

HERALD of HOLINESS

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WHOLE NO. 809

HELPS TO HOLY LIVING

THE first and most essential help to holy living is the possession of genuine Bible holiness as a conscious experience of the heart. J. A. Wood, in "Purity and Maturity," says: "There is a kind of holiness (so-called) in these days which may be suspected as very much a human affair; a kind of intellectual assent to certain propositions which fail to reach the necessities of human depravity, on the one side, or the Bible description of holiness on the other. The work is superficial, and has manifestly too much of an earthly origin. It bears more the impress of the human than of the divine; while true holiness is of divine origin, and bears the impress of heaven. To be 'cleansed from sin,' 'crucified with Christ,' 'dead to the world,' and 'pure in heart' involves more than a mere sickly sentimentalism. Anything else rather than a superficial sanctification."

Another help to holy living is the possession of a willingness to admit it when you are at fault. John Wesley said: "Let there be in you that lowly mind which was in Christ Jesus. And be ye likewise clothed with humility. As one instance of this be always ready to own any fault you have been in. If you have at any time thought, spoken, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God. No, it will further it. Be therefore open and frank when you are taxed with anything: do not seek either to evade or disguise it, but let it appear just as it is, and you will thereby not hinder, but adorn the gospel."

Also the cultivation of a tender conscience in all matters of righteousness and duty toward God and man is a help to holy living. Paul said: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, . . . and how I kept back nothing that was profitable unto you. . . . Wherefore I I take you to record this day, that I am pure from the blood of all men."

And finally we mention the maintenance of a mellow spirit and a melted, grateful heart as a genuine help to holy living. Fletcher said he made it his daily practice to sing penitential songs on his knees before God and thus to keep alive within himself a fresh sense of the divine mercy and love. When gratitude dies and praise's fountain dries up the soul has already entered into the valley of defeat.

HERALD OF HOLINESS

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EDITORIAL FRAGMENTS

Very few people get blessed singing bass. The reason is that many who sing bass are capable of taking a higher note, and we get blessed only when we do our best, you know. If bass is the best you can do, then sing bass and get happy.

Organization is necessary. But it is easy for us to get so occupied with the routine of things that the principal purpose is overlooked. Red tape can get so wound about the preacher's feet, and so wound about the Sunday school superintendent, and so wound about the W. M. S. and N. Y. P. S. leaders that it impedes their progress in the real race which they are expected to run.

Advertising is necessary. But if too much money is spent on advertising and too much time is occupied in "giving out the notices," the church suffers just as that Mississippi river steamboat did which had such a large whistle that every time they blew it they had to stop the boat.

Young people are likely to be "green" (that's what it is that shows off in following fads and fancies), and old people are likely to be "doty" (that's what makes them make mountains out of mole hills and sink down in grouchingness and pessimism), so nobody is immune. But whether young or old, the stability and effectiveness of the church depends upon people who are mature and sound. The green and the doty are problems, both alike.

There are doubtless many things of which we need less, but none can dispute that we need more prayer, more faith, more sacrifice, more devotion, more grace, more souls and more of God. And unless we have more of these things, having less that is weak and useless will be but a negative and questionable gain.

It is interesting to speculate on plans and methods for running the local, district or general church. But it is more important that we should, each of us, run our own part in such a manner that we would have a splendid and victorious church if each of its members were "just like me."

A preacher who does not preach and a layman who does not give of his money are both in poor situation for going to the judgment. And the preacher

who preaches "gingerly" and the layman who pays "stingily" both "stand in the need of prayer." But the preacher who pours out his whole soul in his effort to preach the gospel and the layman who pours out his money in his effort to support the gospel will both find "a peaceful hour in which to die." Preaching is the preacher's special work, giving the layman's special work. Aside from these, the duties of the preacher and the layman are very much the same.

A sinner may be justified by faith in an instant. But to retain a justified relation one must implicitly and habitually and determinately obey God. A Christian may be sanctified wholly in the flash of an eye, but the task of perfecting holiness will occupy him from then on. Crises are introductory, but the crises are nullified or established by the subsequent life.

Holiness means "wholeness" as well as "health." And it requires a whole human consecration to make possible a whole divine cleansing and filling. You must give your all to God if you expect Him to bestow His fullness upon you.

EARMARKS OF HOLINESS

WE cannot directly examine the heart state of anyone so as to be sure he possesses what he professes. But there are fruits which grow on a holiness tree which answer as signs to us to the state within. "By their fruits ye shall know them." A man testifies that the Lord has pardoned his sins and sanctified his nature. Now if this is true a few results will certainly follow.

In the first place, the sanctified man will tell the truth. He will not lie either in word or in action. He will not even handle the truth carelessly so that he may be easily misunderstood or misinterpreted. He will not lie to defame a foe nor yet to defend a friend. He will not uselessly reproach one to his face nor slander him to his back. He will not spread evil surmises by repeating rumors. He will so completely bridle and control his tongue that he will be saved from idle and excessive talkativeness. "If any man seemeth to be religious [testifies to holiness, we will say], and bridleth not his tongue, that man's religion is vain."

In the second place, a holy man will live a pure life—and we are using the word "pure" in the technical sense here. He will not commit adultery in either thought or deed. He will not be careless in his conduct toward and in the presence of the opposite sex. His conversation will be chaste. His thoughts will be clean. His life will be above reproach. He will not allow himself to be brought into compromised positions which require explanation. His conduct will be such that one can properly exhort his son or daughter to follow in his steps. By his example he will "corrupt no man."

In the third place, a man in whom the Holy Spirit dwells will be honest in his business transactions. He will not steal the goods of another at night while his neighbor is asleep, nor yet in the daylight by crooked bartering and trading. His word is as good as his bond. He will not make promises he has but little prospect of fulfilling, and when he does make a promise he will never disregard it or suffer it to become strained through neglect and failure to renew. The holy man knows that the world judges a man's religion by his business integrity, and he deliberately plans to be "Of good report among them which are without." He does not sell, recommend or buy "get rich quick" investment stocks. He does not place the largest potatoes on the top of the measure in order to secure a readier sale or higher price. He does not trade the "moon-eyed" mare to an unsuspecting stranger. He does not dicker with the merchant over prices, or withhold pay from the doctor or the druggist. He will even pay a security debt without complaining to the creditor. The holy man is honest to the core.

Truthfulness, purity and honesty! What primitive, elementary and *ordinary* virtues! And yet how very far their roots enter into the soil and into the subsoil of life! "Receive us," said Paul, "We have wronged no man, corrupted no man, defrauded no man" (2 Cor. 7:2). There may be more profound meanings involved, but in simple words, it seems to me, he says: "Accept my testimony. I have wronged no man with my words, I have corrupted no man by my example, I have defrauded no man in my business transactions." And would we ask to be received with less evidence to back us up? Or would we be fair with the cause of God if we accepted any who could not present these fundamental credentials?

Perhaps you will say that these are but the A. B. C's of holy living, and this we readily admit. And yet the letters of the alphabet are sufficient for the spelling of the most difficult words, and these simple standards are capable of including the whole of conduct and life. Truth in the inward parts; purity in all the details of deeds, words and thoughts; honesty in one's dealings with his God, his neighbor and himself—surely one who is all of this may properly be described as "the noblest work of God."

A NAZARENE HOME FOR THE FRIENDLESS

Rest Cottage, a home for unfortunate women and girls, was founded at Kansas City, Mo., in 1904. In 1905 Miss Lue Miller became superintendent and has continued in charge ever since. The workers in the home have always been predominantly Nazarene, and, with very rare exceptions, the board of directors has been composed of members of our church; and the most liberal and constant contributors of money, prayers and spiritual influence have been Nazarene. So that this has been practically a Nazarene institu-

tion all along. But by recent action of the Kansas City, Kansas, Missouri, Nebraska and Iowa Districts the home was regularly endorsed and adopted, and is henceforth to be listed among the institutions of our denomination.

The home seeks to befriend delinquent women and girls who are anxious for a better life. It seeks to give to such shelter, home environment and moral and spiritual instruction. There are between one hundred and one hundred and fifteen girls and from sixty to seventy babies benefitted by the home during the year. The present quarters furnish proper housing for twenty-one girls and twelve babies, but this is not sufficient to meet the needs. As many as thirty-eight girls have been refused admission during a year—all for want of room.

Rescue work, like foreign missionary work, has one argument in its favor which no one can gainsay, and that is that it is needed. One may say that it is discouraging, that some who are benefitted by it are not appreciative, and a number of other things, but no one can say that the work is not needed. And no one can say that the work will not be needed on down through the years. With the passing of the saloons, the type of girls needing such help as a rescue home is designed to give, has changed somewhat; but the unfortunate girl, whether she is from a city slum or a country home, finds few friends who are able and willing to help her back to life and salvation.

We are sure that our people everywhere will welcome Rest Cottage, Kansas City, Mo., into the circle of our denominational institutions, and that Miss Miller and her corps of faithful workers will have the prayers and support of the people of the five endorsing districts and of our people generally.

New and larger quarters for the home are needed, and the board of trustees hope soon to find a way to secure such a site as will provide for future growth and enlargement. The home publishes a quarterly bulletin which is sent free to donors and interested persons. Some who read this will want to send their names to Rest Cottage, 2905 Campbell St., Kansas City, Mo., and ask to be placed on the mailing list in order that they may receive further information concerning the work. And doubtless many others will be glad to have this address in order that they may send gifts of money, clothing, linen and eatables to this most worthy institution. This will be the case especially with individuals and churches in Kansas, Missouri, Nebraska and Iowa. We know this work and its workers intimately and can give them our fullest and most whole-hearted endorsement.

The perfection of the gospel system is not that it makes allowance for sin, but that it makes an atonement for it; not that it tolerates sin, but that it destroys it.—ADAM CLARKE.

"BE YE THEREFORE PERFECT"

By J. F. Knapp, D. D.

THIS is the first of a series of three or four articles in which I propose to bring out the New Testament and experimental truth concerning Christian perfection. In no sense will this discussion be theological or technical. The great issue of today is not, what do I think about Christian perfection? but, Do I possess and exemplify the experience? Our thinking may rise like a wall.

1. Between ourselves and the blessing that God has for us.

2. Between ourselves and our fellow believers who do not entirely unite with us on some point of doctrine.

But the commandment of the Lord standeth sure, "Be ye therefore perfect." What God commands He requires; and He makes no requirement that is unreasonable or impossible.

Misapprehensions of Christian perfection arise from a number of sources: First, from a narrow or shallow conception of God's nature. Few persons are genuinely acquainted with Almighty God. Abraham was called the "friend of God" and so was divinely admonished, "Walk before me and be thou perfect." A perfect God seeks as His friends those who will meet His own ideal of personal character and fitness for personal companionship. The word "godly" is an adjective of rare significance, for it transfers the content of our knowledge and experience of God Himself to the personality of a human being,

and ascribes to such a characteristic which is the highest tribute that we can offer to any created individual. To say that one is godly means that the creature is a reflection of the Creator. And this attribute is founded upon the fact that God is a perfect being, and whatever we understand by the Being of God has been in some sense predicated of a human being. Thus we speak of a man who is said to have "Napoleonic" courage, implying that the person to whom the adjective "Napoleonic" is applied has something of the nature and characteristics of Napoleon. We speak of a scriptural teacher, meaning that the contents and teachings of the Scriptures have been

appropriated by this person until whatever he teaches is permeated with biblical truth. God's purpose is to permeate us with Himself. In so far as this is accomplished, just so far are we the recipients and exemplifications of Christian perfection. Our holiness is to be judged by its resemblance to the holiness of God. Oh, what a solemn responsibility rests upon us at this point!

Again, we are confused about Christian perfection from a lack of certainty of our real meaning when we use the term. It will do no good to consult the dictionary—it is not what the lexicographer means by a word that will give us an understanding of its proper and practical use. Rather it is the way we ourselves adopt the word into our own living vocabulary. No man ever really understands the meaning of "auto-

mobile" until he has driven one, and he will understand it better if he has not only driven it, but has examined it mechanically and lived with it across interminable deserts and over towering mountain passes. For the average woman an automobile is a vehicle of pleasure and partial usefulness. Of the working parts she is as ignorant as a common school graduate is of trigonometry. But for the average man driver an automobile is a thing of squeaks and rattles and knocks and noises and levers and bolts and pipes and wires, sometimes a joy and often a sorrow and always an expense! But if he owns the machine and has driven it and fixed it and

fed it and watered it and oiled it—and maybe wrecked it—he knows more about an automobile in a second than all the dictionaries could tell him in a year.

What I am trying to say is, the reason people do not comprehend the nature of Christian perfection is because so few of them possess it. They regard it as an unattainable ideal, or as a theological entity, or as a past and no longer possible biblical experience; something to be acquired at a holiness meeting and to make one happy and free from sin ever after. Thus they fail to see the inner substance of it, which is an impartation of the divine nature, so that it is "no longer I that live, but Christ that liveth in me," a

Just to Keep faith

By D. RAND PIERCE

*Just to hold steady, and be content,
When I cannot reason why;
Just to submit, when my heart is rent,
To the Potter's hand and eye;
Just to prize highest, through life's brief
day,
His plan for me, His presence always!*

*Just to lean harder upon His breast,
When my load too heavy bears;
Just to find there the sweetest rest,
When it seems none other cares;
Just to gaze into that face divine,
Once marred by griefs more bitter than
mine!*

*Just to press onward, whate'er betide,
Drawn by an unseen lure;
Just to envision the heavenly bride,
In her robes made white and pure;
Just to keep faith with my Lord till down
With joy, I lay at His feet my crown!*

EVERETT, WASHINGTON

revelation of the "mystery which hath been hid from ages and from generations; but now is made manifest to his saints, . . . which is Christ in you, the hope of glory . . . that we may present every man perfect in Jesus Christ" (Col. 1:26, 27, 28, in part).

*"Once Jesus would visit His dwelling,
Then leave through my doubt or sin,
But now I rejoice in the telling,
His Spirit abideth within."*

Thirdly, we do not understand Christian perfection because we look for it in the wrong place. It is not located in the outward life of the believer. His prayers, preaching, conversation, attitude and understanding may all be very faulty, and, from a critical standpoint, sometimes even objectionable. On occasions he will seem to some unsympathetic persons to be angry, annoyed, petulant, disagreeable, inconsistent. His disposition will not be so transformed that he can live happily or even peaceably under all circumstances and with all kinds of people. In other words, if we are to find Christian perfection where God has placed it, and where He himself sees it, we must be sufficiently tolerant to overlook and pass by many faults and failures that the average person would insist to be evidences of human frailty, if not of carnality itself.

The writer thinks just now of two men of such opposite dispositions that they are forever misunderstanding each other. One is of a sanguine, happy, optimistic temperament; the other is inclined to be dignified, weighty and more or less solemn withal. The happy man, who by some is called frivolous if not absolutely silly, attributes anger, jealousy and petty faults to his acquaintance who really is just taking life and the ministry very seriously; and indeed, with his disposition, he cannot do otherwise. Yet I believe, as a friend of both these men, that they both have learned the secret of Abraham, "Walk before me and be thou perfect." Their Christian perfection is not in evidence to each other's eyes because the nature of each interposes a human mist that prevents a clear understanding. But God sees their hearts, weighs their motives, takes account of their dispositional modifications, and can say of either, "Hast thou considered my servant, . . . a perfect and an upright man, one that feareth God and escheweth evil?"

