grip upon us or is used more frequently than this same little capital letter. Being so small he doesn't usually attract the attention of either our eyes or ears, and this makes it easy for him to take up a large part of our conversation all unnoticed by us, and to occupy the most prominent place in our letters without our being conscious of it. In his quiet way, this small imp dominates much public speaking, teaching, and even preaching. And when it comes to our thoughts, well Mr. "I" is pretty much all of it.

The first time these facts attracted my notice was at a Bible conference which I attended some years ago. The guests of the conference were housed in a big old Colonial Hotel which overlooked a beautiful lake, and it was the good fortune of my husband and myself together with two friends of ours, to be seated at the table in the dining room with Mr. G., the principal speaker of the conference, and his wife. After a few days we began to notice that this gentleman never spoke of himself. Not that he was a silent man at the table, on the contrary he was a delightful companion, genial, friendly, full of the kindest humor. But though he told us the most interesting things about people and places he had visited on his several trips around the world, any personal references were almost entirely absent.

One day at the table one of my friends looked at him intently for a few moments and then said, "Mr. G., I have read several of your books in the last few years, but they told me nothing about you personally. That is, of course, not so unusual, but it is rather out of the ordinary that I have sat at the same table with you three times a day and listened to you speak each morning and evening for nearly a week, and as yet I am still ignorant of any of the circumstances of your life. You haven't said a word which would indicate where you were born, reared, educated or married. In fact I have no idea what church you belong to."

Mr. G. smiled at her across the table in his kind, quizzical way, and said, "That is fine, Mrs. Davis."

"I am not so sure of that," she said doubtfully.

He said nothing for a moment and his face became a bit grave, though the smile was still there. Then he spoke in a very quiet, tender voice. "It is the desire of my heart to make Jesus, my Lord and Savior and daily companion, more real to men. Jesus with His power to save them unto the uttermost—His power to keep them from sin: His power to satisfy every longing of their hungry hearts: these are the truths men need to know. It doesn't matter much how well they know me. It matters a great deal how well they know Jesus. And if I should talk much of myself it might be that when we go into the morning service and try to fasten your thoughts upon Jesus, your mind would begin to wander around my way, and forget Him."

We were rather a quiet little group until the meal was over: each one of us was doing some deep thinking. It was dawning upon us in a very simple, convincing way that the words, "I," "me" and "mine," play too large a part in our lives and conversation. The result is that men see us, and not Christ. Well, the sly, domineering little pronoun, "I" did not get in much work during this conference. He was kept modestly in the background, almost ignored. We knew very little at the end of ten days about what "I" thought, what "I's" opinions were, or what "I" had accomplished. But we had learned much of the thoughts, the opinions and the work of Christ. It made a deep impression. When we are through talking, teaching or preaching, have our listeners learned more about us than they have about Jesus?

We use this little one-letter word when we wish to speak of ourselves. To you it means yourself, to me it means myself. But too often it means that elusive but very real and ugly thing which is just plain old self. What are the characteristics of self? Self loves to be well thought of, it wants to be noticed, it delights in praise it maneuvers for a prominent place, it enjoys setting itself up as a standard for others, it is very easily offended. Rather an ugly, contemptible sort of thing, self is, isn't it? And because it is, it doesn't speak for itself directly, or show its face openly. No, it hides behind the little word "I"—using it as a mouthpiece. If we will watch ourselves closely and be honest speaking for self—self trying to impress

others with its superior wisdom, judgment and ability. For the most part, about it, we will find that in much of our use of it, the little pronoun is really speaking for self—self trying to impress others with its superior wisdom, judgment and ability. For the most part, self manages to keep fairly well concealed and we go right on saying "I," "I," "I," unconscious of the true significance of much of it. But occasionally self gets a bit bold: we catch a glimpse of it, and are horrified.

Here is an illustration: Some friends met together, the first time in several years. All were Christians, all of them did more or less personal work. One of them was particularly active and because of the many interesting experiences of his life, people were usually glad to listen to him recount some of these incidents. In this way he became somewhat accustomed to being the chief speaker in any group.

On this occasion the conversation was general. Questions were being asked and answered about absent friends: happenings of other days were being recalled.

By and by this gentleman became restive: he wasn't enjoying himself. It may be that he himself did not know why. But the first moment there was a lull in the conversation he seized upon it and began to relate at great length an experience he had had with an unsaved man.

The others were somewhat puzzled. Nothing had been said to lead up to this particular subject. It had no connection with anything that had gone before, nor did it really fit into the general trend of the conversation. Just why had he introduced it? And as the story went on there were so many "I's" in it. What "I" said to the man—what "I" thought; what "I" did; and how "I" was used to lead the man to Christ, that the impression made upon the listeners was rather painful. It seemed that they were getting a glimpse of the self-life, the self which was so used to holding the center of the stage that it could not bear to go unnoticed any longer; hence the story.

But, you say, is such a thing possible in a good man? Yes, a good man needs to watch and pray lest his righteous self grow fond of praise and a prominent place. This brings us back to our starting place. Don't bother about your p's and q's, but watch that little fellow "I." Use him as sparingly as you can, and there will be less of self in your conversation, yes, and in your thoughts, as well.

Every man has a right to Jesus Christ, and Jesus Christ has a right to every man.—HENRY FORMAN.

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

NOTES AND COMMENTS

J. G. MORRISON

General Missionary Secretary

Interest in the blessed cause of missions throughout the Church of the Nazarene is increasing. Some outside observers estimate that there is fifty per cent more concern now for *this the church's greatest adventure* than there was two years ago. Amen, let the interest grow.

If the Nazarenes would give to the spread of holiness in foreign lands the equivalent of what is ordinarily thoughtlessly wasted on needless indulgences or careless buying, our people would become the modern missionary miracle. No one would really need to be poorer, no one would miss a necessary meal, no one would go cold, no one would live one whit less comfortably, and yet we, as a church, could roll a half-million dollars across the waters to win tens of thousands of human hearts to God, each year!

Don't say a half-million dollars a year for Nazarene missionary work is an extravagant idea! That it is a hallucination! A crazy notion! An opium pipe smoker's dream! If *fifty thousand* Nazarenes (that leaves 25,000 unconsidered, out of our membership of 75,000, for good measure) would only average twenty cents—two thin dimes—five cents less than a quarter—each week, for this holy business, and do it for a year, it would more than equal a half-million dollars. Let all who love Jesus and human souls begin.

And who couldn't give twenty cents a week? *Three cents a day* would do it. Three sticks of gum a day! Two postage stamps a day for a week, plus a six-cent car fare! One gallon of gas per week! Your meat ration for one meal each week! Four nickel ice cream cones! Two dishes of cream! One sundae each week! One malted milk plus a nickel! Any one of these would do it! *Where there's a will there's a way!* Alas, do we profess holiness and lack the will?

Many, when thinking of Missions, sigh for the large donations of the rich. We sigh that it is so difficult to secure the multiplied small donations of those not well-to-do.

December 5, has been set for the sailing date of the *Schmelzenbachs*. If there is no preventing providence they will leave New York harbor for Africa on the *Aquitania*.

Brother and Sister R. C. Ingram, furloughed missionaries from Guatemala, are touring the Washington-Philadelphia District.

A series of district missionary conventions is being planned to begin the last of September. All hands will join in to inform and inspire our people along this important line. The W. F. M. S. will rally the women, all furloughed missionaries within reach will come and lift, all who feel a call to the field will lend their mite, the Headquarters office will be represented, the District Superintendents will have chief command, and for three days—morning, noon and night—will sound the missionary tocsin. We trust that the Nazarene clans will gather! It is hoped ultimately to reach every district in the church.

If nine-tenths of the persons who feel called to the foreign mission field, will take their "call" out in inspiring the church to raise funds for this greatest of causes, we can send the other tenth over there.

Pastors, don't forget that quarterly missionary sermon. Here's a theme you may never have used: "*Jesus' Missionary Desires*." Take for a text that classical one which reads: "*And ye shall be witnesses unto me both in Jerusalem [your home town], and in all Judea [one's county and state], and in Samaria [the Carolinas, Montana, Canada, Mexican work in U. S., and Mexico itself], and unto the uttermost parts of the earth [China, Japan, India, Africa, South America, Europe, etc.]*" Divisions of sermon: I. Baptism with Holy Ghost. II. Makes Witnesses. III. Where. IV. How to Witness Beyond One's Home Town (i. e. Prayer and Money). Then pastor, pray over this theme until your heart is full, and it is oozing from every pore in your body, and then knock out the bung with two or three great missionary songs, and pour your message out on your people. Report us the results.

Some holiness preachers find it so hard to co-operate with the church program. Their individualism is so strong and "overstuffed" that to accommodate themselves to the program of the whole church, is almost an impossibility. An individual might just as well have attempted to win the world war by attacking the enemy single-handed and alone, as for a pastor to ignore the need of co-operation with the whole church program. You will notice in forming an army how completely individualism is swallowed up in the purposes of the whole. But otherwise there would be no victory. "*United we stand, divided we fall*," or fail, which is practically the same. "*Co-operate or die*," that is, in the larger sense. If any pastor just cannot join heartily in the complete program of the church, local, district and general, *he had better quit, the cause of holiness is better off without him.*

One raindrop evaporates *instantly!* But enough of them forms the ocean that waters the earth, carries huge navies on its restless breast and all the suns in the milky way cannot dry up. Moral: co-operate!

Yes, yes, the missionary venture of the church sorely needs us who are here at home. It really couldn't get on without us. But, listen, reader, we need the missionary cause just as badly as they need us. Chiefly why? (1) God peculiarly loves it—He has said so—and what He loves we cannot get on without. (2) Jesus commanded us all to be missionaries, and to this day He still insists on having His commands obeyed. "He that loveth me *will keep my word!*" (3) We need the heroism and self-sacrifice that, speaking largely, the missionary cause alone demands of us. Precious believer in Jesus, forsake the cause of spreading holiness among the heathen at your peril.