We purpose to review in our next papers, three phases of Christian perfection:

1. Perfect in Christ (Col. 1:28).
2. Christ perfect in us (2 Cor. 12:9).
3. Perfect in one (John 17:23).

THE OLD MAN CRUCIFIED

By A. M. Hills, LL. D.

Knowing this, that our old man was crucified with him, that the body of [the] sin [principle] might be done away, that so we should no longer be in bondage to sin [the sin principle]; for he that hath died is justified from [the] sin [principle] (Romans 6:6, R. V.). Context shows that it means wholly sanctified to God—ADAM CLARKE.

AT the outset we call the reader's attention to the fact that the commonest Greek noun for sin, *hamartia*, occurs thirty-six times between Romans 5:12 and 8:10. Twenty-nine times it has the definite article "the" before it, and occurs in the singular number, "the sin." This occurs fourteen times in Romans 6.

Sixteen of the world's great commentators tell us that it then means "the sin principle," "sinfulness," "hereditary corruption," "natural depravity." Thus Whedon says: "By 'the sin,' many understand the state of sin (sometimes called 'corruption') into which man has fallen as a nature. And no doubt there is a state of evil, as well as an evil action, which in the Scriptures is called sin. Sin is not in action alone; there may be a permanently wrong and wicked state of mind." Dean Alford says: "The kind of sin spoken of in this whole passage is both original and actual." Godet: "The apostle is speaking of the principle of revolt whereby the human will rises against the divine

in all its different forms and manifestations." He again calls it "The corrupt inward disposition." Lange says, "The definite article before *hamartia* and also before *thanatos* denotes sin and death as a power or principle which controls man, and reveals itself in hereditary corruption and in every form of actual sin." Augustine and Calvin make it mean "Original sin or natural depravity." So Koppe, Olshansen, Webster, Wilkinson, Daniel Steele, and others say it means "sinfulness, a sinful disposition."

In this chapter and the following this sin principle is remarkably personified as an old man, the body of sin, a slave-master, a murderer, a body of corruption, a body of death. In our text it is called "our old man." Lange says: "The old man is the whole sinfulness of man that proceeds from Adam." Tholuck says, "It is the tendency of alienation from God." Barnes says, "The old man is a personification of the corrupt propensities of our nature." Lightfoot says, "The old man is the personification of our whole sinful condition before regeneration."

Happily for us, then, there is no need of any mental confusion in our discussion. We may understand perfectly what the apostle is talking about. He is discussing the possibility of getting rid of our inherited depravity—in other words, the possibility of becoming sanctified.

I. THERE IS SUCH A THING AS CERTAINTY IN THIS MATTER

Paul said, "knowing this." In these days of agnosticism, and mental confusion, and speculation, and uncertainty about religion, how refreshing it is to meet someone who knows. Paul knew. He had got far beyond the region of perhaps, or peradventure, or surmise, or guess; he knew. He declared, "I know whom I have believed, and am persuaded." He had the witness of the Spirit, a living experience and a know-so salvation.

A minister in England told me that his own mother was a member of a Congregational church thirty years, all the time supposing that she was a Christian. But under illuminating Holy Spirit preaching she awakened to the awful fact that she was not saved. Said the minister, "If my mother had died any time during those thirty years, they would have preached her to heaven when she would have been in hell. Bless God, my mother got saved and sanctified and lived two blessed years in the faith and went home in triumph."

Oh, it is good to know. Paul knew.

II. "OUR OLD MAN WAS CRUCIFIED WITH HIM"

What can that mean for us? I did not get my old man until about eighty years ago and how could it have been crucified nineteen hundred years ago? This vivid language naturally and evidently means that Jesus, by His atoning death on the cross, provided for the death of "our old man" when by faith we would have him slain or removed from our nature.

"That the body of 'the sin principle' might be done away." Lange says, "This is the phantom of a body in man consisting of his whole sinfulness." It is, then, simply another phrase for "the old man," our indwelling corruption or depravity.

And the old version says, "This old man of depravity"—this "body of sinfulness can be destroyed." The revisers translated, "might be done away." But that was too glorious a gospel for the devil to let go uncontradicted. So a Keswick editor, to help his cause of "suppression," wrote in his paper: "The verb *katargeo* (used in this text) means 'to leave unemployed.'"

That is its meaning when used of land. But when "sinfulness" is in question, here are the meanings given by five Greek lexicons:

1. Parkhurst: "To render ineffectual, abolish, annul, destroy."
2. Strong's Lexicon: "Abolish, cease, destroy, do away, make of no effect, bring to nought, put away, make void."
3. Greek Testament: "To render useless, powerless, to render null, to abrogate, to cancel, to bring to an end, destroy, annihilate, to free from."
4. Robinson's N. T. Lexicon: "To make to cease, to put an end to. Hence to abolish, to destroy (Romans 6:6). Passive: to cease, to be done away."
5. Prof. Cremer of Germany: "With St. Paul, it

always denotes a complete, not a temporary or partial, ceasing. Elsewhere it signifies a putting out of activity, out of power or effect: but with St. Paul it is to annihilate, to put an end to, to bring to nought."

These lexicons tell the story completely. They all agree that we can have a complete separation from and destruction of the carnal nature. This makes it certain that the sin-principle can be "removed," "annihilated." Blessed be God, there is a satisfactory and complete salvation for us. This is in full harmony with the other Scriptures which teach that the old man can be "put off" (Eph. 4:22-24), "mortified"—killed at once, "purged out," "eliminated," "purged away," "taken away," so that we shall be "made pure," "saved from all uncleanness," "saved from all filthiness," "sanctified wholly."

Is it any wonder that God has provided such a great salvation for us? Look at the awful names He has given to this "sin-principle" (Romans 7:23). "The law of the sin-principle." "Law" here means the "uniform tendency" of this evil thing to draw the soul away from God. "The body of this death" (Romans 7:24). Lange defines it as "the phantom of a corporeal power of death encompassing man" to drag him to ruin! "The law of the sin-principle and the death-principle" (Romans 8:2), meaning a "uniform tendency of depravity to draw us down to death and hell." "The carnal mind which is enmity against God" (Romans 8:7).

And, unless we get rid of it, that "enemy against God" will banish us from heaven forever. "The sin-principle which doth so easily beset us" (Hebrews 12:1). Erasmus, Luther, Calvin, and Ernesti call it "our inner propensity to sin," besetting us like a wild beast, to leap on us unawares. Of course God hates this thing, so dangerous and deadly to His blood-bought children, and has marked it for destruction, and provided for our deliverance.

"Old?" Yes, it is as old as Adam. And see how it works. Jesus said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

And what is it that makes all this trouble and fills the world with sin? It is a proclivity to evil. It is the brain of the spirit devil, and the nerve current of the bottomless pit. It is a bias to sin, morally black and satanic. If unresisted, it will drag you or me or anyone to a hell that is bottomless.

III. HOW DOES IT MANIFEST ITSELF?

1. In promptings to sins of pride, envy, revenge, ungovernable temper. It is an entity, and has an invisible existence which is plainly felt inside. It stirs, obstructs, disputes, grows. It never tires. It is more rapid than calm thought or sober reflection. It can lead a baby to throw a spoon across the table, and

grow red in the face and kick, or throw itself down and bump its head on the floor. Twenty years later, the same thing may incite the same person to steal an automobile, rob a bank, or put a bullet through a policeman's heart. Just such things are taking place all the time, and the depraved baby is the forerunner of the depraved man. I have heard within a week that the nurse of a banker's little two-year-old baby girl does not dare to leave her alone a minute in the presence of a seven-year-old brother, who will fly at his baby sister, and kick her, and try to kill her.

And yet the shallow minded and light headed smile and tell us that the race has never fallen and is not depraved.

2. It prompts to stinginess, willfulness, and selfishness. Seeks its own and forgets others and God. It shows a secret dislike of holiness. To resist and hate holiness preaching and holiness preachers, and holiness people, and holiness gatherings, and holiness books and papers and tracts is a sure sign that you have it.

3. Unwillingness to rise on any test in a holiness meeting, and a willingness to line up with sinners on all occasions, is a strong evidence of an inner hostility to God's character, and God's cause, and God's kingdom, and God Himself. All that is the very essence of the sin-principle, and the malignity of the bottomless pit.

4. Then there is the peculiar sensitiveness and touchiness of some people who are always watching for an insult about something from somebody. They are always liable to go off like a stick of dynamite or a blast of gunpowder. Such people are a nuisance in society, as everyone knows.

Others are selfish and self-pleasing in their appetites and habits—drink or tobacco, no matter who suffers, or what evil is wrought. Others have a determined opposition to the will of God. They will do as they please about cards, dancing, theatres, betting or gambling. They will have their carnality and will not turn from sin to holiness.

IV. HOW DO WE GET RID OF IT?

1. Negatively. Not by pardon. Actual sins must be pardoned; but internal pollution needs cleansing. Nor can it be educated out, or trained out, or spanked out. Human effort can never bring about its removal.

2. Positively. Entire sanctification is wrought in the heart by the baptism with the Holy Spirit, cleansing from inbred sin (Acts 15:8, 9).

A Christian woman was in a hospital to be operated upon for an internal cancer. The surgeons told her husband to bid his wife good-by, and go into the other room, and shut the door. He gave her what might be the farewell kiss and left. She looked into her surgeon's face and said, "I trust myself in your hands." The anesthetic was applied and she was under its influence for three hours. The ugly wound was dressed. She came to and said, "I thank you, doctor," and she was soon a well woman.

So for this internal cancer of soul, bid good-by to everything, trust to the heavenly Physician. He will cleanse the soul. You will look into His face and thank Him and sing:

*"Jesus comes. He fills my soul
Perfected in Him I am.*

I am every whit made whole.

Glory, glory to the Lamb."

PASADENA COLLEGE,

PASADENA, CALIF.

HE HUMBLING HIMSELF THAT WE MIGHT BE EXALTED

By PROF. C. A. McCONNELL.

The idea, sometimes expressed, that Jesus Christ, from His conception in the womb of Mary, had the full consciousness of His deity, is not borne out by the record. Nor does such a supposition fit in with the perfect scheme of the incarnation. The Son, the incarnate, eternal God, willed to become very man, and as such to live the life of His brethren—yet without their sin—that He might become the bearer of their guiltiness; a perfect man obeying where they had failed. It is not to be thought, however, that the full self-grasp of His divine nature was impossible to Him—there were moments, hours, when His life rose to the self-grasp of deity, and He wrought thereupon. But the most wonderful fact of the incarnation is that Jesus "emptied himself;" He willed to put aside the consciousness of infinite knowledge, of supreme lordship, and walk as man with men, drawing strength from their source of strength, His Father and theirs. But even more than this, we read that He, the majestic Creator, to whom all creatures and forces and powers were subject, became "subject unto them" whose right of authority was theirs according to the flesh. The keynote of the life of the Son of man was obedience. He who was Lord of all became the servant of all. Utterly emptied of self-desire and self-will, He wrought in perfect obedience, not as an automaton, but with loving choice. Thus, the Christed One, He in whom the Spirit of God dwells! Man is born with the power of individual lordship, which power God himself will not take away. Man may choose his own destiny, and through grace make his own life, or cast it away upon the rocks of sin. But to each of us is given the privilege of being as Jesus was in this world—a potential lord, but a present obedient servant. Why should it be thought unreasonable for us to empty ourselves of ourselves and yield absolutely to the will of our Christ, when He emptied Himself of the honor of heaven in order to become our brother and our Savior? Jesus reached the pinnacle of heaven's majesty through that giving up; He invites us to a like surrender that we may sit with Him upon the throne of His glory.

BETHANY-PENIEL COLLEGE

THE MORE EXCELLENT WAY

AN EXPOSITORY MESSAGE ON 1 CORINTHIANS 13TH CHAPTER

By Rev. W. B. Walker

But covet earnestly the best gifts: and yet show I unto you a more excellent way (1 Cor. 12:31).

THERE are nine spiritual gifts for the Christian Church. Paul speaks of them as follows: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." These gifts were not merely for primitive Christianity, but are for the Church of the twentieth century. The Lord bestows these gifts upon whomsoever He will. Paul says, "Covet earnestly the best gifts." He means to have an earnest desire for them. And after you have chosen the most useful gifts, I will show you a more excellent way. The Corinthian church made the mistake of placing greater value on the gifts than on the giver. We shall consider:

I. THE VALUE OF THE MORE EXCELLENT WAY

(1) Its value compared to human language and eloquence. Paul says, "Though I speak with the tongues of men and of angels, and have not charity (love is the meaning in the original), I am become as sounding brass, or a tinkling cymbal." Dr. Lightfoot says, to speak with the tongues of men, according to the Jews, meant to speak the seventy languages of the nations of that day. But if we had all human languages, and could speak with all eloquence, and had not love, it would sound as nothing. And though a man knew the language of the eternal world so well that he could hold conversation with its inhabitants, and find out the secrets of the kingdom, it would not give heaven's preparation. It would only sound as brass, or as a trumpet made of brass that gave uncertain sounds. Yes, apart from this love, it would have a tinkling sound as two brass plates struck together, thus producing an inharmonious sound. We may understand the apostle thus: "Though I possessed the knowledge of all languages, and could deliver the truth of God in the most eloquent manner, and had not a heart filled with perfect love producing piety and obedience to God, I am nothing but an empty professor. I have a profession, but am destitute of a heart that is filled with holiness. I am without the soul essence of religion."

(2) Perfect love as compared to prophecy and knowledge. Though I have received from God the knowledge of future events, so that I can correctly foretell what is coming to pass in the world and the Church, and have a heart void of this sanctifying

grace, I am as nothing. The Apostle says, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

If it were possible to have a clear understanding of all the mysteries of the Old and New Testaments; all the types and figures, and all the unexplored secrets of nature, and ALL KNOWLEDGE; every human art and science; and though I could remove mountains, and perform miraculous things, such as raising the dead, healing the sick, and doing spectacular things, and have not love, I am as nothing. Or I may have such powerful discernment in sacred things that I could solve the greatest difficulties, and have not love, I am as nothing. I am nothing in myself, nothing in the sight of God, nothing in the Church, and good for nothing to mankind.

(3) Its value compared to works of charity and benevolence. The great logician says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Jerome says, "If I deliver up my body to be burned, that I might glory, or have cause of boasting, it would profit me nothing." Suppose that a slave is condemned to die, and that I should give my body in his stead, it would profit me nothing, had I not this love, without which no man shall see the Lord.

A man may be so wedded to a particular opinion, demonstrably false in itself, as to give his body to be burned in its defense. In February of 1619 an atheist literally gave his body in Paris in defense of his atheistic belief. Paul means in the first place that human and angelic eloquence, without love, sounds like nothing. In the next place, to have all wisdom and knowledge so that hidden mysteries could be solved, is acting like nothing. And in the last place, to give all we possess to feed the poor and even sacrifice our body, is nothing. It sounds like nothing, acts like nothing, and is nothing.