God has a great general program. In spite of men and demons, He will carry this out. "*There is a destiny that shapes our ends, rough hew them as we will.*" Nor does this mean foreordination to the point of relieving us of our free moral agency. It means that if He cannot get you to put His program into effect, He will set you aside, and choose someone who will. The spread of His holy truth throughout the earth is part of His program. He has determined that the uttermost parts of the earth shall hear of full salvation through His wonderful Son, and that "the isles shall wait for his law." If you and I do not catch the vision, and strain every nerve to put His program over, He will drop you and me out of His arrangements, and bring someone in who will. If one denomination fails Him, He will raise up another. If one local church is blind to His plan, He will plant another one near by that will see it. If a pastor shuts his eyes to God's great program for the world, he will lose his eyes, and God will open those of another pastor and let him take the blind man's place. Let us see as He sees! Let us feel as He feels! Let us catch the vision of His plan. *Forward, in step with God! Missionaries all!*

ONLY GIVE HIM THE MEANS

Our Master's program is one of vast dimensions. The charter of His Church is written in blood. Her sign of conquest is a cross, but her field is the welfare of mankind and her quest is the glory of God. Her chief need is a fair chance, and then from palace and hovel, high place and low place, east and west, the Master's increasing triumph shall be sounded forth, and His servants shall seek their tasks with songs on their lips, and the stirring of great hopes in their hearts.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week down somewhere in South Carolina. We pulled back to Charlotte on Thursday morning, September 6, and put up at the parsonage again with our good Brother and Sister Maish. We went in and out from there for the next four days, and on Thursday night we went to Monroe and preached in the First M. E. church, South, of which Dr. Wilcox is the pastor. We had about a hundred and twenty-five people out and they seemed to enjoy the service. We drove back to Charlotte after preaching.

Brother Maish had secured a big church over at Concord Friday, and we were to run there over Sunday, so we preached in Concord Friday night, Saturday night and Sunday night, but we gave Sunday morning and afternoon at the Charlotte church, where Brother Cox is in a fine revival. He preached in the morning and in the afternoon I gave the story of my life to a large crowd. Then we had to hurry across to Concord and we had a lovely service. We had quite a fine crowd out for Saturday night and also for Sunday night, but we drove back to Charlotte each night as we had to take with us one of the young ladies from Brother Maish's church to play the pipe organ. And on Sunday night we had with us Sister Cline and her daughter Gladys, in company with the other young lady.

Monday morning came and we were booked to preach that night in Stapleton, Ga., where Sister Nina Dean and Sister Jennie Whitaker were holding a tent meeting. They had us well advertised, and we had folks to peddle. My, my, but where they all came from was next to a mystery. We had one great time and hands up for prayers by the dozens. We took supper with a good Brother Shepard and then we spent the night with Brother Wall, the Southern Methodist pastor. We enjoyed our stay very much with him and his good wife and little tots. We had a fine breakfast on Tuesday morning and then drove back to the home of Brother Shepard and had a little visit with them and Sisters Dean and Whitaker, and Brother Wall came on over and we all had prayer together.

Sister Dean and Sister Whitaker have moved to their new home up on the mountain, out some seven miles from Asheville, North Carolina, at a little postoffice called Chandler, and now these elect ladies are going to Michigan after they leave Georgia and then they want to make a drive through to California. I wish for them, that our pastors along the way between Michigan and Phoenix, Arizona, would write to Sister Dean and Sister Whitaker and give them a service on the way out to the West. It will be

a blessing to them and a blessing to our church anywhere that they may be able to stop over. We have no better workers than Sister Nina Dean and Sister Jennie Whitaker, they are all around workers, good preachers and good singers and good prayers, so let the brethren on the way across the country see to it that you have these fine ladies for one night in your church. Write them at Chandler, North Carolina, as their mail will be sent on to them as soon as it reaches Chandler. They were so very kind to us that I want others now to show them some kindness. They have their own car and their own gospel tent and they are well fixed for a fine meeting. They want to reach Arizona in time for the District Assembly that meets the first of December.

We left Stapleton about 9:30 and our next stop was Savannah, where our good home was with the fine Varnadoe girls, the sisters of Sister Maud that is in India, one of our best missionaries. Brother and Sister Williams are our pastors there and we have only a small membership, I judge not as many as a dozen. I was well pleased with Brother and Sister Williams, they seemed to be such fine young people. They had about four years at our college at Nashville, I think that they were there under Dr. C. E. Hardy.

Well, Dr. Hardy has turned out a great many fine young preachers, and I see that he has gone back to Nashville to take charge of the school and I am of the opinion that he will now do the best work of his life, as a school man. I am expecting the school to make a wonderful progress from now until our next General Assembly. Well, amen, may heaven smile on Dr. and Sister Hardy.

After a fine service in Savannah and a fine night's rest we were up and at six were driving toward Jacksonville, Florida. We made a 155 mile run by 10:30 and ate breakfast in Jacksonville at 11 o'clock. We spent some time in Jacksonville and our next stop was at Gainesville, Florida, where we arrived and found that we had a new pastor at Gainesville, Miss Eleanor A. Tremere. She had secured the First M. E. church, South, where Dr. Myers is the fine pastor. I had met him and his good wife at Asbury College some twenty-seven years ago, when Dr. John Hughes was their noble president and founder of the college. Brother Myers came to Florida that same year and joined the Florida conference and for twenty-seven years he has labored in this beautiful country. We had a most delightful service and spent the night in the Gainesville house with our good Brother Jones and his most excellent lady. We found Gainesville a most beautiful city. The Florida State University is located at Gainesville and they had opened the day that we arrived, and some eighteen hundred students had registered, and more coming in

on every train. They had just elected Dr. John J. Tigert, a son of the old bishop that went to heaven a few years ago. He was out to our meeting so I was told, although I did not meet him but I was acquainted with his noble father. I have often said that Bishop Tigert had the most brilliant mind of any man that I ever listened to.

Thursday morning came across the Southern states and knocked at my door and I was unable to sleep any more so I pulled out of bed at six o'clock while Professor Messer kicked and snored right up until 8 o'clock. Professor Messer has many things in his favor. He is the best car driver in the nation and he is one of the most beautiful singers in the United States and he is one of the most congenial travelling chaps that I have ever met. Professor Messer is a man up to date. So many people have written to know if he and I are still together. Well now, here are the facts in the case: we have yoked up together until one or the other of us gets too old to evangelize, and it may be he, for I am sixty-eight, and he is thirty-four and you see he is liable to play out first. I have handled the devil on this line, and I am going to travel and preach red-hot, second blessing holiness until I am one hundred years old or die in the attempt. So if I don't call him by name in every chat don't suppose that we are not travelling together.

In perfect love,
UNCLE BUDDIE

Sunday School Lesson

For October 14, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: *Spiritual Gifts.*

LESSON TEXT: 1 Cor. 12:4-7, 31; 13:1-8, 13.

GOLDEN TEXT: *And now abideth faith, hope, charity, these three; but the greatest of these is charity (1 Cor. 13:13).*

This lesson is one of great value to the Church today as it has been to the Church in all past ages. We might be led to believe, because of the advanced thinking of the present age, that the Church of today has outgrown its childish rivalry and desire for spectacular demonstrations as proof of spirituality. But such is not the case for we find much the same conditions exist now as in the church at Corinth which so recently had been converted from paganism.

It seems difficult for us to think rightly relative to true values both in and out of the Church. From the study of this lesson we can but conclude that the tendency in every age of Church history has been to place a high estimate on showy gifts rather than to place a proper estimate on the solid character of the gift.

Paul is in this lesson teaching us that the character of the gift determines its importance. An ecstasy of delight may be pleasant and impressive, but after the spell of ecstasy is over and we face the stern realities of everyday living, is there strength and fortitude to endure with fidelity the way of the cross? The test of our Christianity is our faithfulness to our Lord. He would remind us that there is a difference between spiritual demonstration and the demonstration of the Spirit.

Paul tells the Corinthians that there are diversities of gifts but one and the same Spirit is revealed in them all. The same is true of ministering, some may minister in song, some in prayer, some preach, others teach, etc., but back of all loyal ministrations is the same Lord and each one is given his gift to be operated by the Spirit, for the enlarging of Christ's kingdom and the good of all men. In his enumerating of gifts Paul mentions various spiritual gifts that are quite unlike each other, and yet they are alike in source, hence all are necessary in building the church. He does not disparage any of these special abilities but urges them to pursue after the best and not be a quack in any line of service. Make the most of your opportunity, "stir up the gift that is in thee."

We note here a fine contrast between what a man has and what he is. One may have extraordinary gifts but he himself is nothing. The finest and best gifts are valueless in the sight of God unless inspired by love. The gifts spoken of here were not given for show or self-aggrandizement but for service, for edification of others. Paul would have us know the danger of relying upon the possession of even the best gifts, but urges us to seek the "more excellent way," which is better than the best gifts. Gifts, however useful, are never an index of character, and it is character that lends value to the gift when exercised. To have gifts then is good but it is more important to use them in the spirit of love, which the apostle proceeds in the latter part of the lesson to show us is "the more excellent way," the crowning virtue, which he calls love. The characteristics of love, as held forth in this lesson, are such that any man can practice in everyday life and every place in life. But let us remember that the love defined in this thirteenth chapter of 1 Corinthians is divinely imparted—the Christlike nature in its fullest development—and is not a thing of human enthusiastic emotion. It describes the character of one made perfect in love. Notice the ingredients mentioned here: "Love suffereth long and is kind; love envieth not; love vaunteth not itself," etc. When these component elements are engrafted in the soul, and daily nourished by prayer and meditation, then all service will be eternal as to duration. Everything else in life is transitory. Every other good is visionary. But the building of a holy character by acts of love, service rendered to God and our fellow-man inspired by this wonderful love in the soul "never faileth." Paul would have us address ourselves to this one thing; and at any cost have this transcendent character exchanged for that character which is of the earth, earthy.

Paul would have us kept in the midst of life. We are not to isolate ourselves. Be among men, among troubles, sorrows, difficulties of every sort and kind, for it is in thus mingling that opportunity is afforded to practice these divine principles. A certain portion of time should be given to solitude when the soul and God meet in highest communion. These exclusive times should be frequent for they are the hours of strength renewing, of "mounting up," of seeing the unseen, and without such vision we become sordid, and earth-weights press too heavily on the soul.

Then have thy trysting time and place and keep thy tryst. Do not disappoint thy holy Lover. He will increase thee more and more in those cardinal virtues that abide, the greatest of which is love, and send thee out into His great harvest field, to labor effectively as long as life's short day shall last.

KENTUCKY DISTRICT

Another assembly year has gone into history on the Kentucky District and we can say it was the best in the history of this great field of labor. God gave us ten new churches with a good net increase over last year along all lines. We now have between eighteen and nineteen hundred Nazarenes in this district and we hope to see it go far past the two thousand mark this year. We are now arranging a tour of the district with the Vaughan Radio Quartet. We are very sorry we could not secure them for a longer time but can get them for only thirteen days so have arranged as best we could. The arrangements are as follows:

Bowling Green, Monday evening, Oct. 8	Louisville, Tuesday evening, Oct. 9
Newport, Wednesday evening, Oct. 10	Frankfort, Thursday evening, Oct. 11
Lancaster, Friday evening, Oct. 12	Olive Hill, Saturday evening, Oct. 13
Ashland, Sunday morning, Oct. 14	Huntington, W. Va., Sunday evening, Oct. 14
Charleston, W. V., Monday evening, Oct. 15	Kanawha City, W. Va., Tuesday evening, Oct. 16
Ashland, Wednesday evening, Oct. 17	Mt. Sterling, Thursday evening, Oct. 18
Science Hill, Friday evening, Oct. 19	Columbia, Saturday evening, Oct. 20

Each pastor will do his own advertising and arrange for entertainment for the Quartet. Let all the churches near any of these points bring their people and friends to these services. This is not a financial drive but a Kentucky District Boosting Tour. We are expecting a wonderful time in the Lord. We should have thousands of new people to hear this wonderful Quartet, who will become attracted to the Church of the Nazarene.

L. T. WELLS, Superintendent.

MISSOURI DISTRICT ASSEMBLY

The Eighteenth Annual Assembly of the Missouri District Church of the Nazarene, which convened at Des Arc, Mo., September 12-16, was preceded by the W. M. S. Convention. The day sessions were devoted to business and the evenings were profitable services when our dear Sister Fitkin addressed the gather-

ing Monday night with a stirring message of her "Trip to Africa." Dr. Reynolds gripped our hearts as he spoke Tuesday night from Philippians 4:17, "Not because I desire a gift: but I desire fruit that may abound to your account." We were made to see our privilege in giving our best for the cause of Christ. We bespeak a greater burden and missionary spirit this new assembly year. Truly Missouri District is progressing along this line.

Our Senior General Superintendent, Dr. Reynolds, opened the assembly proper Wednesday morning with timely words and many times during the business sessions his words refreshed our minds and hearts and made the business far from tedious.

The reports from our evangelists, elders and pastors as well as committees were interesting and encouraging.

Brother Hardin spoke an earnest message in behalf of Rest Cottage, Kansas City; and urged us to do our best for the dear girls who have erred from the better way.

We were all made glad when we learned President T. W. Willingham of Olivet College was on the grounds and Friday afternoon he gave a short message which stirred our minds and hearts for the college and pledged we would give this school our support and prayers. Brother Willingham brought a great message that night from, "Behold the Lamb of God which taketh away the sin of the world."

Other preachers in the evangelistic services of the week were Rev. A. F. Daniels of Texas; Elwood Taylor of Kentucky; and C. J. Frost of Alabama. We were glad to have with us our former District Superintendent, E. C. Dees, and family. Their daughters, Misses Ruby Lee and Mary Ruth, sang, accompanied with the autoharp, several times and blessed our hearts while some cried, laughed and shouted. Brother Dees, after being off the district for two years in evangelistic work, was re-elected to serve as our District Superintendent. Brother A. A. Patterson of Malden was re-elected Treasurer and his wife, Erna Patterson, who so faithfully has served us for years was re-elected Secretary of the district.

We are looking forward with high anticipations to the work this coming year. Our young people are wide awake, spiritual and aggressive, ready to push on with the battle, standing on promise ground.

In the midst of the business we paused Friday afternoon for a memorial service in honor of our late dear Sister Carrie Flower and Father Linza, both elders, beside other of our deceased friends. This was an impressive service and we were made to feel, "Precious in the sight of the Lord is the death of his saints," and the cry of our heart is, "Let me die the death of the righteous."

The assembly closed with three great services Sunday. Dr. Reynolds preached with inspiration and power in the morning, after a great love feast when hearts were melted with the divine love of God and His presence was so manifest to all there. The afternoon service was impressive and evidenced the power of the

AN APPEAL



Our missionary school for young men, which trains native workers for evangelism, located at Coban, Guatemala, Central America, is without a teacher. Miss Eugenia Phillips, teacher in the girls' school there will take the young men's school in the emergency. *But this means the girls' school must close, hence no more young women trained so as to be Christian wives for our native workers.* Miss Neva Lane, furloughed missionary from Guatemala, who has seen six years' service there, capable, in possession of the language, is ready to return. *The Department of Foreign Missions cannot send her for sheer lack of money.* Two hundred dollars will pay her passage down there, six hundred dollars will support her a year and three hundred dollars will provide her equipment. *Shall we allow the girls' school in Guatemala to close?* The Department is now carrying so heavy a financial burden in the care of thirteen mission fields, that it cannot appropriate one cent for Sister Lane to go. Unless some special giver comes to our rescue, we are helpless.

Is there a Nazarene, or any other Christian, who loves the cause of missions who could or would give us (*above and beyond any church budget!*) the sum of eleven hundred dollars to carry this consecrated missionary woman to her devoted and self-sacrificing task and sustain her there for a year? The Department of Foreign Missions expects to carry her support after one year.

Shall this school be closed?

DEPARTMENT OF FOREIGN MISSIONS
J. G. MORRISON, Secretary.

Holy Spirit. The closing service with a powerful sermon by Dr. Reynolds will not be forgotten and truly the assembly closed out well.

The assembly voted to leave the entertainment of our next assembly in the hands of the Advisory Board to decide.

Mrs. A. L. ROACH, Reporter.

KENTUCKY DISTRICT
ASSEMBLY

The Twentieth Annual District Assembly convened with the Newport church, September 5 to 9. It was no doubt one of the greatest assemblies ever held in the Kentucky District.

Dr. R. T. Williams was the presiding General Superintendent, and we were especially blessed throughout the assembly by his exhortations, addresses and sermons. We feel that we can never be the same again, for our vision has been enlarged and we all expect to undertake greater things for God and the cause of holiness.

Rev. L. T. Wells, our capable and much loved District Superintendent, who

has served us so faithfully and untiringly the past two years was re-elected on the nominating ballot. Under his able leadership the district has made good progress during the past year. Ten new churches have been organized, and there has been a very fine increase in membership of the district.

Rev. W. W. Stover was re-elected Secretary, and Rev. E. D. Messer, Treasurer.

We shall never forget the wonderful messages in song that were brought by the Vaughan Radio Quartet and we voted to have them back with us next year.

A number of visitors were present, among whom were Rev. J. W. Montgomery, former District Superintendent of this district; Rev. Gibson, District Superintendent of the Ohio District; Rev. Chas. F. Pegram of Trevecca College, Dr. Carradine and others.

There were a number of professions during the assembly, and the Spirit of the Lord was manifested in our midst in a wonderful way.

Rev. W. E. Albea and his people gave us a hearty welcome and every possible

convenience was provided to care for every member and visitor of the assembly. Rev. Albea has done a great work in Newport and his congregation is now worshipping in its beautiful, new brick church. The church will seat about three hundred in the main auditorium and when the Sunday school rooms are thrown open it will seat about six hundred. The building is well equipped for Sunday school and young people's work.

Rev. Kiefer, of Ashland, gave an invitation to the assembly to meet there next year, which was accepted.

E. D. MESSER, Reporter.

OUR ZION GROWING IN
ALABAMA

It will be interesting to the many readers of the HERALD OF HOLINESS to know that the God of battles is with us and giving abounding victory. Victorious battles are raging in all parts of the district and the slain of the Lord are many. Great numbers are deserting the ranks of the enemy and joining the ranks of the valiant Nazarenes.

The Heathcock-Covington revival at Piney Grove was a success. Many prayed through and a class of thirteen united with the church. Their revival at Shady Grove was glorious; a large number prayed through and a church of twenty was organized. Good church property was transferred to us free of cost. Brother Heathcock is now with the Kelly boys at Robertsedale. They report great crowds and many seekers and happy finders.

The Johnson brothers conducted a successful revival at Pine Forest with a large number to find God and a fine class came into the church. Their revival at New Providence was a success. Thank God for soul winners and church builders.

The Forester-Martin-Miller campaign at Saragossa was one of the best in the history of the church. Scores sought and found God and more than a score united with the church. Evangelist J. E. Gaar has conducted revivals at Selma, Snoddy Chapel and Manchester with telling results in both souls and people to unite with the church. There is no better evangelist than Brother Gaar. He is now with Bud Robinson in Birmingham.

Our revival with Pastor Turk and his noble people at Hartselle was outstanding. More than one hundred professions were reported and forty-seven united with the church. Another fine class to be received later. Brother Turk is making one of our great pastors. I believe that if any pastor anywhere will pray and work as he does success will be the result. It was a great pleasure to labor with this man. Professor R. C. Rogers of Nashville was our song leader. He is a great choir builder, director, and a beautiful and effective soloist. He waits long before God and can be counted on to bring up his part one hundred per cent. He is one of the few song evangelists that gets under a burden and fasts until God brings things to pass. This man should be kept busy the year round in our great churches and camps. Our work in Hartselle has been made possible by the noble sacrifice of Mother Turney and Brother McDaniel.

Pastor Donaldson has conducted two successful revivals on his circuit with

many in the fountain and seventeen uniting with the churches. Reports from Brother Studdard at Dora, and Brother Franks at Townley say they are having mighty results.

We organized yesterday in Calvert with as fine a class as ever graced any denomination. This was at the close of a successful revival conducted by Rev. I. D. Farmer of Oklahoma. We had with us for the closing day the St. Clair Evangelistic Party who are in Mobile getting ready to begin a three months' campaign. Pray that they may greatly succeed.

God gave the Collier-McCord Party a wonderful victory in Tuscaloosa. About one hundred and fifty professions were reported and thirteen united with the church. They are now in Bessemer in a siege campaign. They go next to Alexander City. They need our prayers and co-operation.

We are within forty days of our assembly. Let every pastor see that a full delegation attends, that his budget is paid and that his lightning rods are up for the greatest assembly ever known in Alabama.

H. H. HOOKER, District Superintendent.

HOME MISSIONARY MEETING, TORONTO, OHIO

One of the greatest home missionary meetings held for some time on the Pittsburgh District closed Monday evening, September 10, at Toronto, Ohio, with Rev. O. L. Benedum, pastor of the Church of the Nazarene at East Liverpool, Ohio, as special evangelist and Gail Hutchinson as leader in song.