II. THE CHARACTERISTICS OF THIS LOVE

(1) It suffereth long. The real meaning of this is, has a LONG mind. Neither trials, adversities, persecutions, nor provocations can disturb this experience. The love of God makes us patient toward all men. It suffers all the weakness, ignorance, errors and infirmities of the children of God; and all the malice and wickedness of the children of the world. And this is not for a time, but long, and without end.

It also waits for God's time of accomplishing His precious providential purposes, without murmuring or repining; and bears its own infirmities, as well as

those of others, with humble submission to all the will of God.

(2) Love is kind. It is tender and compassionate in itself, and kind and obliging to others. It is mild and gentle. Oh, that more of God's children had this experience, that will produce kindness in the home, in the church, and in the world! Such an experience would doubtless save many a son and daughter from wandering from mother, home, and God.

(3) It envieth not. It is not grieved because another possesses a greater portion of earthly, intellectual, or spiritual blessings. Those who have this experience will rejoice as much at the happiness, honor, and comfort of others, as in their own. They are ever willing that others be preferred before them. The person that is living in this chapter, will never envy the state of others.

(4) Love vaunteth not itself. It will not act rashly. Dr. Clarke says that this means that love does not "PUT ITSELF FORWARD." It does not desire to be noticed or applauded, but wishes that God may be all and all.

(5) This love is not puffed up. It is not inflated with a sense of its own importance. For it knows that it has nothing but what it has received from God; and that it deserves nothing it has. Every person whose heart is filled with this love is humble. There are those that would have us believe that indwelling sin is necessary in keeping us humble. There was never a greater falsity. He who has pride has the very essence of sin. It was pride that caused the devil to be hurled from heaven. Oh, man of God, beware of sinful pride!

(6) Love does not behave itself unseemly. Love never acts out of place or character. It is never rude, bearish, or bruitish. A person may have a natural bluntness, or be a clown, and yet not be boorish or hoggish in his manners. This love never acts in a way to cause decent people to blush or become disgusted. This love will act in church in a way to make hungry people wish for it. It never acts unseemly, nor brings disgrace upon the holy cause of Christianity.

(7) It seeketh not her own. Too many people are seeking their own. But love is not desirous of her own spiritual welfare only, but that of others. Love is never satisfied but in the welfare, comfort, and salvation of all. He is no Christian who is solicitous for his own happiness. All the religion of the ages can be spelled in two words: S-E-L-F, and O-T-H-E-R-S. To which class do you belong?

(8) Love is not easily provoked. It is not easily irritated, and is not made sour or bitter by trials, misunderstandings, and persecutions. The proper rendering of this is "IT IS NOT STIRRED TO WRATH." It is free from anger. It is truly wonderful to have the body of sin destroyed. Oh, blissful experience, in which all is at rest, and the heart freed from everything that sympathizes with sin! A man may be

highly irritated against sin, and yet tender toward the sinner.

(9) Love thinketh no evil. It believes no evil when no evil seems. It never supposes that a good action may have had a bad motive. He who is enjoying this experience is so governed and influenced by God's love that he can think evil only where it appears. The original text implies that he does not "INVENT OR DEVISE ANY EVIL." Perfect love cannot look upon sin with the least toleration. The soul aflame with God, deplores sin in every form, whether in friend or foe; whether in palace or hovel; whether in prince or pauper.

(10) It rejoiceth not in iniquity. It rejoiceth not in falsehood, but on the contrary, rejoiceth in the truth. Some people rejoice in the calamity that befalls those that have treated them wrong, but love will not. Love takes no part in the sins of the age. It flees from error and deception as we would run from a rattlesnake. It runs after the truth. It never draws back and finds fault with the preacher when the truth is being preached. It has no desire to lower the standard of holy living. When there seems to be a lack, there is one desire, and that is to measure up to the standard.

(11) Love beareth all things. It means to endure, bear, sustain, cover, conceal, and contain. Bishop Pierce says it should be rendered, "Covereth all things." This rendering seems to be in harmony with the apostle Peter. "It shall cover a multitude of sins" (1 Peter 4:8). Love conceals everything that should be concealed. Love betrays no secrets. Friends keep secrets, but enemies reveal them. A person under the influence of this love never makes the sins, follies, faults, imperfections of any man, the subject either of censure or of conversation.

(12) It believeth all things. It is ever ready to believe the best of every person, and will credit no evil of any but on the most positive evidence.

(13) It will hope all things. When there is no place left for believing good of a person, then love comes in with hope, where it could not work by faith; and begins immediately to make allowances and excuses, as far as a good conscience will permit. And further, anticipates the repentance of the transgressor, and his restoration to the good opinion of society and his place in the church.

(14) Love endureth all things. It bears up under all persecutions and bad treatment from open enemies and professed friends; bears adversities with an even mind and submits with perfect resignation to God's dispensation of providence; and never says of any trial, or insult, "this cannot be endured." Matchless Christ, give us of this love, that we shall be able to bear every burden, trial, misunderstanding, and heart-ache, with patience and sweetness of spirit!

(15) Love never faileth. The true rendering is, "LOVE NEVER FALLETH OFF." Love to God and man

can never be dispensed with. It is essential to social and religious life; without it no communication can be held with God; and without it can no person have preparation for heaven and immortal glory. Without it there is no true religion. Friends may fail us, health may fail, the most trustworthy things may fail, but this love will never fail. It is necessary in this life and will exist throughout eternity. Most Holy God, give us more of Thyself, for THOU ART LOVE!

III. ITS DURATION

Paul says, "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

The wonderful gift of foretelling future events shall fail. The minister may be educated and well prepared, and powerful in declaring the truth of God, but he shall preach his last sermon. But this love of which we speak shall never fail.

The gift of speaking many languages shall cease. The tongues that utter mighty, flaming truths of God, shall lie silent in the tomb. And all knowledge shall vanish away. All human arts and sciences will be utterly useless in the eternal world, though so highly extolled and useful here. Here we have but little knowledge of the earthly, but much less of heavenly things. He that knows most knows but little in comparison with angels, and the spirits of just men made perfect.

In summing it all up, the apostle says, "And now abideth faith, hope, and love, these three, but the greatest of these is love." Faith is the foundation of our Christian experience, hope is its walls, and love is the roof. Faith is the roots of the tree of our salvation, hope is the branches, and love is the fruit. Faith is the inward union of the soul with God; hope is the support which gives us strength to battle with the present; love is the outward manifestation of what we feel within.

Yonder in a room all together are faith, hope and love. Faith is bending over a book—the Book of God—her face all glowing with hallowed emotion, yet filled with the deep and calm of divinity, and with inward peace, she reads the "exceeding great and precious promises." Hope is sitting in the window-seat, and is gazing with earnest, dreaming eyes, with her face serenely bright, upon the setting sun; watching intently as the amber clouds open their gates, and in fancy admit her into the city of everlasting light. Love turns her tender looks on the one sister and then on the other, and smiling a smile caught from Christ she thinks of the widow and the fatherless, cheered and comforted by the garments at which her hands are working.

Oh, yes, it is love that visits the fatherless and motherless of earth, and acts in the capacity of a father and mother! It is love that hovers over prison houses and waits in patience to lead the bound souls to Christ. It is love that will cross burning deserts,

swollen streams, and tempestuous seas to bring the wanderer home. This love visits sick rooms and presses a tender hand on fevered brows. Oh, blissful love, that bridges the awful chasm for a lost world to get back to God! It is love that will sweep onward and upward forever. Oh, eternal love, fill my heart that I may be in harmony with God and the inhabitants of the eternal city!

TEXARKANA, TEXAS

HOLINESS AND WHAT HOLINESS IS AND IS NOT

By REV. FRANK C. HOTLE

Holiness means spiritual wholeness, moral perfection, or perfect moral soundness.

Holiness does not mean complete physical or mental perfection, but it does mean a perfect restored state of moral soundness.

Holiness does not necessarily mean immunity from any mental defection, or freedom from physical disabilities, imperfections, or aches and pains of the body; but holiness means perfect and complete deliverance from all moral imperfections.

Holiness means perfect harmony and unity with God, or a state or condition upon which God again puts His seal of perfect commendation.

Holiness represents the very pinnacle or summit stage of the work of redeeming grace in the human heart.

Not that you cannot grow any more after obtaining the experience of holiness, for perfect spiritual growth never begins until after you do obtain it, but holiness represents the final finishing touch of the work of grace in the heart.

Regeneration is the beginning, holiness is the perfecting of the work begun in regeneration.

The disciples received this great and wonderful experience definitely on the day of Pentecost, after they had been soundly saved and walked with the Lord three years, having literally and fully forsaken all.

Although they had been blessed many times, and the devil and unclean spirits were subjected unto them, their names having been recorded in heaven, yet they were told to tarry for this great second, definite work of grace, after which they went forth to bless and astonish the world.

The commands to be holy, and to tarry until ye be endued with power from on high are as binding and as essential today as they were the day they were spoken.

If the disciples, having just spent three years in the brilliant and inspiring presence of the Son of God, needed to tarry and obtain the baptism with the Holy Ghost before being fully equipped to preach the gospel, how much more do we need it in our day of cold indifference, formalism, heresy and unbelief?

BEDFORD, IND.

A PLEA FOR THE "OLD MAN" OF SIN

By Rev. C. E. Cornell

A DEPARTMENTAL writer—Wilfred M. Hopkins—in *The King's Business* for May, has this illuminating (?) comment on 1 John 3:9, "Whosoever is born of God . . . cannot sin."

IT does not say: "He that is born of God," or we might have thought that it referred only to Christ, but: "Whosoever is born of God . . . cannot sin." And yet the doctrine of Christian Perfection has not only been proved by experience to be false, but its results have usually been disastrous to those who professed it. What, then, is the solution of the mystery? Simply that every Christian upon earth is two men in one. There is the "old man," who never altogether ceases to sin—the man born of the flesh; and there is the "new man," born of the Spirit, who never sins, and who never fails to protest, with more or less vigor, against the sin of that "body of death" in which he is imprisoned. "By their fruits ye shall know them:" yes, but by which fruits? for the same men sometimes bring forth good, and sometimes evil fruit. The same truth is apparent here, under a figure of speech. The Christian is two trees—there is the old stock, which still brings forth evil fruit; and the grafted tree, which bears only good fruit. Christianity is not a decoration, it is a regeneration, but the old man, the old tree, is not destroyed by it; it remains until, by death, we are forever set free from the bondage of the flesh.

It seems that the above writer has never heard of John Wesley who wrote the greatest book on *Christian Perfection* ever written. Nor has he heard of the hundreds of other high-class spiritual books on this important doctrine and experience. Mr. Wesley made the following observations and recorded them in his journals:

"The more I converse with believers at Cornwall, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see wherever this is not done, the believers grow dead and cold."

"By Christian perfection I mean (1) Loving God with all our heart. Do you object to this? I mean (2) A heart and life all devoted to God. Do you desire less? I mean (3) Regaining the whole image of God. What objection to this? I mean (4) Having all the mind that was in Christ. Is this going too far? I mean (5) Walking uniformly as Christ walked. And this surely no Christian will object to. If anyone means anything more, or anything else, by perfection, I have no concern with it."

"Let none rest in being half Christians. Whatever they do, let them do it with all their might; and it will be well, as soon as any of them find peace with God, to exhort them to go on to perfection. The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper."

"As to manner, I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant. But I believe a gradual work, both preceding and following that instant."

"As to the word perfection, it is scriptural; therefore, neither you nor I can in conscience object to it, unless we would send the Holy Ghost to school, and teach Him to speak who made the tongue."

These quotations from Mr. Wesley could be multiplied *ad infinitum*. Literally, hundreds of Mr. Wesley's converts sought and found the experience of Christian perfection—heart purity—to their glorious satisfaction. Mr. Wesley enjoyed the experience himself, so did the great hymn writer, Charles Wesley, and literally thousands have gladly exclaimed, since then, "My heart has been made perfect in love."

I wonder if this writer has ever heard of the Holy Club who originally started Methodism; or Bishop Asbury who preached three weeks and witnessed thirteen hundred converted and nine hundred sanctified; or Charles G. Finney the greatest evangelist of the past century; or William and Catherine Booth who originated the Salvation Army; or Daniel Steele the scholarly St. John of Methodism; or Frances Willard the saintly head of the great W. C. T. U.; or Hannah Whitehall Smith, who wrote that famous book, "The Christian's Secret of a Happy Life," that will live and bless multitudes as long as time shall last; or Caughey, the great English evangelist; or Fanny Crosby, who wrote over 8,000 beautiful hymns; or David Brainard the loving, persistent and praying apostle to the American Indians, witnessing thousands of them get converted; or Bishop Joyce, a lovely bishop of Methodism; or Bishop Peck who wrote that substantial book, "The Central Idea of Christianity," a superb book on Christian perfection; or Bishop Foster, one of the mighty scholars of Methodism, who wrote "Christian Purity;" or Rev. J. A. Wood, who wrote "Perfect Love," that has had a sale of nearly a million copies; or Peter Cartwright, Benjamin Abbott, or John Wesley Redfield, James B. Finley, Alfred Cookman, who "Went Sweeping Through the Gates, Washed in the Blood of the Lamb;" or John S. Iskip; or C. J. Fowler, logician, theologian, scholar and praying prince, for many years the aggressive president of the National Association for the Promotion of Holiness; or ten thousand others that are prominent in the things of the Spirit, many of whom are still alive and actively engaged in spreading scriptural holiness over the land. I wonder if he has heard of the Church of the Nazarene with its 70,000 members, all of whom stand for this scriptural doctrine of Christian perfection.

And yet this writer boldly asserts that the doctrine of Christian perfection has not only been proved by experience to be false, but its results have usually been disastrous to those who professed it. How sad to be so grievously mistaken!

PASADENA, CALIF.

THE PRIME OBJECT OF THE GOSPEL MINISTRY

By MISSIONARY A. J. SMITH

THE contention is that the salvation of men is the chief object of the gospel ministry. One can have no more sublime purpose in life than to work for the saving of undying souls. The Apostle Paul in writing to his spiritual son, Timothy, says, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10).

"I endure all things for the elect's sakes." The Apostle was not only willing to suffer the loss of all things in his endeavor to save some, but he was willing to endure all things. In his second letter to the Corinthians, in the eleventh chapter, he relates the things which he endured in preaching the gospel: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." Anyone can readily see that the great Apostle to the Gentiles did not make the ministry of the gospel a sinecure, an office without any labor connected with it. The world has no place for a man who is able to work, but will not.

It takes a praying pastor and a spiritual church membership to bring the church to and keep it where it ought to be. Those who have tried it know what a continuous battle it is to keep the church spiritually alert. But as soon as we let up in the fight she loses power and spirituality and ultimately sinks into a condition of spiritual decay. Paul was a man of prayer, and the preachers of this prayerless age would be greatly benefited by taking time to study the prayer-life of Paul. He writes to the Ephesians that he is "remembering them in all his prayers." What an object lesson for all the ministers of the gospel.

When the Apostle undertook to preach the gospel of Christ he relinquished all worldly attractions. After showing in his Epistle to the Corinthians that the Lord had ordained that those who preach the gospel should live by it, he voluntarily relinquished that which he rightly could have claimed. He subjected himself to perils and privations and positive evils. The allurements of the world could not charm Paul; he did not consider it a sacrifice to be deprived of them, he had an aversion for all those things now. The object which Paul sought to accomplish by his self-denying

labors was not for his own sake, but for the salvation of souls and for the elect's sake.

The question which naturally comes to us then is, was the object which the Apostle sought of sufficient importance to justify such means for its attainment? We answer, Yes. If Paul could have known beforehand what it would cost him to preach the crucified Savior, would he not have shrunk back? No! For in relating to the Ephesian elders at Miletus the things he endured and his intention of going to Jerusalem he says, "The Holy Ghost witnesseth in every city that bonds and afflictions await me." In another place he says, "None of these things move me." His sufferings were only natural evils which his work brought on. He suffered wrongfully, and it is no disgrace for any Christian to suffer without cause. His sufferings were only temporary and confined to this present life, while the results of his preaching would last forever. Furthermore, they were only the sufferings of an individual, but the good he accomplished extended to multitudes. With all his sufferings, however severe, Paul had much joy and happiness. He says, "I glory in the cross of Christ." He could have followed no other course through life which could have brought more happiness to himself and others.

In closing, let us have just a word from Him whom Paul served so loyally, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, . . . and in the world to come eternal life."

CHINA

QUITTERS ARE LOSERS

By N. B. HERRELL

All great things have had their time of being small and unpromising. *Stickability* has made great men and things in the course of time. This is true with preachers and churches in all generations. Short pastorates develop neither great preachers nor strong churches. A rolling stone gathers no moss, and alas, a shifting pastor and church will gather no grace nor abiding efficiency to do the work of the Master. God is not the author of calling pastors every twelve months, or of electing District Superintendents once a year. God's work develops its men, as they develop the work. This could be called the university of hard knocks that develops both preachers and churches, providing they live.

Regeneration is the lowest degree of sanctification. It will be well, as soon as seekers find peace, to exhort them to go on to perfection.—JOHN WESLEY.

It is only when God is omitted from the life that "All is vanity and vexation of spirit."

THINGS THAT CONCERN ZION

By General Superintendent H. F. Reynolds



Every lover of Zion doubtless is reminded by the fading flower, the falling leaf and the chilly breath of autumn, that another "summer is past"—and the bitter cry of many is, "I am not saved."

But while we are breathing out a sigh of pity for the negligent and eternally lost, there are many reasons for rejoicing, because the gospel of Christ has proved to be "the power of God unto salvation to every one that believeth."

Judging from written reports, individual testimonies and personal observation of the spring and summer assemblies, preachers' and department conventions, district and other campmeetings, the season has been one of marked spirituality and unusually large fruitage. Notwithstanding in some sections the detrimental influence of bobbed hair, immodest dress and irreverence for God's holy Sabbath had to be met—and was successfully met—the preaching and teaching of the gospel of Jesus Christ by Holy Ghost anointed workers proved to be quick and powerful and resulted in the regeneration of sinners and the entire sanctification of the believers, as well as the power of God in reaching many a backslider.

Indeed it may be truthfully stated that there has been and is a very encouraging revival in connection with our church in Canada, in Scotland, in England, as well as in our precious work in the United States of America.

What has been stated with reference to this encouraging revival spirit and its results in the United States of America, the British Isles and Canada, can be as truthfully said of the revival which has been for some time going on in a very marked degree in Africa and China. We have very substantial data encouraging us to believe that not only in the foreign countries mentioned is there a revival, but reports and personal letters and in some instances eye witnesses confirm the fact of precious revivals of pure and real salvation in kind, while not in the same degree, in each and all of our foreign districts or missionary fields.

In my personal visitation to Central America I was convinced beyond doubt of the genuineness of the work that was being done in this, one of our oldest missionary fields. And my visit of inspection to our work in Trinidad and Barbados of the British West Indies, (where the writer together with Rev. J. I. Hill, our Superintendent and missionary, visited each church and saw our entire adult membership and

heard their personal testimonies) has confirmed my long-standing faith in the gospel of which I am not ashamed, for "it is the power of God unto salvation" where preached and when believed.

The columns of *The Other Sheep* abound with illustrations of the genuineness of the revival in foreign lands. And the columns of this, our church organ, will continue to have related by our editor, Dr. Chapman, and the mind-enlightening and conscience-stirring and soul-inspiring articles from Dr. Morrison (who at the September meeting of the General Board was appointed Associate Editor of *The Other Sheep* and Assistant Secretary of the Department of Foreign Missions), also articles of unusual interest with reference to our revival in foreign fields from the pen of Mrs. Fitkin, president of the W. M. S., and Mrs. Paul Bresee, first vice president of the W. M. S., who have just returned from Africa; also articles from returned missionaries from China and other fields.

This world-wide revival seems to be a mutual affair, the revival in the homeland inspiring the foreign workers and the reflective effect of the foreign revival enthusing and stirring the home workers to a greater effort. Yes, now is our time. To miss now will be to miss it forever on our part.

GIVING GOD THE BLAME

By O. U. KUNKLEMAN

*There is a way that seemeth right,
Because it is our choice;
We listen to our own desires,
And say it was God's voice:
We pray about it, certainly,
And say, yes, we prayed through,
And then proceed to do the thing,
As we had planned to do.*

*And then, if our pet scheme should fail,
If things should go awry,
And turn out just the opposite,
How quick we raise the cry,
I guess God wanted it that way!
I bow beneath the rod;
We do not take the blame ourselves,
But lay it on to God.*

*Men do such inconsistent things
Presumptuous, they indeed;
And then when people criticize,
It was God's will they plead:
And whether it be right or wrong
To them it's all the same,
They go ahead and have their way,
And then give God the blame.*

SAN ANTONIO, TEXAS

DO YOU KNOW?



That almost an entire year has elapsed, and that *not a penny has been borrowed by the General Board for the current expenses of the General interests?* There has been an overdraft in the Ministerial Relief Fund, due to the emptiness in that treasury. That overdraft was occasioned by advancing some money, but not from borrowing.

Do you know that right now there is a small deficit of about four thousand dollars in the General Budget? But do you know that if that can be cleared away, and the budget kept at par until December 31, the General Board will have achieved the remarkable feat of carrying the church through a whole year without borrowing any money? Let us beg of every pastor and District Superintendent and worker everywhere to unite with us in the effort to make this the record for this year! WHAT A SPLENDID REPORT THAT WILL BE TO CARRY TO THE SEVENTH GENERAL ASSEMBLY! What an incentive that will be to our people to take a great advance step during the next quadrennium! We appeal to our dear, devoted Nazarene people to help us to clean up the small deficit that now clings to the General Budget and to keep the monthly returns so near the top as to prevent the possibility of a deficit when we close up the books December 31!

Do you know that the recent session of the General Board found that our unprecedented success in the mission fields was our greatest embarrassment? There were a hundred calls for "*just a small amount*" for this station, for that enterprise, and for the other pressing demand, whereby the Board was assured that it could realize the salvation of many, many more souls in those great fields! The report of Sister Fitkin and Sister Bresee of their very interesting visit to the African field, stirred the hearts of the members of the General Board until there were literal tears in the eyes of many because they did not have money enough to meet the requests that were poured in onto us. OVER SEVENTY THOUSAND DOLLARS OF HEART-BREAKING REQUESTS HAD TO BE REFUSED because the Board did not have the necessary money to grant them! Session after session, some of them far into the night, struggled and agonized with this sad situation; and at last, with a mighty faith in the God of the mission fields, and in the generous hearts of the Nazarenes of the homeland, the Board ventured to increase the Foreign Mission Budget about twenty thousand dollars—*this, after it had slashed off seventy thousand dollars of requests from the foreign fields, every one of which was a real, pressing, palpitating*

need! The hearts of all the members of the Board, and of all those at headquarters who have these matters heavily on their souls, are raised in prayer to God that He will touch the eyes of our dear Nazarene constituency with a mighty vision of the very great need, which occasioned this increase in the General Budget for the coming year, and inspire them to rise up and say that *when God is working in such a remarkable way in these distant lands, we must arise and come to the help of the Lord against the mighty!*

Although the Board had determined to send few more missionaries out until after the next General Assembly, yet so very pressing and pitiful was the demand from the over-worked missionaries that they have some re-enforcements lest they fall at their posts, that the Board at last ordered the addition of seven more to the number that will sail this month from the Pacific coast to the lands seething with the possibilities of a great awakening. Let us all gather faith and courage to support them there!

Many splendid young men and women knocked at the door of the General Board with a longing desire to go and spend their fine strength and education in labors for "those who sit in darkness," but with aching hearts the Board had to turn them down for lack of means to send them! How long will it be before the church will arise and say: "Any young men and women who will devote their bodies' strength, their cultivated minds, their ability, and the entire future of their lives to the cause of missions, shall be furnished the money to enable them to make this sacrifice"? In other words, *if they will furnish the blood, the nerves, the brains, the love to do the work, we will furnish the money that will enable them to do it!* When the Church of the Nazarene rises up to do this, it will become the miracle of this age! God speed the day!

J. G. MORRISON, *Executive Field Secretary.*

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR

(The thirty-eighth week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, 1 Peter 2—2 Peter 3.
2. For Personal Meditation, Ezek. 22—28.
3. For the Evening Devotion, 2 Kings 18—35.

All of our worship must be according to the Word, for there is a peril before us that is very subtle. There is worship, and there is worship "according to thy word." In that inspired Encyclopedia of the Word

of the Lord, Psalm 119, the expression "according to thy word" occurs nine times. Verse nine says cleansing is "according to thy word." Verse twenty-five says we are quickened "according to thy word." Verse twenty-eight says we are strengthened "according to thy word." Verse forty-four says that salvation is "according to thy word." Verse fifty-eight says mercy is "according to thy word." Verse sixty-eight says the Lord has dealt well with us "according to thy word, O Lord." Verse seventy-six says we have comfort "according to thy word." Verse one hundred and sixteen says we are upheld "according to thy word." And lastly, verse one hundred and sixty-nine says we have understanding "according to thy word." May we follow the divine pattern in all our devotions and "stick" unto the testimonies of the Lord, as we read in verse thirty-one.

II. *A Choice Verse to Hide in Your Heart for Each Day*

Measuring Blessing According to God's Measure

Sunday, 1, We are called according to His purpose, Rom. 8:28.

Monday, 2, We are forgiven according to the riches of His grace, Eph. 1:7.

Tuesday, 3, We are saved according to His mercy, Titus 3:5.

Wednesday, 4, We are established according to the gospel, Rom. 16:25.

Thursday, 5, We are adopted according to His will, Eph. 1:5.

Friday, 6, We have our needs supplied according to His riches, Phil. 4:19.

Saturday, 7, We are made heirs according to the hope of eternal life, Titus 3:7.

PART TWO. THE WEEK'S VISION OF OUR LORD *Our Savior's Marvelous Journey from the Throne to Calvary and Back*

The Mystery of His Humiliation and Sorrow. Paul describes the most wonderful journey ever made either in time or eternity (See Phil. 2:5-11). Here is the greatest trip, the greatest traveler, and He was on the greatest mission ever undertaken. The Son of God was surrounded with all the adoring hosts of heaven, where was light, beauty and love. What could induce Him to leave such a place of happiness and exaltation to come down to the ignominy of the cross? See Him lay aside His crown of glory and step from the throne and come down, down, down to the cross of Calvary. All the way from the throne to the cross is marked with the footprints of love, and all the way back is stained and sprinkled with the crimson blood. It was love that brought our Christ to the earth, and it is the blood that lifts us up to His throne. The profoundest stoop ever recorded is that He should become man at all. He was surrounded with infinite blessings, He was rich with the wealth of the universe, and His own countenance was radiant with the dazzling beauty of His own perfect moral excellence.

Why should He choose peasant parentage, a manger bed and such a lowly birth? Why should He choose fishermen for His disciples, the common people for His admirers and both thieves and malefactors for His companions in death? The very air that He must breathe was tainted with sin, and those with whom He had daily communion were sinners. What! must the Son of God die! Must the Life-giver pass under the shadow of the dark portals of the grave? Yes, our Lord became obedient to the death of the cross, and suffered this shame at the hands of man, for man's redemption. This is the mystery of His humiliation.

There are seven steps down in verses 7 and 8. They are as follows: 1. He made Himself of no reputation. 2. He took upon Himself the form of a servant. 3. He was made in the likeness of man. 4. He was found in the fashion of a man. 5. He humbled Himself. 6. He became obedient unto death. 7. Even the death of the cross. Read these wonderful verses from Philipians.

The Mystery of His Exaltation. If His humiliation was marvelous His exaltation was still greater. As there were seven steps down to the cross we may also see seven steps back to the throne (See Phil. 2:9-11). They are as follows: 1. God hath highly exalted Him. 2. He hath given Him a name above every name. 3. He hath required every knee to bow to Him. 4. All things in heaven honor Him. 5. All things in earth must bow to Him. 6. All things under the earth must bow to Him. 7. Every tongue must confess that He is Lord. So the Sufferer is vindicated. Age after age establishes more completely the majesty of His suffering on the cross. "When He sees the salvation of His soul He is satisfied." Each individual soul that comes to him for healing, peace or cleansing may find shelter under the outstretched arms of the cross. He is able to save unto the uttermost, for the Father has raised Him up to be seated on His throne and intrusted Him with all authority. Every song of angels of heaven exalts His praise, every note of the seraph unites in His adoration, while the redeemed of all ages cry, "Thou art worthy." Every crown must be cast at His feet, and every age will roll with His glory. Even from the great white throne of the Father ring the words: "He shall divide a portion with the great, and the spoil with the strong."

"Heaven is comforted—

For that strange warfare is accomplished now,
Her King returns with joy."

This same story of redemption is seen in the symbolism of the steps taken in the last supper (See John 13). 1. He rises from supper (John 13:4). He leaves the throne (Phil. 2:7). 2. He lays aside His garments (same verse in John). He lays aside His heavenly vesture. 3. He takes a towel and girds Himself, says John. He took the form of a servant, says Paul. 4. He pours water into the bason, as verse five says. This may be indicated as corresponding to the pouring

out of His blood. Phil. 2:8 says, He became obedient unto death. 5. He washes His disciples' feet, an act of cleansing. 6. He wipes them with a towel where-with He was girded. This may represent a second act of redemption needed by His followers. 7. The taking His garments again and leaving the supper points to His return to glory (See Phil. 2:9-11).

It was love that caused our Lord to make the marvelous journey described in this lesson. It cannot be better expressed than by the following words, which were first found penciled on the walls of an insane asylum:

*"Could we with ink the ocean fill,
Were the whole sky of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade—
To tell the love of God to man
Would drain the ocean dry;
Nor could the roll contain the whole
Though stretched from sky to sky."*

THE LESSON ILLUSTRATION

An old colored man in Colonel Clark's mission in Chicago said in a testimony meeting: "Bredren, when I gets to the gates ob heben, if dey shuts me out, I'll say, 'Anyhow I had a good time getting here.'"