Toronto is a city of about ten thousand people, located approximately fifteen miles from East Liverpool, Ohio. A great need has been felt for some time that there should be located at this point a strong Church of the Nazarene. A large tent was pitched and each evening found almost every seat occupied and many people standing on the outside. Rev. O. L. Benedum, who is considered one of the greatest pastors in the whole denomination, did most of the preaching. This great man of God who took the pastorate at East Liverpool when the membership was about one hundred and twenty-five has now about four hundred and fifty-five and nine hundred and fifty in his Sunday school enrollment after only seven years of labor. Many have asked us over the country how this man did the job, and all we have been able to answer is, "He has the secret of pastoral success." We have yet to meet a man who can do more in a short time allotted him than Rev. Benedum. Although the main preacher of the meeting, Rev. Benedum secured the help of several ministers for a night or two during the campaign. Those helping were: Rev. C. Warren Jones, Superintendent of the Pittsburgh District; Rev. Samuel Howell of Terrace, Pa.; Rev. B. H. Pocock of Ellet, Ohio, and Rev. Freese of Newell, West Va. These men with exception of District Superintendent Jones, are all pastors of our Nazarene churches. Besides these were Evangelists Stillion and Lawrence Reed who preached the last week of the meeting. With this wonderful outlay of preachers and singers, together with the help and inspiration

DO WE BELIEVE IN "SPECIALS"?

By DR. J. G. MORRISON

IN THE Missionary Department of the Church of the Nazarene, we have what is known as the *regular general budget*. This is the fund which each church sends to the General Treasurer, and out of which we support the more than sixty foreign missionaries now on the mission fields, and of the more than three hundred native workers, who are evangelizing among the heathen masses.

Then we have "*specials*." What is a special? It is a sum raised for some missionary cause which has reached an emergency stage, and must be assisted immediately, and for which we dare not subtract one penny from the general budget, in order to help it out.

The Department of Foreign Missions, by and with the advice and co-operation of the General Treasurer, has long endeavored to set up a "sinking fund," to be drawn upon in emergencies, and hours of distress, in order to care for specials. But up to date, our missionary growth has been so rapid, our needs in caring for the speedily developing cause, over there, have been so urgent, and insistent, that our proposed sinking fund, has sunk promptly out of sight, and we have been compelled to resort to special appeals to individual, local church and district and general solicitation for help, when emergencies or distresses have arisen.

Specials are, of necessity, supposed to be *above the budget*. If they are not, then the Department of Foreign Missions is in a worse condition, by requesting or allowing a special, than before. It is like the marooned seaman, dying of thirst, opening one of his own veins, and drinking the blood of his own body. He temporarily gratifies his thirst, but thereby hastens tremendously his approach to the grave. So every special offering for which some individual, church or district *demand credit on its regular budget*, only weakens the finances of the Department of Foreign Missions instead of strengthening them.

The general budget is adopted on the assumption that it is the very least upon which the general interests can be carried on for a year. Whenever a special is raised, and then later credited to the budget of some church, it lessens by just that much, the possibility of the Department breaking even on the amounts apportioned for the year. The general budget is our regular ration. Any lessening of it puts us at once on a short financial diet.

If a church can raise its general budget in full, and then through its W. F. M. S., or Sunday school, or N. Y. P. S., or through some individual, or by public offerings, shall then raise for us an emergency special; send some belated missionary out, whom the Department is financially helpless to send out; or rescue some threatened situation, that the Department, loaded with the burdens of thirteen different mission fields, cannot rescue; or undertakes a new field, the added burden of which would sink us as a department financially, *then we believe in specials!*

But when churches or individuals enthusiastically underwrite an emergency special, and then demand credit for it, or (which is the same thing) lessen by the amount of that special their giving to their apportionment of their church's general budget, *then we are forced to regard specials as a menace rather than a help.*

All specials should, also, originate with the Department of Foreign Missions at Kansas City. Or, if they do not actually originate there, the proposition concerning one should at least be hurried to headquarters, for the Department to pass on it, before it is pressed upon the people. Otherwise the Department is kept continually jumping sideways to re-adjust all its plans to make a place for this special or that. Then if a special is already laid before the church, before being submitted to the Department, and it is approved by the people, the Department is compelled whether it thinks it is wise or not to accept of it, and put it through, or, at once, such and such a section is grieved at us. Unless the Department can pass on specials, and decide whether it can co-ordinate them with its already existing plans, it tends to cause the whole machinery to work at cross purposes.

Specials are a providential "God-send" when they represent the care of emergency needs which are beyond the reach of a burdened Department, *and are raised in addition to the regular budgets of the churches*, but when they come other than that, they are a questionable consumption of the devoted enthusiasm of our people.

of the Holy Ghost, it is no peculiar thing that this new church was organized by District Superintendent Jones on the last night of the meeting with fifty-two members. There were about 425 present at this organization service. A special car was chartered to run between East Liverpool and Toronto and return, thus bringing many of Rev. Benedum's good people to the service.

Our beloved District Superintendent Jones did not whitewash nor compromise matters for fifty-two new people wishing to join this new Church of the Nazarene. In his sermon he stated some of the outstanding characteristics of a New Testament church, asking at the close of each entry into membership if he or she believed in regeneration and if they were at this moment sure they were in this condition. The question was also asked if each believed in sanctification as a second definite work of grace and did they have the blessing. Both these questions were answered in the affirmative amidst shouts and crying and praising the Lord. In our mind, if all newly organized churches could be filled with people like these Toronto folks we would not have much worry about their success.

The music throughout the meeting was of the highest type. Many of the young people from East Liverpool were present each evening, coming to play instruments or sing in the choir. The Barnett sisters were one of the outstanding features of this campaign. They are known on this district as the Barnett Quartet, being composed of girls ranging in age from eight to sixteen. This quartet surely can sing and bring the glory down. These special features together with the inspirational leader in song, Gail Hutchinson, made a wonderful impression of the musical talent the Church of the Nazarene possesses.

Rev. Benedum was appointed by the District Superintendent to oversee the work until the right man can be placed on the field. Let us pray for them.

ARTHUR M. GOULD, *Reporter.*

IOWA DISTRICT W. F. M. S.

The Seventh Annual Session of the Iowa District W. F. M. S., held at Council Bluffs, Iowa, August 21, is now past history. By a comparison with past efforts we feel to report advance along all lines. God's special blessing seemed to rest upon each individual according to the need whether in business session, testimony or prayer. We especially noted the spirit of weeping that came upon the leaders as well as upon the laymen as the needs of the fields were brought to us. The attendance especially of our pastors was the best for years. All seemed full of interest, enthusiasm and co-operation for our W. F. M. S. work. We are praying to this end, a common interest, no sex in missions.

We can report twenty W. F. M. Societies on Iowa District, with a membership of about three hundred. Four new societies have been organized during the year, gain in membership of thirty-nine. We also have twelve J. M. Societies.

The financial report shows a gain above any previous year of \$285. We give our Prayer and Fasting League some credit as being the instrument in God's hand

for this increase. We noticed in our pastor's reports quite a "stirring up" in this channel of our work. As we have it in mind, Climbing Hill reported some \$81 from this branch of W. F. M. S. Webster City, \$72.64. We trust this may "provoke us to love and good works" and we shall all "seek to excel." Sister Fitkin, our General President, has asked all societies to stress this branch of our work this year.

All our district officers were re-elected except Superintendent of Study and Publicity, Mrs. Dora Sherman, who asked to be released, on account of failing health. They are as follows:

President—Rev. Amy Dobson, University Park, Iowa.

First Vice Pres.—Mrs. E. R. Borton, 1288 Canning St., Council Bluffs, Iowa.

Second Vice Pres.—Mrs. Fred Bishop, 2735 Avenue E., Council Bluffs, Iowa.

Recording Secretary—Mrs. Horace Ireland, Pierson, Iowa.

1. Corresponding Secretary—Mrs. Fred Hahn, Route 1, Lacona, Iowa.

2. Corresponding Secretary—Mrs. C. D. Carl, 721 Webster St., Webster City, Ia.

3. Corresponding Secretary—Mrs. W. C. Johnstone, 631 Webster St., Webster City, Ia.

The evening service was greatly blessed of God. Sister Ida Vieg, our missionary to China on furlough, and Sister Alice McClellan, missionary to India, now serving as assistant pastor of Council Bluffs church, fully occupied the allotted time. These two sisters are dwelling in America but live in the foreign field. How our hearts all enlarged on missions as we listened to their tear-bathed messages! All in all, Iowa, can report the very best W. F. M. S. Convention yet.

MRS. W. C. JOHNSTONE,
Study and Publicity Supt.

NEW MEXICO DISTRICT

Since May 1, the closing of our District Assembly, we have conducted four revival efforts, besides performing the duties that relate to the district, and attending the General Assembly.

The first was with Charity, a rural church near Clovis, where Rev. C. A. Hutchinson is pastor of a small band of fine folks. The next was a pioneer effort 120 miles north of Albuquerque, far up in the mountains, and just three miles from the continental divide. Then to Highway with Rev. R. A. Hall and his good folks. Highway is one of our youngest churches. And next we came to Artesia, our home church, where we were pastor before taking the District,

and where Rev. W. A. Huffman is now pastor.

In all of these efforts, except the last, we were hindered by bad weather. At Charity, almost half of our services were either partly or altogether rained out. At Highway we had only seven services out of a possible eighteen or twenty.

None of these efforts was by any means a failure, but nothing exceptional in either case. At Highway we closed with great victory. At Artesia we likewise closed with a good altar service.

At Artesia we were associated with Jack and Ruby Carter. Brother Carter is an excellent song leader, and Sister Carter is one of our best soloists.

Our camp, held at Roswell, and with Rev. H. N. Dickerson as evangelist, was great. Rev. R. C. Gunstream, Miss Laura Collins, Rev. and Mrs. E. E. Turner, and others added much to the music. Brother Dickerson has been recalled for next year. About two hundred in all, counting them as they came, were at the altar.

Some of the high points of victory on the district, are evidenced by the following: A new church, almost ready to dedicate free of debt, and a credit to the community, at Tatum, N. Mexico. A new church with but a few hundred dollars against it at Roswell. A parsonage, recently purchased by our folks at Albuquerque, relative to the spiritual condition, and the outlook there, and a general aggressive spirit that seems to take hold of our district.

This is one of our hard districts so far as planting new churches is concerned, not only to organize, but to get the church into an existing condition, with building and equipment necessary. The reasons that one may readily see are, the district is so thinly settled, money is so scarce, high cost of feeding preachers and workers, then the fact that unless one has an excellent tent to locate in a new field, there are but three months that it is not liable to be torn to pieces by the wind. Places to conduct pioneer revivals other than under tents are almost impossible, since buildings of all types are so scarce through the West.