ANSWERED PRAYERS AND SOUL-WINNING INCIDENTS

By BASEL W. MILLER

Charles G. Finney preached one night from the text, "The blood of Jesus Christ, His Son, cleanseth us from all sin." A large congregation eagerly drank in the message. At the close of the service one of the most wicked men of the community, one who had been guilty of almost every sin, stepped to the platform and asked Mr. Finney to go with him. Finney followed him through dark streets and alleys. All the while the devil was saying to Finney, "This man will kill you." At last they reached a barred saloon door. When the door had been opened, the man drew the minister inside. He walked to a drawer and took out a revolver, and decks of cards and laid them on a table. Then Mr. Finney was certain that he was going to be killed. The man told something of his life, and then said, "Could God forgive a man like me? A murderer? A gambler?" Finney replied, "The text of the hour." He spoke of breaking up homes, and asked if God would forgive that. The evangelist said, "The text of the hour." Then the saloon keeper said to the preacher that he could go. With the cards and the revolver on the table, a heart as vile as could be, a life stained with all manner of sins, the man fell to his knees and cried: "O God, the text of the hour." Beating his breast he would moan, "The text of the hour, O God." At length heaven's light broke into his soul, and he arose, crying: "The text of the hour; the text of the hour." When he saw Mr. Finney, with tears streaming down his eyes, he would raise his hand and repeat over and over again, "The text of the hour. The text of the hour." "The blood of Jesus Christ, His Son, cleanseth us from all sin."

The directing hand of God is miraculously shown in the conversion of John B. Gough. When at fourteen he entered New York alone, with his father and mother still in England, he was discouraged, but he found comfort in that text, "Trust in Jehovah, and do good; dwell in the land, and feed on His faithfulness." Later he joined the church, but evil

companions soon drew him away. He began to drink and became in a short while a homeless wanderer, out of work and almost in rags. A confirmed drunkard at eighteen, he saw the necessity of change. Once more he attended church, but after a few weeks the appetite for strong drink came upon him again. For seven more years he was a drunkard, going to the depths of sin. But one day a stranger approached him and asked him to sign a total abstinence pledge. Because of this human touch, he signed the pledge. The following day he told his employer of his action, who instead of encouraging him, said he had no confidence in him. Broken hearted he turned to his work, and was about to give up the fight, when a stranger came to him and said, greeting him warmly: "I was very glad to see you sign the pledge. I have only a minute or two to spare, but I thought I would just call in and tell you to keep up a brave heart. God bless you." In seven more weeks he had fallen again. But another time he tried, after learning that lesson, "Let him that thinketh he standeth take heed lest he fall." Thereafter his strength was in God. He became the great temperance orator, spending his life on the platform, speaking to others against drink.

In an Arizona desert there is a well fifty miles from any other source of water. Within fifteen or twenty miles of it many bones lie scattered all around of men and their horses that might have reached the water had it been possible to know where to find it on that featureless plain. As close as five miles stand two wagons, each with skeletons of its party huddled around it. And at the very gateway of the enclosure a prospector was found one morning lost and dead. Finally an owner erected a lighthouse. He planted a tall cottonwood pole, and hung a lantern upon it, and that was always kept lighted. Suffice it to say that no longer are bones of dead men found near the well. The Epworth Herald says: "We shiver to think that former owners could have been willing to neglect this—to rescue perishing fellow-men by so plain a means. But are you and I doing worse than that? Are we leaving our fellows in a more dreadful danger? Neglecting to hold out to them the light of salvation?"

During the night of April 24th, 1901, a missionary was sailing in Chinese waters; sometime during the night the vessel was attacked by a Chinese pirate boat. Among other things the missionary had with him several hundred Bible readings, which through many years he had been preparing. All was lost. But when the missionary awoke to this fact he at once began to call on God to return them. Years passed by. Finally word came that on the docks of Southampton were displayed many pieces of baggage discovered in Chinese waters. The missionary requested a friend to go and look for his Bible readings. Much to the amazement of all, securely bound in heavy manila envelopes were the readings. Several were water stained, but evidently they had been dried on the sands of the cave where they had been found. Dr. Frost, the missionary, says that not one of them had been lost. Today these Bible readings are printed in a large book, and can be purchased from our Publishing House for \$2.00. The title is "Bible Studies," by Frost.

Through the years God's great men have given much time to prayer. Luther spent many hours in private devotions each day. His practice was to take each petition and dwell on it at great length. He wrote, "And so I have learned more in one year, than I could have gotten from much reading and composing." It has been said of him that he could have of God what he would. Persecutions were many; but through them all, following the lines of that old hymn of his, "Ein feste burg is unser Gott" (A strong fortress is our God) he wrestled with God, and thus overcame. John Calvin's success was due to the fact that he was a man mighty in prayer. His trust in God was child-like, and his faith

was invincible. John Knox, the fiery evangel of Scotland, was justly famous for his prayers. He was heard to cry, "Give me Scotland or I die," and Queen Bloody Mary said that she feared the prayers of Knox more than all the armies of Europe. He prayed that she should die, and word came that "Bloody Mary" was dead. The secret of the success of Jonathan Edwards, whose sermon on "Sinners in the Hands of an Angry God" so stirred the congregation that strong men held on to the seats for fear of falling into hell, was the fact that he was a man of prayer.

One day while D. L. Moody was in Edinburgh, a man pointed out to him a friend, saying, "Moody, that man is chairman of the Edinburgh infidel club." Moody went and sat beside him. After some conversation the evangelist spoke to him about his soul. But the man replied, "I do not believe in the hereafter." Then Moody said, "I will get down on my knees and pray for you." But the insolent answer was, "I don't believe in prayer." Finally the minister knelt by the man's side and prayed for him. A good deal of sport was made of this. In a year or two Moody met the man again in the north of Scotland, and asked, "Hasn't God answered the prayer?" He replied, "There is no God. I am just the same as I have always been. If you believe in a God, and in answers to prayer, do as I told you—try your hand on me." "Well," Moody said, "God's time will come; there are a great many praying for you, and I have faith to believe that you are going to be blessed." Six months later while in Liverpool Moody got a letter from the leading barrister of Edinburgh, telling that the infidel friend had come to Christ and that of the thirty men in the club seventeen had followed his example. God still answers such prayers as this.

A few years ago there died in New York a woman who for many years was an invalid and had suffered most intense pain. She had the words "Thy will be done" placed on her bedroom wall where she could see them, because many times in the agony of pain she could not say it. After her death they found a list of names written on a slip of paper under her pillow. It was remembered that she always had such a slip, and that many times a day she would take it out and pray. It was discovered that all whose names were on the list had given themselves to God. Among these was a minister, who had given his heart to God, and now is prominent in his church, and is leading many to the Lord. The Sunday School Times asks this question, "Who can estimate the amount of fruit which can be brought forth by this one woman who was helpless and tortured by pain?" Only eternity can measure the blessing coming from this life of prayer.

PITTSBURGH, PA.

INTERESTING WORLD NEWS NOTES AND COMMENTS IN TABLOID

By REV. C. E. CORNELL

Nearly five feet in diameter, a magnet in a German steel plant can lift 75 tons.

It has been indicated by recent surveys that more than 3,000,000 school children in the United States have impaired hearing.

Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace use it profitably, making constant acts of meekness, and seeking to be calm even in the most trifling things. Above all, do not be discouraged; be patient; wait; strive to attain a calm, gentle spirit.—ST. FRANCIS DE SALES

Attracting attention both by its noise and motion, a new

advertising sign is in the form of a miniature airplane that is revolved around its base by an electric motor.

Fishermen off the coast of Brittany resorted to bombing planes in their fight against porpoises and belugas, or the great white sturgeons. Many of the latter are 20 feet long. They not only devour the fish in the vicinity but destroy nets. When the raiders are sighted a plane is signaled from the shore and bombs are dropped among them.

Irritable dispositions, bad temper, listlessness, or apparent laziness and poor schoolwork are often caused by poor food instead of by "pure cussedness," say child specialists. The well-nourished child is sturdy, has a rosy, clear skin, and firm flesh. His hair is glossy and his eyes are bright; he stands erect, has straight bones, a flat back, and a well-rounded chest. His teeth are strong and white. He is enthusiastic, active and energetic without being nervous. Listlessness, nervousness and irritability are apt to be signs of improper nourishment, or poor food. Poor standing in classes, the specialists point out, goes with malnutrition, and both physical and mental development may be retarded. Bowlegs and knock-knees are sure symptoms. Narrow, flat chests and shoulder blades that stick out like wings show that bone building foods have been lacking in the child's diet. Such a child is usually thin and his flesh will be pale and flabby. His eyes may have dark circles around them, and his expression is probably dull. Plenty of fresh fruits, vegetables and milk are good insurance against faulty feeding.

Mortality statistics for 1925 compiled by the U. S. census bureau show that the death rate per 100,000 population for heart disease increased from 178 to 185.5 for the year. This disease is by far the most common cause of death, and has become a greater hazard than cancer and tuberculosis combined. In 1900 the death rate from heart disease was 112.2 per 100,000. By 1910 the rate had increased to 141.5. In 1918 the rate exceeded 150, and since 1920, when it made a sharp drop after the war-time epidemics had taken their toll of the physically unsound, there has been a nearly constant rise to the unprecedented figure of 185.5.

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept,
Our Thanksgiving accept.

—WILLIAM DEAN HOWELLS.

Nearly 90,000,000,000 cigarettes were produced in this country last year, a gain of 7,000,000,000 over 1925. Ten per cent of the total was exported. Only 7,000,000,000 cigars were made here last year. This is 15 per cent less than the year previous.

What would it be to love absolutely a Being absolutely lovely—to be able to give our whole existence, every thought, every act, every desire, to that adored One—to know that He accepts it all, and loves us in return as God alone can love? This happiness grows forever.—F. B. COBBE.

Hundreds of people abandoned the diggings on the Grasfontein farm South Africa, where the diamond rush occurred after deciding their claims were worthless. Many farmers who had sold everything to buy claims found themselves penniless. Many of the claims, however, continued to yield diamonds.

A Baltimore scientist who claims to have developed an accurate method for foretelling the growth of cities has predicted that the United States will have a population of 200,000,000 in the year 2000.

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS:

I left you in my last letter about the time that we were reaching Sterling, Oklahoma. This was my first visit to Sterling. Last May while at Arlington, Texas, some of my old-time neighbors and friends came to Arlington: Brother John Hale and his brother Arthur, Brother Brown, a fine young holiness Methodist preacher, Brother Himms and Brother Graham. Brother Himms runs the Farmers and Merchants Bank of Sterling and his partner is Brother Green. They are as fine old boys as walk the earth. When John Hale and his brother were boys I preached in their home when I traveled the Hubbard Circuit in the Fort Worth District in the Austin Conference of the Methodist Episcopal Church, in 1898, 1899 and 1900.

In those days Brother and Sister Hale and their children were as good friends as I ever had. Mother Hale today is one of the most beautiful old Nazarene mothers in the state of Oklahoma, and Brothers John and Arthur are both well saved. But, sorry to say, Bro. Hale, Sr., has gone into Russellism and his case is pitiful, and some of the boys are almost, if not altogether, infidels. Well, Russell, Tom Paine, Voltaire and Ingersol are dead and lost, and they are still cursing humanity and making infidels out of the lost of earth. What will the judgment day reveal to those that have preached infidelity, and have joined hands with the devil, and today are helping him to damn humanity?

Our home was with Brother John Hale. His old mother came over to the meeting and stayed with us from the first to the last service. When we got there Brother John Hale was at the hospital in Oklahoma City and he didn't get home until Saturday, but I never saw a man improve so fast as he did after he got home. Brother John is a fine farmer and has three good farms, and a fine wife and eight children, and I think that four of them are married. There are two of the Himms brothers. One of them is a young Methodist preacher. He had to leave before the meeting closed and go to Wilmore, Ky., to Asbury College. His brother is the banker at Sterling. Brother Brown has a charge some distance out from Sterling, and there is no finer boy on earth than Brown. He stayed with us until the last service and saw us out of town on Monday. We had quite a number saved and some good cases of sanctification. The Pentecostal people had just closed a meeting under the same tabernacle two days before we opened, and I never saw a community much worse muddled up than the people there. They did not know what they believed and were almost afraid to believe anything for fear they were wrong. We did our best to show them what true Bible

holiness was, and I think that a world of good was done.

We had great crowds. I judge that we must have had a thousand each night, and on Saturday night, when I gave the story of my life, the crowd was judged to be not less than fifteen hundred. Our stay in Sterling was a lovely one; we had such fellowship with that crowd of clean, sane, holiness boys. There is no finer bunch in the state. We had some people to come two hundred miles and camp on the ground and some of our Nazarene preachers were on the ground for four or five days. We had a number of our good Nazarene preachers with us, some Methodist preachers, and one Baptist preacher from Lodi, California. He is a four-square preacher and he is one of the McPherson four-square preachers. He seemed to be such a fine man, but when we preached on straight second blessing holiness, he could not stand the test and said so. He was somewhat in the dark and did not know just where he was in his experience. I judge that the Aimee McPherson four-square gospel has unsettled as many folks as probably any heresy that ever has been preached to the people of the United States. We are in the days when false religions abound, but as we go over the country we are finding out that the great healing programs and the unknown tongues have to have new fields to make much headway. They can't stay long and prosper because they split and divide and then sub-split and subdivide until they lose the respect of the respectable people. Now, here where I am writing this letter, there are five tongues missions and every one of them is against all the others. In one town of some eighteen thousand people there were nine unknown tongues missions and each one said that they had the real thing and that all the others had fake tongues. But all claimed to have Pentecost and there was no more fellowship between them than there is between a tomcat and a bulldog in the back alley. They were fighting to their death.

Now, beloved, that is, to my way of thinking, simply pitiful and sad and heart breaking, but they are some of the tricks of the devil to hinder the work. Here we are back on the main line again. Well, we ran over from Sterling to Duncan to give Brother Green Monday night, September 19. We had a packed house and a fine service. We got a fine list of subscriptions. We enjoyed our stay in Duncan very much. We met many old friends that we met there eighteen years ago. Brother Green has a most excellent people there and he has done a fine work in Duncan. We had extra seats and the house packed and many outside. We had somewhat of an extra at Duncan. One of our fine old boys went to the bottoms and brought

back a fine bunch of good fat squirrels, and Sister Green made us a fine squirrel stew and made dumplings, and it was simply great. We were to take supper with one of our fine men and Sister Green just made the fine stew and took it along. The other family got up a supper equal to King Solomon and then our big pot of squirrel and dumplings just finished up the job. It was one great treat.

I also met one of Dr. R. T. Williams' brothers. He was a most excellent gentleman, and I think that he enjoyed the services. Well, Tuesday morning soon came around the eastern hills, and we were up and had a fine breakfast. Now we are headed for Enid, Oklahoma, to give Brother Jones a six days' convention. We arrived in the beautiful city of Enid in time for supper on Tuesday night, September 20. Our next chat will begin at Enid.

In a heap of love,

UNCLE BUDDIE.

P. S.—I want to speak to you about one of my best friends and that is Brother James Miller, 1249 North Holmes Avenue, Indianapolis, Indiana. Now, Brother Jimmie is not out of work and he is not begging anybody for a job, but here are the facts: He has fought more hard Nazarene battles in Indiana, Illinois, and Michigan, than any man in our church in that part of the country. He has taken more hard towns and cities and left a fine Nazarene work established than any man in our connection. Brother Jimmie goes to Colorado, up in the old Rockies, in October, and I want him to visit California while he is so near and if any of our District Superintendents have some cities where they want a man to put on a three or four weeks' campaign, get in touch with Brother Jimmie, and he will leave you a good Church of the Nazarene in that town or city. He is not a three or four days' man, he wants three or four weeks, and then leave a splendid church there. Or he can take a church with a few members and come a little nearer building it up than any young man in our connection. I want him to visit California; and anywhere in that state he will do you as much good as any man in our connection. He has plenty of work and at this writing he doesn't know that I am writing this note, but I am going to send it to him and let him see it before it is printed in the *HERALD OF HOLINESS*. Well now, brethren, see to it that you get Brother Jimmie out on the coast for a few meetings. Now, he has plenty of work in the Middle West, and he can do the job if it can be done, but I want him to see beautiful California, for he is worthy.

In perfect love and all for Jesus,
UNCLE BUDDIE.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

WHY NOT "THE REVIVAL OF 1928"?

IN reading and studying the history of the revival periods of the past years, especially in America, there are certain times of great awakenings that are referred to as the revival of certain years, such as, "The Revival of 1800," and "The Great Awakening of 1857." These and other revivals are high points in the history of the religious life of our nation. At these times certain of the religious leaders or some of the humble laymen took it upon their hearts to pray and wait upon God for these awakenings; and they came in direct answer to the sincere prayer of these people. Surely we are living in a time of greatest need for a revival, and why may we not humbly and sincerely pray for a great revival in this our day? Why as a result of the prayers of the Christian people of this generation may not the generations following look back to "the revival of 1928"? In accepting the challenge for the N. Y. P. S. everywhere in the denomination to pray for a Church-wide Revival Before the General Assembly, may we not pray for a general awakening throughout Christendom and the world?

It is interesting to note the similarity of the times of the great revivals of former days with those of our day. In reading recently from "The History of American Revivals" we noted especially the conditions existing previous to the revival of 1800 as similar to those existing in our present time. That revival followed a few years after the close of the Revolutionary war. War has always had an unwholesome effect upon the religious condition of the nation, as we have learned from the aftermath of the great World War, the period in which we are now living. Following the Revolutionary war the religious condition of the nation is described as follows: Church organizations had settled down into a state of apathy; worship was universally neglected; while immorality, intemperance and vice increased alarmingly on every hand. A wave of French infidelity swept the country, which caused many to depart from the traditional and accepted beliefs of the Church. It soon became fashionable to adopt views which avowed a disbelief in the Bible, scoffed at the divinity of Christ, and looked upon religion as a superstition of the past. Especially was this true of scholars, men who had traveled abroad. The "Age of Reason" flourished at that time. The college life of the nation became infected with the contagion of unbelief. Lyman Beecher in describing the condition of Yale College prior to the presidency of Dr. Dwight said: "Before he came, the college was in a most ungodly state. The college church was almost extinct. Almost all the students were skeptical and rowdies were plenty. Wines and liquors

were kept in many rooms: intemperance, profanity, gambling and licentiousness were common. Almost all of the class before me were infidels, and called each other Voltaire, Rousseau, D'Alembert, etc." One describes the condition of Princeton, at about the same period, thus: "While I was a member of college, there were but two professors of religion among the students, and not more than five or six who scrupled the use of profane language in common conversation, and sometimes it was of a very shocking kind." Colleges which were founded by the churches passed over into the hands of infidels. Rank free-thinkers were teaching in the leading schools. Bishop Meade of Virginia said of this period: "Infidelity was rife in the state, and the College of William and Mary was regarded as the hotbed of French politics and religion. . . . For some years after in every educated young man in Virginia whom I met I expected to find a skeptic, if not an avowed unbeliever." Infidel clubs, societies of the Illuminati, with the avowed purpose of propagating infidel and revolutionary views, were instituted in various parts of the country. These societies were in communication with similar organizations in France and encouraged a shocking immorality. In 1793 the Kentucky legislature voted to dispense with the services of a chaplain as being no longer necessary. Lawlessness seemed to be the order of the day. Religion was disregarded and morals were low. And we might go on at length to quote and tell of the conditions preceding the revival of 1800. It almost reads like the present conditions in our fair land and even the world. But God sent a great revival at that time which changed the entire religious status of the nation. No particular movement of great evangelistic effort was held; but rather the revival broke out spontaneously in the different sections of the country. This revival spread through the entire nation from east to west, as far as the pioneers had gone at that time.

If the church of that day could come out from under the conditions as described and have a mighty sweeping revival, it surely appears that we should have the same thing today. If we have the same God that they had, we should have the same results. I believe we can have, and it is then our duty to pray and believe that it should come to pass. Let us join whole-heartedly and unitedly in an effort of prayer and faith for God to turn back the tide of infidelity and skepticism which is sweeping the world today. Shall we do it? Let each local N. Y. P. S. enlist in the General N. Y. P. S. prayermeeting for a Church-wide Revival Before the General Assembly.—D. S. C.

*The History of American Revivals, by Frank G. Beardsley, is a book every

Nazarene preacher should have. Purchase it through our Publishing House.

Sunday School Lesson

October 23, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: The Call of the Prophet

LESSON TEXT: 1 Kings 19:19, 20; Amos 7:14, 15; Isa 6:1-8.

GOLDEN TEXT: *Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me (Isaiah 6:8).*

OUR lesson for today has to do with three different men who were called to the prophet's office; they were called to the same office but under very different circumstances and by different methods. It has always been God's method in carrying forward His work in the world to choose certain persons to be leaders. Unless we recognize this fact and respect leaders we can have no success in the work of the church. To disrespect leaders is to disrespect God's plan, which is the same as disrespecting God.

The prophet is one who not only foretells, but who forth-tells the will of God. He does not speak for himself, or in his own name, or give forth his own opinions; when he prophesies he gives forth God's message. The prophet speaks as one with authority from another One, he is inspired for this service.

The prophet is one who is especially called of God, he does not take on the office at his own choice. God is no respecter of persons, but He is a respecter of character; He chooses those who are fit for the place, and especially endows them for their service. God makes no mistakes in His choices. We may all successfully do that to which God calls us. We may shrink on account of our own weakness, but He gives strength to those whom He calls.

Our lesson teaches us that it is those who are busy workers that God calls. The lazy person who has nothing to do can be of little service to God or man. Elisha was either a farmer himself, or was an overseer on his father's farm, and was at the time of his call plowing with eleven hired servants each having a yoke of oxen. Amos was a herdsman and a vineyard tender. Isaiah was an officer under King Uzziah, one of the stronger and most prosperous kings of Judah. Isaiah was no doubt the more cultured and scholarly. God calls men from all walks of life, He pays little attention to the social and intellectual standards that men set up. It is character and ability

that God respects. Amos, the hired servant, was called as well as Elisha, the man of some wealth, and Isaiah, the man of social and political position. It is not so much the position one holds that counts, but his faithfulness in that position. Amos tells us that he was not a prophet either by training or by heredity, but "the Lord took" him. But even the naturally more favored one, Isaiah, must be especially helped of the Lord before he is ready for this service, he must have a vision of God that will purify and empower him. The natural man is sinful and the vision of God reveals that sinfulness. No man is fit for divine service until he has been purified. They that bear the vessels of the Lord must be clean.

We also have the picture of the gifting, or the enduing, for service in the placing of Elijah's prophet's mantle upon Elisha. And it will be remembered that later, when Elijah and Elisha were to be separated, Elisha prayed for the double portion of the Spirit, and the mantle of Elijah fell upon him when Elijah was caught up in the chariot of fire; also with this mantle Elisha parted the Jordan. God always makes it possible for one to perform the work to which he is called.

The lesson also shows us something of the place of the individual will. God calls, but man must respond. This is seen in each of the three cases, especially with Isaiah and Elisha. In response to God's question, "Who will go?" Isaiah responds with a hearty "send me." Elisha immediately leaves his work, sacrifices his oxen, and is soon following Elijah. In occasional cases God forces service. He makes the wrath of men to praise Him. But there is no merit or reward to the person in this. For merit or reward there must be the free and cheerful consent of the will. God loves the cheerful giver in more things than money.

The world has ever needed the prophet. Kings or rulers are needed, but without the prophet their success will be small. Today we are being swamped with an abundance of speculation and theory, and many of the foundations of faith are being attacked. Even preachers are boasting of what I believe, and what I do not believe, and are talking about the latest theories of science. This may sometimes be a bit interesting, but it will not save. We still need today the prophet, the man who knows something from God and can tell it. And we may know the things that are fundamental. Unless our preachers have something of the prophet's gift and can speak with some authority relative to things essential, our age is sure to be a failure.

SOUTHWESTERN INDIANA GROUP MEETING

Southwestern Indiana may be noted for its hills, mud roads, and coal mines, but there is something else that is rapidly bringing it to the front, at least with the Church of the Nazarene, and that is the group gatherings that are being held among us. On September 26 and 27 the

first meeting of the assembly year was held at Oakland City, Indiana. These meetings are growing in attendance and interest, and this was the largest and best one of all. Services began on Monday night with a sermon by Rev. R. W. Hertenstein, pastor of the Evansville, Indiana, church. Beginning at ten o'clock Tuesday morning, the meeting got under way with a great devotional service. Two papers were read and commented upon and at eleven o'clock Rev. James Garrison, pastor at Oakland City, brought a great message. At noon a sumptuous basket dinner was enjoyed. The afternoon session was a great service. Two good special songs and a wonderful talk on holiness by Rev. C. R. Pearson, pastor at Vincennes, Indiana. The evening service will long be remembered by all present—such singing as would lift anyone above the stars. Two special songs that blessed the soul, and then a great message by Rev. E. W. Miller, pastor at Bicknell, Indiana. It was surely a great feast of spiritual things and all were made to feel that it had indeed been good to be there. Our next meeting will be in November at our new church at Barkers Chapel.—D. A. Weida, Reporter.

A TRIP TO KANSAS CITY AND THE PUBLISHING HOUSE

On September 18th I left our church in Kalamazoo, Michigan, and started on the journey to the meeting of the General Board at Kansas City. Long had I desired to make this trip, but circumstances had never shaped themselves so I could. Let me say right here that it would pay any pastor or evangelist in our church or any other church to make a visit to our General Headquarters, even though he have to pay for the trip out of his own pocket. It brings to a person the vastness of the great holiness movement and the great amount of work being done by our great men who are at the helm in this work.

It is a gracious privilege to meet such men as E. J. Fleming and to see him at his desk with the letters piled high and with his face showing the heavy burden under which he is laboring in trying to take care of our worn-out preachers. The letters he receives asking financial help are heart-rending, and the fact that some day I may be writing such letters asking help to pay my grocery bills, surely took a deep hold on my heart; and I realize as never before the great work of ministerial relief, and the good it is doing. Brethren, let us not be satisfied just to send in our dollar a year.

Then there was dear Brother McConnell, who is loved by every young Nazarene, and the older folks as well, for his contributions to our libraries of good, wholesome literature and stories that are uplifting to all. Brother Lunn, the man who is holding the reins of our Publishing House, and who so successfully is carrying on the work without having to come to us pastors for a "drive" for the Publishing House indebtedness. Brethren, don't be out of patience with this good man of God if he writes you often about unpaid pledges and accounts, but pray

for him that God will give him grace and wisdom for this work.

An outstanding character of the work there is that you can hear the agonies of prayer and the shouts of praise almost any time you care to listen. Our great General Superintendents Reynolds, Goodwin and Williams! There are none like them anywhere. They carry a burden heavy enough to crush any human being. To meet these men outside of the assemblies and conventions and fellowship with them is to know them better than otherwise. They are men of great faith, filling the highest office in our denomination, but they are also humble in spirit. As one of them stated lately, they have one job and that is preaching holiness. God bless these men of God. We are honored of Him in giving us such men to be our human leaders.

There were District Superintendents at the meeting of the General Board from New York state and others from the far western coast. Brother Beals, our returned missionary from Western India, and Brother Kauffman our minister and missionary to Jerusalem, with others who are planning to go out to the field, were there and our associations together were the most blessed. I wish the entire church could have heard Sister Bresce tell of her trip to Africa and of the sacrifice our missionaries are making there. Tongue can never tell, and eternity alone will be necessary to reveal, what our consecrated workers are going through that we may have the heathen for our inheritance. God bless every missionary.

It was most interesting to go through the production department of our Publishing House and see the great presses turning out the HERALD OF HOLINESS and our Sunday school and N. Y. P. S. literature. To stand and watch the thousands of copies of the HERALD OF HOLINESS go through the mailing department, and to see the great stock of holiness literature stored on the shelves all ready for the new orders was interesting indeed. We have a wonderful plant in Kansas City.

There was a mighty season of prayer that I shall never forget. Dr. J. G. Morrison, the champion of "Achieving Faith," Brothers Balsmeier, Ward, Hill, Wallace and others. A great burden of prayer for the work of missions and for those young people, over 200 of them waiting and willing to go as soon as we have the funds to send them with.

Let me sum up some lessons taught me through this trip to Headquarters.

(1) That it is worth the fare of any pastor to go and see for himself the great organization, and hear with his own ears the heart cries that come in the Headquarters for help on all lines, at home and abroad.

(2) Old acquaintances renewed and new ones brought into existence.

(3) That Nazarenes must not be satisfied to raise just their budget only, for the work is handicapped because of lack of funds.

(4) The need of all funds going through the hands of the General Board.

(5) That I must pray more for the great work of our church in general.

LEWIS H. BACHELLER.

TENNESSEE DISTRICT ASSEMBLY

The Fifteenth Assembly convened at Lawrenceburg, Tenn., September 14, with Dr. John W. Goodwin presiding. In his opening address Dr. Goodwin directed the attention of the assembled ministers and delegates to the three fundamentals of denominational and spiritual success, namely: loyalty, vision, co-operation. He dwelt upon the importance of each, and pointed out a very real difficulty in persuading holiness people that these three factors are necessary to the growth and perpetuity of the Church of the Nazarene, and that they are not inimical to the world-wide debt acknowledged by all true holiness people. The speaker rose to heights of true eloquence. Never have we seen Dr. Goodwin in better form. He touched the assembly into a shouting mood, from which it utterly failed to recover during the entire session.