We are going to try something a little different this fall and winter. We are making plans to purchase a medium size, hip-roof tent, well made of heavy weight duck. This we expect to stretch over board walls, which will be secured to the ground by posts at certain intervals. On the floor of the tent we will put sawdust and the tent will be heated by stoves. We have purchased patent metal seat ends, which by the use of a 2x10, a 2x6, and a 2x4, make comfortable seats. It will cost us about fifty dollars to set up in the average town but we will be equipped to stay until something happens, and we believe there are several places which can be reached in this manner.

EDWIN E. HALE,
District Superintendent.

OLIVET COLLEGE BEGINS SESSION

On September 11, Olivet College began her 1928 session. The year has started well. The dormitories are full to capacity and students are still arriving and oth-

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ers have not yet reached us who will be in soon. We have had a very gratifying increase in both the total enrollment and in the college department. A very promising situation is the fact that the college-freshman class is nearly double the record class of the past history of the school. Since every college must build in its lower division enrollment before it can build permanently in the upper division classes, the large increase in the freshman class is very encouraging.

The religious services have been very gratifying indeed. The boys have had a prayermeeting at which some of the students have been praying through. The chapel services have been especially helpful. Among those who have spoken are President T. W. Willingham, the college pastor, Rev. J. E. Williams, Rev. E. O. Chalfant, District Superintendent of the Chicago Central District, and Professor L. B. Smith, Professor of Greek and Philosophy. God's blessing has been upon these services in a most precious manner.

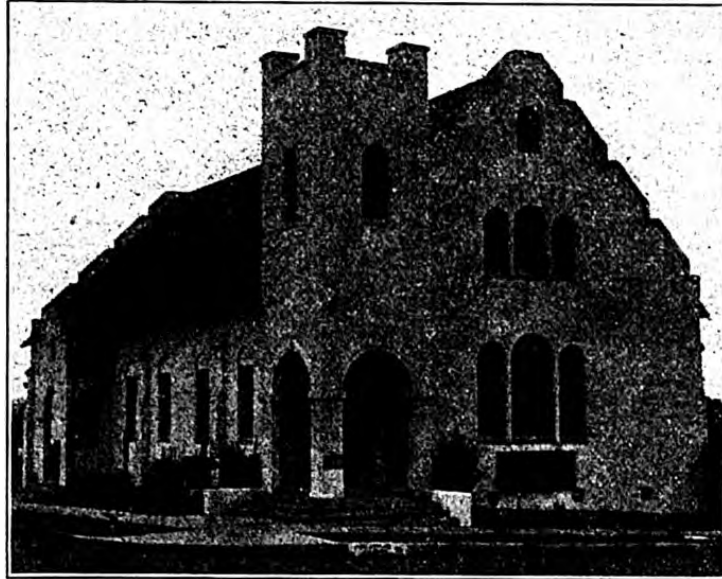
The first Sabbath services of the new year were characterized by a very gracious outpouring of God's Spirit. The presence of the Lord made it easy for the writer to preach at the morning hour. The message of the evening was brought by Rev. J. E. Williams, pastor of the Olivet church. The service was one of the best that it has been my privilege to attend in many months. The service was rather unusual. At the close of the message an altar call was made and three came forward while three others knelt at their seats and prayed. Soon three of the six prayed through. These were called on to testify and were then followed by others testifying and some requesting prayer for sanctification. Soon the pastor called for another season of prayer. This time those who had knelt at their seats and those who had requested prayer for sanctification came and knelt at the altar.

There was not what you would call a high tide nor high pressure. It was easy to pray and easy to believe. A few more prayers followed by more praying. Three backslidden girls were in the audience. Conviction seized them and they came weeping and crying to the altar. The service ran until near midnight. About ten or twelve prayed through to definite victory. I have been in bigger services and in services where there was more pressure and the tide was higher, but I have seldom been in a more gracious service. How we praise God for thus visiting us!

For the last three years Olivet has had as its pastor one of the very best pastors of the church. Rev. J. E. Williams is now beginning his fourth year here. He handles the finances of the church well, he is a good preacher, he co-operates with the school, and he is well liked by the students. The evangelistic cast of his ministry has resulted in the salvation of scores of people. We are glad to have him with us for another year.

Just before the opening of school, the president secured the services of Prof. L. B. Smith, formerly of Central South Carolina, as teacher of Philosophy. Prof.

ANOTHER CHURCH DEDICATED IN SOUTHERN CALIF.



Sunday, July 22, 1928, a large crowd packed the church to witness the dedication of the beautiful and commodious church edifice.

This was a glad, happy hour as the building process had been prolonged as you will see by the brief history. We had undergone a great financial strain. This church, though in its infancy, has had a remarkable history. It was at the close of a three weeks' home missionary campaign conducted by Rev. W. E. Ellis and Rev. W. C. Frazier last fall, on October 9, this church was organized with thirty charter members, District Superintendent J. T. Little officiating. At the completion of the organization W. C. Frazier, formerly of Greensboro, N. C., was called as pastor. Immediately a hall was rented in which to hold our regular church services. It soon proved to be too small for our growing Sunday school and increased attendance. The pastor and the loyal band got a vision of the possibilities of the Church of the Nazarene in this prosperous and growing city of Burbank, our daily thought and prayer was, we must have a church home. On a rainy, cold December morning when our attendance was somewhat small, the pastor was led to speak of this matter in public and to take an offering to start a church building fund, at which time our folks got greatly blessed, shouted and sang choruses and gave in cash and pledges until we reached about the two thousand mark. After some research a magnificent and centrally located building site was purchased on the corner of Santa Anita Ave. and Sixth St., at the cost of \$3,500. This was a big undertaking for a small band of folks. Sunday, January 8, 1928, a sod-breaking service was conducted by the pastor, assisted by Rev. J. W. Short and others, which proved to be a very successful service. As we marched from the hall, about two hundred strong, up to the building site, after a number of choruses and appreciative remarks and amidst the shouts and hallelujahs, the pastor broke the sod. On Monday the excavation was started for the foundation; soon the

building was under construction and on we hastened until the building was nearly enclosed having on all the rafters and side sheeting, etc. On the morning of February 9, 1928 we had some of that unusual California weather, a terrific windstorm completely demolished the entire building, the loss being estimated at \$3,000. This was a great shock and grief to both church and pastor. The city paper came out with big headlines, "The Nazarene Church Wrecked," inserting picture of same. While this was true and things looked hopeless, as it would take days and several hundred dollars to clean off the wreckage and get ready to rebuild, beside the great loss in both material and labor. While the building was wrecked, thank God, the hopes of the young church were not wrecked. The small band arose with heroic faith and labor of love and began to rebuild, and not one time did we have to stop building. God saw us through to the completion. The city of Burbank, the church people of almost every faith and even raw sinners stood by and helped rebuild and doubtless we got between two thousand and twenty-five hundred dollars worth of labor donated and perhaps that much of free publicity. Thank God, the great task is done. Just a few days ago Rev. J. T. Little, District Superintendent, assisted by a number of leading pastors of the district, dedicated this beautiful and commodious stucco church, 40x80, with a seating capacity of about five hundred, including gallery, with seven Sunday school rooms accommodating approximately three hundred and fifty more. Pastor's study, lavatories in basement, centrally located on a corner lot 68x153 to alley, leaving room for a five or six-room parsonage, the property now is valued at \$15,000. Now the all important question: What is the indebtedness? At the dedication we raised in cash and pledges about \$1,700, outside of \$1,000 provided by the district on account of wreck. We owe \$4,500 straight loan for three years. This has meant great sacrifice for the young church.

W. C. FRAZIER, Pastor, Burbank, Calif.

Smith comes equipped with good degrees, an experience of full salvation, a friendly smile and a mind to work. He is of splendid reputation and has impressed us as a good teacher and a capable, Christian man. The college is glad to have him.

We are happy to be at work again. It is good to have the former students with us again. It is good to greet the newcomers. It is good to welcome the faculty members back to our midst after their absence, some in the universities and others in other lines of worthy activity. In every line we are moving forward and upward. God is with us. He is leading on. By His grace we shall follow.

A. K. BRACKEN.

FALL OPENING OF BETHANY-PENIEL COLLEGE

Bethany-Peniel College was formally opened on September 10, with the convocation address delivered by Professor C. A. McConnell. Professor McConnell is the senior member of the faculty both in age and length of service with the school. As a speaker he is known for his pointed expression of truth, his keen wit, and his perfect English. All of these were seen in his address in which he explained the meaning and importance of the school slogan, "Culture, Character, Christ."

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For many months the friends of the college have been eagerly waiting to see whether the recent progress in our building and endowment campaign and the securing of four-year accrediting would be reflected in an increased enrollment. The expectation—that it would so result has been fulfilled. At present the enrollment in the college department is more than 150. This number is almost fifty per cent more than were registered at this time last year. It considerably surpasses even the final enrollment for the entire year of 1927-28, which was 125. The total enrollment to date in all departments is 250.

There are other phases of the enrollment besides the size of it that give us cause for rejoicing. An unusually large percentage of the students are mature, advanced students. In fact, a large part of the increased enrollment is in the advanced college classes. Again, our enrollment is more widely representative than ever before. More than half of our students have come from outside the state of Oklahoma. The states of Texas, Kansas, Missouri, and Arkansas are particularly well represented, but there are also students from as far north as Nebraska and Iowa, from Colorado and New Mexico in the west, from Louisiana and Alabama in the south, and from Tennessee and Carolina in the east.

One gratifying feature about our large enrollment is that we are well prepared to care for it. We have rooms enough for our classes, although there are none to spare. None of our classes is excessively large. Our administrative offices have been remodeled so that necessary contacts can be made quickly and efficiently. Our new, modern dormitories are complete and sufficient in size to meet the present demand, although there is but little room to spare in the dormitories either. Our chapel hall has been slightly remodeled to improve its appearance and comfort and provide studios for some of the music teachers.

Two thousand dollars worth of books are being added to our library. Several

hundred volumes have already arrived, have been catalogued, and are now ready for use. Orders for others have been placed. A librarian has been working all summer indexing our old books so that now the library is prepared to give much more efficient service than heretofore.

Thanks to the generosity of friends who gathered at the Bethany-Peniel College Campmeeting this summer we hope to soon erect a large tabernacle which will be used during the summer for the campmeeting and during the winter for a physical education building.

Several new teachers have been added to our faculty this year. Most of these are assistants in the music department, but we have two teachers coming to us from a distance who will head departments. Miss Kate Reese, new head of the Expression Department, is a graduate of the Curry School of Expression at Boston and has had work in various other schools, including most of the work necessary for an M. A. degree at Peabody College for Teachers (Nashville). She is particularly interested in training preachers in correct and forceful speaking. She is beginning her work in a way that promises to make this department a very strong one in the future.

Professor Paul Overstreet, who comes to us from John Fletcher College (Iowa), is one of the few men in our church who is qualified by natural ability, by experience, and by specialized training to teach college science. He has his M. S. degree and a large amount of work in advance of that degree toward his Ph. D. degree. He is further strengthening our science department which has already made wonderful progress in the last few years. Three years ago we had practically no laboratory equipment. Today we have splendid equipment for all the courses which we offer in science. Our chemistry laboratory can care for 144 students, and our physics laboratory is similar in size.

Our new buildings, our new equipment, our additions to the library, our additions to the faculty—these all make it possible to do a thorough grade of work. Having these things to help us maintain the high level of scholarship more easily, we expect to give more time than ever to the religious phase of school life. Our Gospel Team meetings are better attended this year than ever before. In addition to these meetings and the regular church services, vesper services, and prayermeetings which we have had in years past, we are this year instituting a plan of group meetings for the encouragement of the spiritual interests of teachers and students. By this plan each student is a member of a group of about twenty-five boys or girls that meets once each two weeks under the leadership of a faculty member or older student. The plan is somewhat similar to that used in Pasadena College some years ago, and we expect it to help, not only in the salvation of the unsaved, but in the prevention of backsliding which too often follows conversion unless definite spiritual progress is made.

With some degree of success has come immeasurable responsibility. If we are to measure up to what God and the church expect of us as a school, we have

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a tremendous task ahead of us. More buildings will be needed to house the hundreds who will come our way. Thousands of dollars in endowment must come in. New problems of organization must be solved correctly as the school grows. Doubtless the enemy will try to hinder the work. He will try to divide where he cannot discourage; but with united prayer, sacrifice and work, along with much Christian charity, the victory can be won. Pray for Bethany-Peniel College. M. A. Wilson, Vice President.

CHURCH NEWS

COMANCHE, OKLAHOMA—"We have just closed one of the greatest meetings here that the Comanche church has ever had with Rev. H. B. White of Bethany as evangelist and his daughter Miss Gladys White presiding at the piano and special singer, the writer leading the congregational singing. The church was badly discouraged when the meeting began, not having had a pastor since June, but the evangelist began to preach the truth with the power and unction of the Holy Ghost. The saints began to pray and believe God and soon the fire was falling in the old-fashioned way with sinners praying through to pardon and believers to purity. The church had just called Rev. S. V. Morgan as pastor who came on the ground just before the meeting began and labored faithfully for the salvation of souls. We have been in some good meetings but never before have we seen the power and glory of God so manifest as in this meeting. There were some of the most remarkable cases of salvation that we ever witnessed. To God be all the glory. The church was greatly helped and we had a record attendance at Sunday school on the last Sunday of the meeting, September 16. We took four new members into the church with others to come in later. We heartily recommend Rev. White to any church that wants an old-time revival. He is one evangelist that spends much of his time in prayer. We want to thank the good people of the Duncan and Waurika churches who helped us in this fight. There were about twenty that prayed through. On Sunday night in the closing service after a young man had been reclaimed and a young lady wonderfully saved there were six people bowed at the altar for healing and the same Christ that had been saving and sanctifying the people touched the bodies of His people. Praise His name."—D. C. Crocker, Secretary.

PASTOR GEO. W. ANDREWS, NORTH EAST, MD.—"Revival great success, Rev. J. T. Maffin preaches great gospel. Between forty and fifty seekers bowed at the altar for pardon, or purity. The evangelist won the hearts of the people by his fearless and loving presentation of God's Word. Many restitutions were made and grievances of long standing were made right. They say this is the best revival ever held in the church. Eight members were received into the church fellowship Sunday morning with

at least six others to come later. Rev. Maffin received a unanimous call for a return meeting. This is the third meeting he has held for the pastor. The two other meetings were held at Watsontown Pa., when I was pastoring the Pilgrim Holiness church there. I am not acquainted with any other evangelist who fasts and prays more or carries a greater burden for the lost than Brother Maffin."

PASTORS JOHN AND NANCY GALBREATH, CUMBERLAND, KY.—"Last March we were forced to give up our pastorate in North Carolina because of my poor health. My intentions were to rest awhile but instead we spent most of our time preaching in Tahlequah, Okla., where we have no church but where a few loyal Nazarenes live. They are calling for a church but are handicapped for lack of a building in which to hold services. I held a three weeks meeting in a hall. Brother C. V. Spell and Brother Elliott were the singers. Several prayed through but our crowds were hindered by a carnival just across the street one week and the Chautauqua the next week. For some time we have felt a desire to work in the mountains, so God led us over here in this little mining town surrounded by beautiful

mountains. We have a large field and much to do. The church has been without a pastor for some time, yet we found a fine class of faithful folks holding the fort. A Sunday school is doing fine and we plan to reach one hundred soon. We have a nice church building with but \$80 debt. Since coming we organized a W. M. S. and with their faithful help we plan to erect a parsonage this year. Since we are both preachers and I can handle the work here, husband will be free to do some evangelistic work. He will be

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glad to assist any struggling churches or community where this all-time salvation is wanted. Anyone wishing to get in touch with him address John Galbreath, Box 374, Cumberland, Ky."

DETROIT MICHIGAN, SECOND CHURCH—"We have just closed a two weeks' revival in which God has wonderfully blessed us. Services were held by our new pastor, Rev. C. C. Knippers, assisted by Dr. Howard Jerrett, pastor of First church, also Rev. F. M. Howard, who brought us a very stirring message. Rev. Knippers is a man on fire for God who will not compromise but preaches the word straight and we have had some wonderful times in the Lord. As a result we all feel our faith has increased and all have a greater determination to work for the Master. During these meetings some souls were saved and some sanctified and others reclaimed. In the testimony meetings folks testified several times that they have never witnessed a better spirit of unity and harmony than was felt in these meetings. Three boys from South Dakota and their sister, who were employed in the city during the summer, attended our revival and were a great blessing to us all. The last night

of the revival God came on the scene in a very unusual way. These boys and their sister were leaving to go back to school as they are preparing for the ministry. Our hearts were made sad to part with them and we all wept, and cried, and laughed and shouted, and sang and prayed. There was no message delivered that night. We give God all the glory for what He has done for us and pray that He will make mighty preachers of these boys. We expect to hold another revival in the near future and keep working until Jesus comes."—Mrs. Fred Stanquits, Reporter.

TOLEDO, OHIO—"We have a loyal band of pilgrims here who know how to pray, have the vision, and push the work; and we know not of a better leader under God, than our efficient pastor, Brother Walker. The Lord is blessing each department of the work; there is a fine spirit in the Sunday school and rapid increase in attendance, the N. Y. P. S. have outgrown their room and are coming into the main auditorium, the prayer-meetings are well attended and it is not unusual for seventy or more to be present at these services. Last Sunday morning God opened the windows of heaven

and poured out a greater blessing than we could contain. Saints shouted and praised Him from whom all blessings flow! Without any preaching, souls sought God and prayed through to victory. At night, Brother Walker preached with great unction and twenty hungry hearts sought the Lord for pardon or cleansing. We are praying and believing God for an old-fashioned, Holy Ghost revival in October, with Rev. J. R. Edwards as preacher and Paul and Dora Geil as singers."—Nellie M. Applegate, Reporter.

EVANGELIST Z. T. THACKER—"Just returned from Texas where we held the Hudsonville Campmeeting. We had a good meeting and some good victories but it was not what we had hoped for. From here we went three hundred miles farther west to Brownwood and joined Brother Murphy for a three weeks' campaign. God was with us in great power and a goodly number prayed through to definite victory, either for pardon or purity. Some were healed. We met some of the finest people here that can be found anywhere. They are some of God's diamonds that have been polished into beauty and they do love straight preaching and this is the only kind we have to give. So if you are in need of this kind of medicine write us at Franklin, Ohio, and we will try and help you. Pray for my household that we may make a safe landing."

PASTOR REV. C. L. BRADLEY, FLINT, MICH.—"A good start on the eighth year as pastor of this good people, with a five days' convention with Evangelist Rev. W. H. Mack of California, who has the greatest message on the Second Coming of Christ that it ever was our privilege to hear. Closed on Sunday, September 9, with thirty-six seekers on the last day of the services. It was a great uplift to the church, and a booster to begin the new assembly year. Rev. W. O. Nease comes to us next month for a revival, and we are asking the prayers of the Nazarene family for this needy city."

SPRING VALLEY, NEW YORK—"God is still on the throne and is answering prayer. He has put special burdens on some of our members lately and faith is in our midst. Praise His name! We are expecting to start revival meetings October 16, with Rev. A. B. Carey as the evangelist and Henry Brown as song leader. Our pastor, Brother Greene, whom we all love, is preaching real heart-stirring messages, full of the Holy Ghost and power. We are all believing God to give him the desires of his heart; he is a man with wonderful vision and a real passion for souls. It's a real pleasure to work with him and mingle our prayers and efforts with such a dear man of God. We ask at this time a special interest in your prayers for a real, old-time, old-fashioned, heaven-born revival to break out here in Spring Valley. We need it. God is able and we are trusting Him. Hallelujah for the blood that cleanses from all sin."—Mildred B. Smith, Reporter.