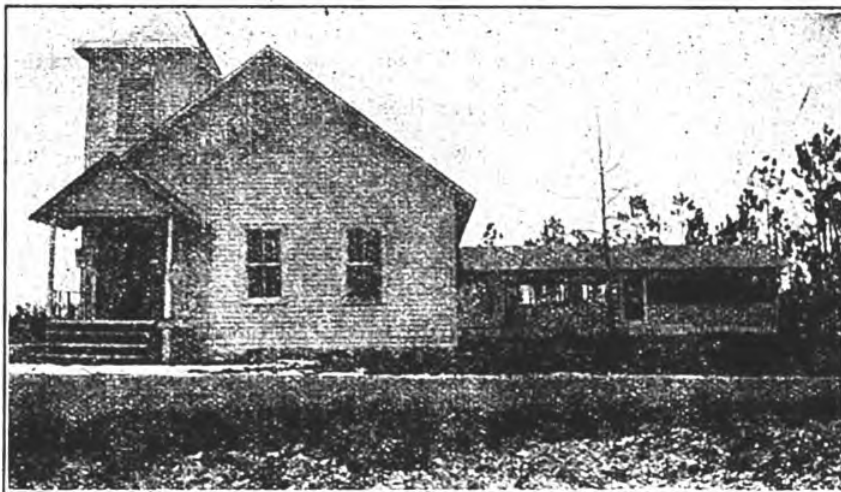
The business of the assembly was transacted with dispatch, and in a manner becoming Nazarenes. Perhaps no assembly was ever held in hotter weather. In spite of the heat, the chairman insisted on prompt reports from all committees, and incessant labor on the part of all. It was noticeable that strong men were coming to the district. Rev. G. E. Waddell, from the Pilgrim Holiness church, swept the assembly off its feet when he conducted devotional exercises. He will make a most acceptable evangelist. Address him at 947 McClurkan Avenue, Nashville, Tenn., care C. B. Jernigan.

The personnel of the pastorate was never better. The Tennessee District reflects this happy fact in the four hundred gain in membership for the year. Too, one needs only to listen to the reports of pastors to be convinced that the churches of the district are manned by men fully up to the standard as set by our Manual.

The delegates elected to represent the Tennessee District at the General Assembly in June, 1928 are, Clerical: H. H. Wise, Nashville; W. M. Tidwell, Chattanooga; C. B. Jernigan, Nashville; A. O. Henricks, Nashville; S. W. Strickland, Nashville; W. F. Collier, Nashville. Lay delegates: R. B. Mitchum, Nashville; Tim H. Moore, Nashville; John T. Benson, Nashville; James D. Vaughan, Lawrenceburg; R. J. Kelly, Nashville; A. L. Snell, Nashville. Among the officers elected for the ensuing year are the following: District Superintendent, C. B. Jernigan; Advisory Board: W. F. Collier, H. H. Wise, R. B. Mitchum, R. J. Kelly. Trustees of Trevecca College, G. W. Fulcher, W. H. Fisher.

The evenings were given over to evangelistic services. Pastor C. J. Frost had secured a large tent, and a revival was in full swing when the assembly opened. Rev. Raymond Browning, the evangelist, courteously invited the committee on public worship to appoint certain members of the assembly as well as visiting brethren to fill the pulpit during their stay. Powerful messages were proclaimed by Rev. J. G. Morrison, Rev. W. M. Tid-

OUR CHURCH AT PRINCETON, FLORIDA



About a year ago a picture of our church as it was after the storm struck it appeared in the *HERALD OF HOLINESS*, and here it is since it has been restored. I was in the building when it went to pieces, wife and the two children were in the parsonage at the same time, but no harm came to any of us. And after all these things we are still alive, as individuals and as a church, and are marching on to victory. This is a fine class of people with whom to labor, and we have blessed unity. Besides the great storm last year which shook us and pressed us and bent us and soaked us,

the bank closed and kept our money. But in all these things we are more than conquerors through Him that loved us. In the two years that I have been pastor here, the membership has doubled and property values have been increased. I am now entering the evangelistic field again, and we are praying the Lord to send a pastor to Princeton who understands farmers and knows how to lead these splendid country people on to victory. Anyone interested write to Mr. R. A. Cash, Princeton, Florida.—C. E. Shaw, Pastor.

well, and others, including Rev. Raymond Browning.

The Vaughan Quartet sang at all the services, and carried the great crowds with them at will. James D. Vaughan and Rev. C. J. Frost were joint hosts in entertaining the assembly. The classrooms of the Vaughan School of Music were thrown open to the different committees, thus greatly facilitating their work.

All sessions of the assembly were open, and many visitors were introduced. No little surprise was created by the assertion of the chair that no minister in the Church of the Nazarene uses tobacco in any form. He also paid his respects to those who criticize Tennessee for passing the anti-evolution bill. He called attention to the fact that it was the intention of the pioneers who settled Tennessee to keep such teaching from their schools, as evidenced by the fact that the constitution forbids atheists and agnostics from even holding office in the state.

On Sunday the various pulpits of the different denominations were filled by the leading speakers of the assembly. Dr. J. W. Goodwin preached at the large tent on South Military street. This service was broadcast over WOAN, as were all of the strictly devotional services of the assembly.

Truly the spiritual tide ran high. Delegates who had attended many sessions in the past pronounced this the best assembly the Tennessee District has ever

had. From the presiding officer clear on back to the humblest delegate or visitor in the remotest pew, faces were bathed in holy dew. At times the scenes were indescribable to any but Nazarenes. At such times the townspeople "ran together" to witness the rejoicings of these "Noisy-renes."

REPORTER.

THE KANSAS DISTRICT ASSEMBLY

The Eighteenth Assembly of the Kansas District convened August 24th at Plainville, Kansas. By the courtesy of the Methodists of Plainville the sessions were held in the Methodist church. The address of welcome was given by the pastor of the Christian church. Though somewhat toward the corner of the district the attendance was good; and though there was much rain and the roads were bad, yet no accidents befell the delegates on their journeys.

The assembly opened on time with Dr. Williams in the chair. His lectures to the ministry were the best we have ever heard him give. Truly they were a great blessing to all who heard them. From start to finish the presence of the Holy Ghost was graciously manifest. A most beautiful spirit of brotherly love and harmony characterized all the business sessions. There was an unusual amount of business to finish incident to the com-

ing General Assembly, and yet it was executed with so little of debate and delay that no Saturday afternoon session was necessary.

The assembly was visited by District Superintendent Davis and wife of Colorado, District Superintendent Hall of Western Oklahoma, Rev. A. L. Parrott, pastor of Bethany-Peniel church, The Edwards Evangelistic Ladies' Quartet, and Sister H. F. Reynolds. The kindly words of encouragement from these officials and workers in our church was a great blessing to the Kansas District. Particularly do we mention the inspiration of Sister Reynolds' missionary addresses.

The report of our District Superintendent Balsmeier showed that patience and application and grace can do the job. Some new churches were well represented in the assembly, and the report proved conclusively that our Brother Balsmeier was God's man for the place to which he was elected at Newton one year ago. It was inspiring to see the District Superintendent re-elected on the nominating ballot. Another very gratifying aspect of the work of this district of forty-six churches was that there were only eight new pastoral arrangements and two of these were new churches. Seventeen pastors have served a period of three years or longer, and thirty-two have served the same church two years or more. The membership of the district has grown, showing an increase of two hundred twenty, and it now totals 1,851.

The showings of Bresee College were such as to raise the people's estimate of this excellent school very materially. Among these was the fact that the college had closed its annual session without a deficit and with a cash balance and all expenses paid in full. The future of the school under the administration of President Ludwig is most promising, and the district as a whole is more solidly behind the institution than it has ever been.

The night sessions of the assembly were thoroughly evangelistic services, and with the united effort of all who were present from our churches there were a goodly number of definite seekers for and happy finders of God's grace in salvation and purity. Let us keep up the work of active evangelism in all our assemblies, let us never rest or allow these meetings to occur without bringing their own harvest of precious souls won to Jesus. It was voted to hold the next assembly of the Kansas District with Wichita First church.

REPORTER.

ALABAMA DISTRICT

We are within a month of our District Assembly, and as we look back we see that the prayers, sacrifices and labors of our people have been crowned with glorious victory, and we are coming to the close of the greatest year we have known on the Alabama District. We give all the praise to Him that has made it all possible. We have not reached our goal and the battle is not nearly over, and like Paul Jones, "We have just begun to

fight." We are laying plans which will mean thousands of souls and hundreds of Nazarenes in the near future.

Our revival with pastor Rushing of Fairfax was glorious, with more than fifty to pray through and a fine class into the church. We have a nice church and beautiful parsonage. The revival was held under a tent so as to accommodate the crowds, but it was inadequate, and seats for more than five hundred people were placed on the outside. I never have seen such wonderful co-operation from the town officials, church officials, and mill officials. The other three pastors called off their preaching services for the three weeks, the Fairfax Manufacturing Company sent men out to put up the tent, carpenters with nice, dressed material to build rostrum, electricians with material for wiring and lighting the tent—all this without a penny of cost to the campaign. The two superintendents of this great industrial plant, Williams and Kirkpatrick, are Christian gentlemen of the first magnitude. They have many others associated with them of like character, and as a result they have the highest class of industrial workers I have ever seen. Rushing, the aggressive pastor of this happy host of Nazarenes, is a man of peerless character who loves his family and his flock, and believes in his town. He is a success and then some. No other church need to write him, as we are planning for him to remain in Fairfax for the next ten years. The background of his success is his faithful wife, two beautiful girls, and a constituency that cannot be surpassed for their holy living and loyalty. He has a beautiful family, a beautiful church in a beautiful town, with pleasant surroundings. This makes it almost ideal. Back of all this is Mother Kirkpatrick, who has made all this possible from the human standpoint.

Our six-day revival on Sand Mountain with Mt. Peniel church was the greatest I have seen for the length of time. We started in high, ran in high at full speed, and closed in high with thirty-eight to pray through, eight to join the church and more old-time shouting than I have seen in a long time. The background of this revival was Massey, Fowler, and McKaig with Massey as their pastor, a typical mountain preacher, a wildcat whiskey maker, converted several years ago. Fowler, an ordained elder, carpenter and builder, donated eighty days of labor on the building, which was completed a few days before the revival began. Two whiskey makers were saved in our revival, one of whom was said to be one of the worst on the mountain. He had three stills running just a few days before the revival began. Two men were converted who a few months before had a falling out and one shot the other down. After they got saved they were seen walking with hands on each other's shoulders. It is wonderful what the grace of God will do.

Dr. Hardy's revival in Alexander City resulted in a number of professions, three additions to the church, and several hundred dollars pledged toward a church building.

Evangelist Cleghorn has held revivals at Grace Chapel, Dora and Parrish with success, and special victory at Dora. This church has had a wonderful growth this year, with I. E. Johnson as pastor.

The Platts have held revivals at Vernon, Sardis, and the Cross Roads with salvation crowning their efforts.

Rev. W. H. Lane is in the midst of a great revival in Townley with many praying through and a class of about forty already received. Pastor Reid and noble people are pushing for greater things there.

Our new church in Phenix City is a beauty. This was made possible by the sacrifice of our people and especially H. B. Cook, contractor, who is a member of our church.

The camp at Millport was a success with the Iricks as evangelists. They are of the old type, and preach a message that brings results. We have recently visited all the churches in the southern end of the district, and find that the most of them have had great revivals the past year and are pushing to come up to the assembly with everything paid in full. No pastor or church should feel satisfied unless the budget is paid in full. We are asking God to help every church to pay, and that no deficit will be reported at the assembly. This has been our great revival year, and let us make it such in a financial way. Let every church get its money to the District Treasurer not later than the first day of the assembly, also that your certificate of election is in the hand of the District Secretary not later than Tuesday night the opening of the assembly. Pray and believe for the greatest assembly yet.

H. H. HOOKER, District Superintendent.

NORTHERN INDIANA DISTRICT

The first year of the history of this district, with her few problems and many victories, recently came to a close, and we are facing the duties and responsibilities of another year. Our association with the fine people of this section could not have been more pleasant. They are loyal big hearted, unselfish Nazarenes who are in for every move that can be made to advance God's kingdom.

Last year we were in close touch with the District Treasurer and almost every month we knew what each church did for the district interests. We received a monthly statement from our General Treasurer, and to our delight we found that many of the churches that were struggling under heavy building programs looked after their outside obligations as regularly as clock work. Most of our people realize that they are a part of a great movement that God has called into being, and that the general interests of the church are as much their obligations as the upkeep of a single unit. Unselfish giving is as accurate a thermometer for registering deep spirituality as any to be found. When people become selfish they cease to be like their Lord. A salvation without sacrifice is unreasonable. A selfish follower of the unselfish Christ is unthinkable. One person cannot follow another and go in an opposite direction while doing it. This year

we hope to see good gains from each church on the line of sacrifice for local, district and general interests. We shall earnestly pray to that end, and anxiously read each monthly report from the General and District Treasurers, and look with great interest to the reports of each pastor concerning local progress.

We are now in the midst of a great missionary tour with Dr. and Mrs. Wm. G. Heslop. We have them slated up until November 20th. I have just learned that Dr. Heslop will be obliged to drop out for a few days of that time, but only for about one week, and then he will return for the rest of the campaign. We are praying that God may enable us to raise \$15,000 this year in North Indiana for the general interests. Will each reader please offer an earnest prayer to God for victory in this undertaking? The heathen must know our Christ.

J. W. MONTGOMERY,
District Superintendent

KANSAS CITY DISTRICT W. M. S.

The third annual meeting of this society was held in Webb City, Missouri, August 22 to 24.

The meeting convened on Monday at 2 p. m., with about fifty visitors and delegates present. It was interesting to observe the growth in interest and zeal of the members of this organization, since its inception three years ago. Many of the members had never belonged to a missionary society before, and the routine of duties as officers was unknown. There were still some problems to be solved. One was the matter of finance. Just how the money was apportioned, and how to be sure of the church's receiving credit for money sent to the District Treasurer of the W. M. S.

Mrs. Needles, President, was very clear in her instructions. It is believed the societies will work during the coming year with a clearer understanding of their duties and privileges as W. M. S. members and officers.

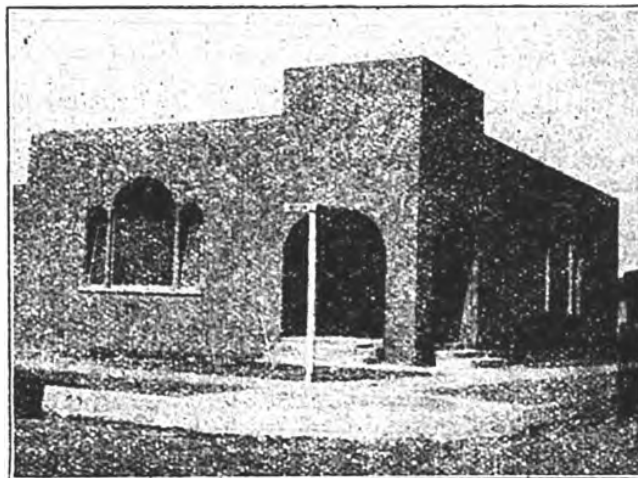
The reports were excellent and showed real advancement in every society. The interest never flagged from the beginning until the closing moment. The one and one-half days were found to be much too short a time for consideration of all matters that had to be considered. At the suggestion of District Superintendent Herrell, plans were made to begin the convention next year on Sunday with a rousing missionary service, leaving all of Monday and Tuesday for business sessions and program.

One of the enjoyable features of the gathering was a dialogue by two young ladies of the Webb City church, entitled, "The Little Maid Who Went Around the World." It pictured inspiring missionary enthusiasm on the part of a young girl who had her own way to make in the world.