PASTOR K. HAWLEY JACKSON, MALDEN, MASS.—"Grateful indeed are we for God's

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goodness to us, in this part of the Lord's vineyard. We are in labors abundant and having our share of perplexities but we are also having gracious seasons from the presence of the Lord. Help us praise the Lord. Two years ago this summer Malden church purchased a large tent and held a tent meeting in Melrose, Mass., two miles distant. Miss Mattie Curry was the evangelist and certain definite results were gained. Last summer we again pitched the tent in the same city, and three of our nearby pastors preached one week each. They were as follows: Rev. T. W. DeLong of West Somerville; Rev. C. F. Austin of Everett; and Rev. G. E. Waddle of Cambridge. Again some ground was gained but no organization was effected. Through the winter, Malden church held cottage prayer meetings each Tuesday night in Melrose, in the home of one of the interested persons, and again this summer we pitched the big tent for a campaign. This time, District Superintendent H. V. Miller, came as the evangelist and the Lord gave us an unusually good meeting. In the former years, the mosquitoes were so bad they gave us more trouble than the devil. This year we screened them out. This helped our attendance, which was fair. Brother Miller was successful, not only in creating a fine interest in Melrose, but also in crystallizing the sentiment of the people in Malden and Melrose and effected a fine new organization. Twenty-six charter members were received into fellowship. This is the largest number received in any new organization under the present District Superintendent. A pastor was called, Rev. Limford Marquart, of Monroeville, Indiana, and pledges were taken which were sufficient to cover all their local expenses. This makes the new church self-supporting which is another new achievement. The third praiseworthy item is the fact that Malden church 'swarmed.' That is, most of our people who live in Melrose, joined the new church. I have been told that this is the first time a church has 'swarmed' in New England. I feel sure it will not be the last. God has certainly been in the move. Hearts were torn in the separation but the God of Pentecost blessed the move and the spirit of revival has gripped the hearts of many of our dear people and we are expecting great victory. A few who could not reason out the loss to us, got uneasy for awhile but the God who said, "Give, and it shall be given you," will not disappoint a believing people. Melrose reports gracious blessing on their services and many hungry hearts. Malden church has a new spirit and vision and as we enter our great Bible Convention, with Rev. C. W. Ruth, Dr. J. B. Chapman and Prof. C. C. Rinebarger, October 3-14, we are looking for a landslide. Pray for us, brethren, and you who live near Malden know how welcome you will be at this great holiness convention."

PASTOR PAUL DODDS, CASPER, WYO.—"We have had a most gracious revival here, with a great number at the altar; many being saved or sanctified. We took five grown men and one woman into the church, and several more are looking

our way. The church has been greatly helped also. I believe it is one of the best revivals the church has had in years. The workers were the John Wesley Trio and Rev. W. M. Koper, all of Denver. They are all great prayers; and are burdened for souls. The people of the Casper Church of the Nazarene are a mighty fine lot of people. I have been here only since the fifth of May, and I find them always ready to sacrifice and give. They all stood back of the revival."

PASTOR L. LEE GAINES, NORTH LITTLE ROCK, ARK.—"These are days of real victory in our church here. Our financial obligations have been real heavy, but God has enabled us to meet them in a most remarkable manner. Our Sunday school is enjoying a good growth under the very able superintendency of Rev. J. Sam Curtis and Mrs. Harbour. The N. Y. P. S. and W. M. S. are doing most satisfactory work in their respective departments. Last, but not by any means least, we are having some gracious times of salvation. We have had some six or seven fathers and mothers at our altars the last few weeks. Two

mothers prayed through last night in the services, and in the afternoon we held a service at the Florence Crittenton Home where we saw five young ladies beautifully saved."

PASTOR ROY E. KLINGLER, MANCHESTER, OHIO—"We have just closed a successful revival with Rev. D. M. Pessley as evangelist. It was on old-fashioned lines and the Lord gave some old-fashioned results. The meeting was well attended from the beginning throughout. On Sunday nights, we could not accommodate the people. Some fifty or more different persons sought and found God, either in regeneration or sanctification. Seven new members were taken into the church and more are coming in soon, we feel sure. Brother Pessley preached in demonstration of the Spirit and God used his messages to uncover sin in a peculiar way. While the truth uncovered sin, yet the sinner could not help but feel the great love the evangelist had for him. The church also was greatly unified and built up in the most holy faith. We enjoyed the battle fine with Brother Pessley and want to recommend

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him as a safe, sane and thorough evangelist. He has the folks pray through. Brother Eugene Freelan, our home boy and student from God's Bible School, rendered valuable help in the singing and altar work what time he was with us. We are encouraged to press the battle on till Jesus comes."

EVANGELIST G. HOWARD ROWE—"This year, so far has been one of glorious victory and blessing. Our first meeting was with good Brother Higgs at Baltimore, Md. Brother Higgs and his people are a great power for God in that great city. We had a goodly number of seekers. Our collaborators were Brother Ben Sutton and wife, a mighty fine team in solo and song. The next meeting was with our good Brother and Sister Strang of Alliance, Ohio who managed a campaign at Sebring, that old holiness campmeeting town. Brother Stillion preceded us here and laid a wonderful foundation for us to string the fish and a Church of the Nazarene was organized with about thirty-five members by Dr. Sloan and wife who came on at the close of the meeting. They now have over fifty-two members. We enjoyed also our next meeting with dear Brother Davis at Kenmore, Ohio. He has a fine church and people. The Lord gave over forty seekers, raised \$500 for the church to pay up back pastor's salary and church and General Budget. With Brother Freese next, at Newell, W. Va., the Lord gave

a gracious time of victory. This people are a great praying and shouting people and altar workers. Some fifty seekers, I believe, were counted. Our next meeting was with Brother Jones, a prince of men, at Cleveland, Ohio, in that fine new church. Here God gave us a gracious victory as hearts prayed through to pardon and purity. We then attended the great Pittsburgh Assembly and received fresh ammunition to start out again for our next battle at Oil City, Pa., with Brother and Sister Henry. They have a fine young men's quartet here. A few prayed through to victory and some seed sown for the future. Then on we went to the big General Assembly as delegate from the Pittsburgh District, and there God blessed us in new vision and grace. Our next meeting at Barnesville, Ohio, merely laid a foundation for a future Church of the Nazarene. This was a hard meeting but some seed was also sown here. We enjoyed the fellowship and hospitality of good Brother and Sister Wesley and Brother Reiff. The next was a tent campaign at our church in Kent, Ohio, with Brother and Sister Keibaugh. God gave a mighty victory as many seekers prayed through and nineteen fine new members were added to the church. We next held a tent meeting with Brother Shelton at Shepherd church, Columbus, Ohio. Our partners here in the work were Brother and Sister Frank and James Lehman, those sweet gospel singers who just sing their way

into the hearts of the people. Here the Lord gave about sixty seekers, thirty new members, raised pastor's salary \$10 a week and a love offering to him of \$200. We next enjoyed a mighty outpouring of the Spirit at old Carthage Camp with Brother and Sister Redmon as collaborators and managers. What a beautiful spirited camp this was. Seekers prayed through to pardon and purity and great crowds heard the gospel of our Christ. Then we went home to enjoy a two weeks' rest with our family and that big new 'baby girl of ours. We are now in a revival with Brother Mershimer at Sligo, Pa. Already in the first half of the first week some thirty seekers have been at the altar. Our next two meetings will be at Lincoln Place, Pa., and Dayton, Ohio. Please pray for us."

PASTOR W. E. ALBEA, NEWPORT, KY.—"One of the best assemblies ever held in this state has just now gone into history, with our dearly beloved Dr. Williams presiding. Our people were greatly blessed and helped by this assembly, and especially is it true of the addresses of Dr. Williams. We want to report victory for ourselves and church at this time. Such a spirit of unity and harmony prevail, and the blessings of God are upon us. We have been in our new building only a little over six months and now it is not large enough and we will be compelled to make more classrooms this winter to accommodate our growing Sunday school. I am averaging around one hundred children in my junior choir each Sunday morning, and we sing so folks can hear us. We are on the third year here and are expecting this to be the year of years. The Lord seems to help us look forward to such. Our first year was taken for reconstruction, the second in the building program, now the third for great spiritual stride and gains. The good Lord has helped us to take nearly one hundred members into this church in this time, and we are attempting that many this year. Our first revival will begin October 9, with Rev. John Fleming as our evangelist. Pray for us. I know that God is with us and that we are in His will and that He will help us. Praise Him for all that has been accomplished and for 'Old-Time Religion'."

PASTOR L. L. SWETT, EBENEZER, LA.—"We are nearing the close of another assembly year. This has been a blessed year in the work of the Lord. We are now busy completing the repairs on our church building, which, when completed, will furnish us with a substantial and up-to-date building, with a seating capacity of about four hundred. The parsonage and grounds are also receiving some special attention at this time. We are glad to say that the regular attendance and interest in the work has increased through the year. People come for miles from the surrounding country and nearby towns and we feel that no finer people can be found on the Louisiana District than in this great rice section around Crowley. Our church people are loyal, and have stood nobly by us in every undertaking. God is

Life and Work of Mary Lee Cagle An Autobiography

The subject of the autobiography is well known in the holiness movement especially in the southwest. Her life has been filled with interesting and thrilling events as she has done the work of a pioneer holiness preacher in the great state of Texas. This book will be of interest not only to those who are acquainted with the author but to every one who loves the work of God.

TESTIMONIALS

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My husband and I have both read the book Life and Work of Mary Lee Cagle, we enjoyed it so much we laughed and cried and got blest through and through reading it.—Mrs. J. B. O'Dell.

I would not take several times the money that I gave for the book Life and Work of Mary Lee Cagle.—E. H. Dodson.

We received the book Life and Work of Mary Lee Cagle. Husband and I both wanted to read it at the same time; it surely did bless our hearts and made us want to do more for God.—Rev. Maude Busby.

The book has 176 pages and is beautifully bound in cloth board covers.

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blessing souls. About 275 knelt at our altars this year. We have just closed a ten days' revival with Misses Della Smith and Jonnie Dance, pastors of Lake Charles as evangelists. The Lord blessed their efforts and gave us a good, old-time outpouring of His Spirit, and more than a dozen souls prayed through to victory. Besides the regular offering, the people pledged these ladies \$50 to start a fund for home missionary work, toward which they are looking for the coming year. Pray for South Louisiana. We feel God is moving this way."

EVANGELIST LEE L. HAMRIC—"We are in a revival at Hedley, Tex., the power of the Lord is resting on the people. Nine prayed through last night; such shouting and rejoicing you seldom see. The church is under the burden and there is much prevailing prayer, which produces real conviction and deep work of regeneration and entire sanctification, which is the need of the age and day. Rev. Mrs. Maud Busby is a real pastor and had everything in readiness for a revival and the Lord is giving one, and the end is not yet, as we are just started. She and Brother Busby, her husband, are doing a great work and have the confidence of the people. Our last revival was at Rentonville, Ark., with C. C. Cluck and his good church. It was a pleasure and privilege to be with this dear man and be entertained in their home. We had a fine meeting, numbers prayed through and some good folks were coming into the church. Rev. Cluck has been called for the third time and is capable of doing a great work. The song leaders in this meeting, were Rev. E. D. Simpson and wife who can put their part over well. We were glad to be with them again and enjoyed their good singing so much. We are billed here until the 23rd, then to Amarillo, Texas, First church, with Rev. A. K. Scott, expecting a great revival. These are good days to me; no disposition to let up, let down, cool off, or round off corners. Pray for me."

EVANGELIST ROY J. JACOBS—"Well, the hassle is over at Bee, Okla., but we hope the revival has just begun. The meeting wasn't just what we wanted it to be in every respect, but we thank the dear Lord for the way He blessed us in the delivery of the Word. We were somewhat handicapped on account of the conditions that prevailed. However, we found some of the salt of the earth there. J. W. Word, the pastor, is indeed a true yokefellow in every sense of the word. The last day we were there we baptized seven young men and women, some of them the heads of families. We had some claim to get delivered from tobacco and snuff, for which we praise the Lord. We were glad to be able at the close of this meeting to attend the Young People's Rally at Kingston, Okla., which indeed was a feast to our soul. We have open dates in October, November and December, which we would be glad to give to some church or people. Home address, West Tulsa, Oklahoma."

PASTOR E. J. STEVENS, LOWELL, MICHIGAN—"At this writing we are going through the test of our lives and espe-

cially need the prayers of God's children. It seemed that when moving to Adrian, Mich., a bare two years ago and we had our furniture completely wrecked, that was tragical, but I am sure God doeth all things well, and never was there a greater 'Amen' to God's whole will in my life than now. June 12th we moved from Adrian to Lowell, Michigan, and surely among the 'cream and salt of the earth,' God was preparing us for what has recently come to us. The last three months of our life have been the most precious of all our experience. God has never seemed so near and never have we had a greater determination to be all God wants us to be. Everything seemed to be going on so smoothly and we were feeling so secure from the heart-breaking occurrences of life when Saturday afternoon, September 8, our little darling, Carol Lee, only two years and 7 months, who came to brighten and cheer our home for so short a time, went to be with Jesus. As we meet this place of sorrow and loss of our little one we again look to our brethren in the Lord, asking simply that you will please hold us up to a throne of grace. We want to thank the friends who spoke so many words of comfort and who manifested so much of the spirit of Jesus. By the all sufficient grace of almighty God we will fight the devil harder, preach holiness with all our might, and finally make heaven, where I know our little darling waits, just inside the eastern gate."

PASTOR S. B. DAMRON, HOLTVILLE, CALIF.—"Just returned home from the

hospital where I was operated on for appendicitis and am slowly recovering, hope soon to be back on my feet and in the ministry. The church here has been very kind to us in our afflictions, but best of all the dear Lord is with us. We begin our revival Oct. 28 with Rev. P. R. Jarrell as our evangelist."

TELEGRAMS

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

MUNCIE, INDIANA

Muncie, Indiana, Southside church closed revival with sweeping victory, a hundred and six confessions, took fifteen into church. Sunday school greatly increased. One hundred dollars love offering for the pastor. Evangelist well taken care of. Unanimous recall for 1929, with Vaughan Radio Quartet. Holland London a great worker.—Pastor E. C. Martin.

NAMPA, IDAHO

Great opening, seventy-one per cent increase in enrollment first day over corresponding day last year. 217 registered in upper divisions. Convention opens fine, Schmelenbach and District Superintendent Taylor, speakers. Music in charge of Professor Gretzinger. Students arriving on every train. Prospects for greatest year.—Russell V. DeLong.

The Divine Program

or A Treatise of God's Plan of the Ages as Revealed in the Scriptures

By A. J. Smith

our missionary to China

The author is a believer in the pre-millennial doctrine and the reason for writing this book is the apparent ignorance of the great majority of Christians in regard to the divine plan of the ages. After coming in contact with many believers in various places where he preached and taught these dispensational truths, he is convinced that there are multitudes of Christ's followers whose knowledge concerning God's plan with the world and the human race is not only very imperfect but lamentably erroneous and unscriptural.

The book is especially intended for the common people who cannot go away to school and thus familiarize themselves with these deeper truths. He endeavors to let the word of God speak for itself. Scriptures are quoted wherever the assertions need vindication.

This book of 18 chapters and 222 pages has been selling at 60c a copy. Brother Smith has instructed to close out the remainder of the present edition at the reduced price of 35c a copy.

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MIDDLEPORT, OHIO

Greatest revival ever held in Middleport Nazarene church. Jimmie Rogers and Frank and Helen Lehman great soul winners. 75 seekers; thirteen new members, thirty HERALD OF HOLINESS subscribers. Love offering to pastor. Evangelists called back second meeting, great results. Church booming.—Rev. Perry Road, Pastor.

WANTS

WANTED—Neat, clean man who is careful auto driver to work my farm on shares; must be Nazarene and able to furnish references from some Nazarene church. Write Mr. L. J. Barstow, R. 1, Box 27, Damariscotta, Maine.

DEATHS

STEVENS—Carol Lee, daughter of Earl J. and Ethel Browning Stevens was born at Millington, Michigan, February 6, 1926, and departed this life Saturday, September 8, at 6 p. m., age 2 years 7 months and 2 days. As a sweet breath from heaven she came to us to brighten and cheer our lonely hearts. Words fail to express the cheer, consolation and happiness she brought to us with her sweet heavenly songs and baby prattle. We will live over and over the past with her, and look forward to that happy meeting, just inside the eastern gate. She leaves to mourn their loss, her mother, father and one sister age six. Her grandfather, Joseph E. Browning of Oklahoma City, and her other grandfather, James D. Stevens of Wauseon, Ohio; five uncles, two aunts and a host

of friends who dearly loved her. Her life was of so brief duration, yet we consider God's will in the matter best, our loss is heaven's gain.

WOOD—Brother John Wood was born at Swan, Noble County, Indiana, July 7, 1852. He departed this life, early Wednesday morning at 4:30 o'clock, August 29, 1928, at the grand old age of 76 years 1 month and 22 days. His strength had been failing for some months but a light paralytic stroke was the direct cause. He was united in marriage to Louise Weigel in 1878. About 28 years ago they moved to Kendallville, Indiana, where they resided until about three months ago; when they moved to Akron, Ohio, to live with their daughter. He is survived by his wife Louise; one son Burt, of Kansas City, Kansas; two daughters, Jessie Long and Hazel Whitford of Akron, Ohio, and seven grandchildren. He is also survived by his mother who is over 100 years old and resides at Swan, Indiana. Burial was made at Clinton, Ohio. About two or three years ago the Nazarenes of Auburn, Indiana, started a work in Kendallville, Indiana, with tent meetings under great opposition. The evangelist took sick, a storm blew the tent down, a rented piano was drenched with rain and from the natural viewpoint the devil had defeated all efforts. But out of this tent meeting a Nazarene mission was organized and through the grace of God and the efforts of this mission Brother Wood was converted. Since that time he has lived a consistent Christian life. His life has been a testimony of the grace of God and an inspiration to all the saints. One of the notable incidents of his conversion was the deliverance from the tobacco habit. He had smoked a pipe all his life, and the Lord instantly delivered him, to the consternation of the devil and his crowd. Brother Wood always got blessed in testifying to the fact, and about two months before his death he was sanctified wholly in a meeting held by Brother John Fleming at Barborton, Ohio. Considering his advanced age, we consider his a remarkable conversion.—Frank Whitford.

"Bible Gems"

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WE are now ready to fill orders for the new Missionary calendar for 1929. The accompanying illustration gives only a suggestion of the attractiveness of this calendar. The cover page is printed in colors and the inside pages in black and white. There are fifty-two calendar pages—one for each week of the year; an interesting picture on each page, depicting some scene in connection with the missionary activities of the Church of the Nazarene. On each page is given a quotation of a missionary nature from some prominent writer. And for each day a selected verse of Scripture with a suggested reference for private devotion or for reading at the family altar. Every calendar is mounted on a gilded stick and tied with cord ready for hanging. It is difficult to adequately describe a calendar of this kind. It must be seen to be appreciated. Send for sample copy or better still, place your order for a quantity.

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ANNOUNCEMENTS

RECOMMENDATION—Kirby and Juanita Fields, singing evangelists of Anderson, Indiana, are touring the Nebraska District with us. They are among the best gospel singers in the land. We unhesitatingly recommend them to pastors, campmeeting officials or any church that may wish to get in touch with singers who will do credit to the cause. This recommendation is given without the knowledge of Mr. and Mrs. Fields. Write them: 2902 Pitt St., Anderson, Ind.—Marvin S. Cooper, District Superintendent.

WEDDING BELLS—A very lovely wedding was solemnized at the home of Rev. and Mrs. Wm. H. Hafer, when their daughter Esther Blanch was united in marriage to Mr. Gustave Bernhardt Bergesen, on Sept. 15, 1928, at San Francisco, the father of the bride officiating.

NOTICE—Nebraska District: Let every pastor make a special effort to observe Sunday, Nov. 18 as Apportionment Day and bring in the district and general apportionments to date. The Mid-year Convention will be held at Curtis, Nebr., Nov. 3 to 16. Let each preacher, together with the Sunday school superin-

tendents, N. Y. P. S. and W. F. M. S. presidents arrange to attend and make it an unusual success.—Marvin S. Cooper, District Superintendent.

NOTICE—Revival meeting at the Pilgrim Holiness church, 300 So. Brown St., Lewiston, Pa., Nov. 11 to 25. Rev. George B. Kulp of Battle Creek, Mich., will be with us from Nov. 16 to 25, the Lord willing. We will appreciate the prayers of all of God's dear children. Pray, plan, come to this feast of old-fashioned things from the Lord.—Francis H. Lishman, Pastor.

RECOMMENDATION—It gives me pleasure to recommend Rev. H. H. Georgius for evangelistic work. He is an elder in our church and a member of the Central Northwest District. He is a fine brother, a good preacher, and a man of prayer. Engage him for your next meeting. Address him at 43 W. Wyoming street, St. Paul, Minn.—Rev. Ben Mathisen, Pastor First Church of the Nazarene, St. Paul, Minn.

IMPORTANT NOTICE TO JUNIOR MISSIONARY SOCIETIES

First: The junior study book, "Campfires on the Congo," is ready for mail-

ing. Price, cloth binding 75c, paper, 50c. Study book for beginners. "Black and White," price 25c. Leaders of local junior societies should order these two interesting books on Africa.

Second: Will all district second vice presidents of Junior missionary societies please send your name, correct address and number of Junior Lightbearers needed on your district to the general secretary of the Woman's General Foreign Missionary Council, Mrs. R. G. Coddling, 2923 Troost Ave., Kansas City, Mo.

Third: Suggestions for Junior Leaders on the study for October, November and December are now ready and will be mailed free upon request of local and district 2nd vice presidents.

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