Miss Hester Hayne, returned missionary from China was to have been one of the speakers, but only a very short time could be given her. She appeared in Chinese costume, with several others representing the dress of different strata of Chinese society. The beautiful floral

NEW CHURCH AT MIDWAY CITY, CALIFORNIA

This is a picture of our new church at Midway City, California, dedicated August 14, with Rev. J. T. Little in charge of the services, and with over three hundred present. The church is of beautiful gray stucco, 44 x 48, modern, with four Sunday school rooms extending along one side, pastor's study and rest rooms. A few months ago the city of Huntington Beach, California, where our membership has been located in a hall since its organization in March, 1926,



was opened for oil drilling and is rapidly being made a city of oil derricks instead of a beautiful beach city. Hence it became our duty to look for a location for our church home. Four and a half miles north of Huntington Beach a new subdivision was opened, six miles west of Santa Ana and ten miles from Long Beach, and it is rapidly being built into a city. Here in this new locality, in answer to our prayers, the city promoter gave us a beautiful corner lot 60 x 135 feet, which has resulted in the above structure being completed and gives us a property valued at five thousand dollars with only a small loan against it. Here in this new growing location the

Huntington Beach Church of the Nazarene has found a home and seen an opportunity to build a work that shall reach out like the signal lights along the shore, and not only throw a line to those who are on the rocks but gather the children and through the Sunday school train mind and soul so they may make a safe voyage on life's sea. We have just closed a revival with Rev. I. C. Mathis of Santa Ana as our evangelist, and Brother Jones and Brother Scroggins as singers. The gospel was preached in power. Many souls knelt at the altar and there were seasons when the tides of conviction and confession brought souls through to precious victory.—Cora A. and J. F. Isham, Pastors.

decorations arranged in such exquisite taste was one of the delights of the convention, and of the District Assembly which followed.

Last year the Kansas City District W. M. S. at its annual meeting pledged \$700 for various purposes. The actual amount raised was \$1,642.

The following officers were elected:

President—Mrs. W. B. Needles, Kansas City

First Vice Pres.—Mrs. N. B. Herrell, Carthage

Second Vice Pres.—Mrs. Chas. Berry, Topeka

Rec. Sec.—Mrs. Scott Blystone, Webb City

Cor. Sec.—Mrs. W. A. Menneke, Carthage

Study and Publicity—Miss Mary Brunker, Topeka

REPORTER.

NEWS IN BRIEF

From Columbus, Ohio, comes the following newspaper clipping: "Rev. Mr. Zimmerman, Phillipsburg, Ohio, has been chosen permanent pastor of the newly organized Church of the Nazarene, which is holding services in temporary quarters at 1361 Parsons avenue. He has been pastor of an Evangelical church. Be-

ginning Sept. 25, the new pastor will conduct a two weeks' series of revival meetings. He will be assisted in the services by Miss Louise Cornell and Miss Lola Young, gospel singers. Meetings will be held nightly at 7:30 and Sunday mornings at 10:30. Rev. William G. Burton has been acting as supply pastor since organization of the church a few weeks ago."

Evangelist J. W. Slaton of Dixie, Washington, has had several dates changed lately and this has moved him to ask those who have planned to have him for revivals to write him immediately in order that he may make the best adjustments of dates.

Evangelist Lee L. Hamric of Hamlin, Texas, has had a busy year. He has traveled twenty thousand miles, labored in large churches and small, and has seen about a thousand professions of either pardon or sanctification. Hamric is an old time holiness preacher and never sounds an uncertain note. His last meeting was at Tyler, Texas, after which he was to spend a few days with his family and then to his District Assembly at Wichita Falls, Texas. Brother Hamric is now arranging his slate for the winter and spring.

CHURCH NEWS

PASTOR W. T. MEANS, Keokuk, Iowa—"Closed revival campaign Sunday night, September 25, with Rev. B. H. Edwards of Wichita, Kansas, as evangelist, and Ray Wilson of Lovelia, Iowa, as singer. Brother Edwards is among our best preachers and preaches the old rugged truths of the Word. Brother Wilson is a beautiful singer and the people are blessed by his singing. During the campaign we built a nice 32 x 56 tabernacle to worship God in, and at the close of the campaign we received into our fellowship eleven new members. For all these blessings we praise God and take courage with a determination to push ahead and strengthen our Zion in this place."

PROFESSOR JERRY HATCHER—"Since our last report, when we were with the church at Gulfport, Mississippi, we have made two changes. We left Mississippi October 19, 1926, for the Georgia Assembly at Atlanta. At the assembly we were assigned home missionary work in the city of Macon, a college town of seventy thousand in the heart of Georgia. We were very much handicapped there as we had no members that we knew of to start with, no funds to rent a hall, and were not allowed to conduct street services. However, we visited and prayed in several homes of strangers and the most of them invited us back. But we were never able to secure enough finances to put on a revival campaign as we intended when we went to Macon. We left Georgia September 17, having accepted a position at Arkansas Holiness Academy through the Southern Teachers' Agency. After stopping at home, Franklin, Tenn., First Church at Nashville, and greeting old friends and new students at Trevecca College and meeting Brother Oliver and Brother Borders at Little Rock, we arrived here at Vilonia September 21. This is a really spiritual school and the outlook is growing brighter daily. We expect to accept a country pastorate near here, also, after the assembly."

PASTOR V. W. ANGLIN, Kalama, Washington—"We have just closed what we believe was a very profitable short revival meeting, running over two weeks, with Rev. J. S. Maddox and Floyd Hawkins as evangelists. The church was brought up and out to a place where we believe they needed to be to see future help and victory. We had Uncle Buddie for two days and a packed house, and he did us a great deal of good, crowds were not too large in the last effort, but good work was done and the church edified and built up, and some souls saved and sanctified and a spirit of prayer is upon the church. We have meetings in view again for January with Fred St. Clair and expect to keep on the move for God and keep the glory prayed down. Buddie had us a new name, Amelin, but we are still sailing under the old name."

PASTOR C. C. MONTANDON, Eula and Merkel, Texas—"Our churches are moving along nicely. We just closed great revivals at both places. Brother A. M. Mason conducted the Merkel revival and Mrs. Beulah Night sang to the delight of all. Brother Mason is a blessed man of God, he knows how to help a pastor. We had large crowds, thirty-four prayed through, six came into the church. Eula church closed the best revival in twenty years with Casey Grimes at the wheel. He knows the Lord and the Lord honors his messages. We had thousands to preach to, they came for forty miles and farther to hear this wonder preacher. We had fifty-five saved and sanctified, nine came into the church. These are fine people to labor with. We are leaving Merkel. I suppose we will try the evangelistic field. It seems like we are not contented otherwise. We see so much that needs to be done. We got off to hold a few days' revival at Calama. Nineteen prayed through. On with the good works."

PASTOR JOHN H. DRAKE, Rantoul, Ill.—"Sunday, September 25, was a great day here. For some time we have prayed and planned for this dedication. Last March we purchased this two piece property, church and parsonage, from the Free Methodist people. Since that time we have built a double garage, put in a driveway and have done some repairing. God helped us to make quite a large payment when we purchased, leaving a sum of \$1,200 to raise at the dedication."

God came on us in the Sunday school and was with us in mighty power all day. District Superintendent Chalfant and Rev. T. W. Willingham, president of Olivet College, were with us, also a number of the neighboring pastors. Brother Chalfant preached for us in the morning service and we had a great time. In the afternoon Rev. T. W. Willingham spoke to us in behalf of Olivet College. Next came the dedication service with Brother Chalfant in charge. He brought an inspiring message, full of the spirit and glory. He then raised the sum needed in nine minutes, plus \$114, making a total of \$1,314. We praise God for His Holy Spirit in our midst. This work here is three years and one month old, and we are thankful to our God that the indebtedness is all lifted. We are believing God for great things at Rantoul this year."

O'DONNELL, TEXAS—"We have just closed what we believe to be the most successful meeting the Church of the Nazarene in O'Donnell has ever had. The workers were Rev. and Mrs. J. J. Douglas and Miss Ruth Lanier. The meeting had been in progress for two or three days when the workers arrived, being conducted by the pastor with good interest. The very first service after they were upon the ground, the altar was lined with seekers either for pardon or purity. This service was conducted by our District Superintendent Cagle. From this service the meeting continued to grow in interest and though we were hindered by rain and cold weather, God was with us and about twenty souls were either saved or sanctified for which we praise God. We believe this revival has made more friends for the Church of the Nazarene in O'Donnell than any meeting heretofore. The church did not call an evangelist so the pastor did most of the preaching, being assisted by Brother Douglas, also Evangelist J. A. Pruett preached one time. I have never met better singers, and added to that Brother Douglas' timely messages, make them rank among the best bands of the Church of the Nazarene. Though this has been a very trying year from a financial standpoint, the workers were paid about twice the amount that any other evangelist has ever received here, besides a nice love offering and pounding for the pastor. Well, amen, we are encouraged to press on and keep on the firing line. Pray for us here in O'Donnell.—Mrs. Nora Pruett."

EVANGELIST J. V. COOK—"The last time we reported we were at Mansfield, Ohio, where God helped us to get a new organization started with thirty-five members. Next we came home to Marion, Ohio, where we have felt for some time that God wanted us to hold a meeting, but since it was our home town and all of the people knew us, it took us some time to make up our minds. But God kept the burden on us until we said 'yes' to the Lord. Here there were over a hundred seekers and we believe most of them found God either for pardon or purity and the home church was helped in general. Now we just closed a meeting in

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Toledo First church with Brother J. C. Walker, one of our good pastors. Here Brother Peffley sang for me and had a great time. He sings the glory down and is a great blessing."

EVANGELIST T. S. MASHBURN—"Our little band of Nazarenes in Van Nuys, Calif., are standing by their new pastor, Rev. M. W. Gunn, with his good wife and three little boys, whom we loved as true Nazarenes. They suffered a hard blow when Brother and Sister Brewer were called to Upland church. My good wife's health is much improved, and she has joined our church after all. God gives me a voice and improved health and is opening doors for me to use it. By official invitation we are co-operating with a great revival campaign in Van Nuys lasting four weeks, conducted by Dr. Britton Roos, a Baptist evangelist. He is backed by seven churches: Methodist, Baptist, Nazarene, Presbyterian, Christian, Missionary, and Mexican."

PASTORS J. O. AND EDNA WELLS HOFK, Peoria, Illinois—"We are not at all dis-



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couraged, even though we are not able to build this fall as we had hoped to do. We have tried every way to get money on a loan that we can take care of, but so far in this city of nearly one hundred thousand, we have found no one who had any money for churches. We are all ready to give a first mortgage on a lovely lot worth more than \$2,500 to secure the loan. So if you who read this have some money you would like to see in the soul saving business let us know. Our little church is doing wonderful things. Money is coming, about forty dollars each Sunday for the building, from our own little crowd and their friends. Then we have never had for more than a year less than \$140 in our local or general fund, all bills paid when due. We paid all of both budgets in the first four months of last year. We hope to do as well this year. We have had to move from the tent where we have worshiped all summer into the hall where we were last winter, at the corner of First and Fisher streets. It is far too small and we are paying out much rent that should be going into a building of our own. But if we are supposed to pay rent we have been able by the grace of God to do it so well that even our Jewish landlord kept the hall for us when we did not expect to go into it again. He held it all summer and gave us \$5 off on the rent for the months we shall use it. Last Sunday, the first Sunday in the hall, we had five at the altar, one a teacher in the high school of the city, a university man who had a hungry heart. He wants to be sanctified. Pray for him. Last night at about 9:30, after we had one Sunday school board meeting and in another room an orchestra practice, we were visited by four young people who needed prayers. One, a beautiful sanctified woman, had prayed with three—her husband and two other young people—until she felt she had done her best for them and she brought them to us. One young man who had never been saved before was saved. The young woman and the husband did not give up and get saved, but the husband promised that he would not stop until he was. Pray for them, and for us please, for we are so unable for this place and work that He has called us to. My church has given me the privilege of holding four meetings for other pastors this year, one each quarter if the Lord so leads. Husband will care for the work here in my absence."

PASTOR W. H. HARDIN, Centerville, Iowa—"While vacationing in the west we had the privilege of holding a two weeks' meeting for our pastor, Rev. P. J. Smith, at Montrose, Colorado. God was with us from the beginning and the results were glorious. A special service was given to the Sunday school, consisting of a chalk talk by the pastor, after which we exhorted and about fifteen children responded to the call, all of whom seemed to pray through to definite victory. Glorious indeed was the outpouring of God's Spirit upon that children's service. We must not overlook the children. The closing service gave us nine bright victories, and after

a season of shouting and amidst great rejoicing over the victories the meeting closed. About thirty-three victories at the altar was the total result and some of them very notable. The N. Y. P. S. proved great burden bearers and to them is due much credit for the success of the meeting. Brother Smith is doing a good work and is blessed with a good wife who is a real burden bearer, but the doctor has advised a lower altitude for her. Any one desiring a Colorado pastorate might arrange an exchange with Brother and Sister Smith."

EVANGELIST R. L. MORGAN—"We just closed a great meeting in Milwaukee, Wisconsin, in which sixty or seventy prayed through to victory. We were terribly persecuted by the Catholics. They threw acid on the tent, threatened to kill the evangelist and tried to break up the meeting many times, but we stood up and defied them in the name of the

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Lord. God gave the victory. The Huffman Band from Los Angeles, California, gave us good service in singing and playing. The last Sunday was a great day with an all-day meeting and dinner in our new concrete block tabernacle which is twenty-six by fifty-nine feet. It is a beautiful structure at the corner of Twenty-eighth and Michigan streets, right in the heart of this great city of over a half million people. I built this beautiful structure mostly with my own hands. It would have cost not less than two thousand dollars had they had it built, and it cost me a little over eight hundred, which is paid. And we dedi-

cated the building the last Sunday of the meeting, September 25. A church was organized in the afternoon with twenty-three charter members, with more to follow. They gave me a unanimous call to be their pastor with a good salary. I have not accepted it yet. There is a great future in this live city for a good strong church. I go from here to Nashville, Illinois, for another meeting at once, expecting to get another good church and tabernacle there before much snow flies. Pray for us. Those desiring my services as evangelist, write me at Olivet, Illinois."

PASTOR G. C. MILLER, Hemingford, Nebraska—"During" a tent meeting in which Rev. A. R. MacDonald, pastor at Chadron, was doing the preaching, and Harvey and Ruth Kubitz of Lincoln were directing the singing, the workers literally got under the burden of moving the church, which had been built outside of town. So it was raised, loaded, and pulled over beside the tent and parsonage, where it is now permanently located. About ten seekers gave testimony to either pardon or entire sanctification, and some have expressed a desire to unite with the church soon. Others are considering the matter. Brother MacDonald proved himself a fearless, uncompromising messenger, yet tender of the young Christians. Brother Kubitz performed excellently on the piano, drove tent stakes, led morning prayer meetings, foraged for meals, donned overalls with the evangelist to help move the church, and made himself useful on all occasions. Sister Kubitz's hand-saw playing attracted young and old, and we certainly enjoyed her violin solos and special songs. We feel that the church is in better condition than for over two years, and on the way to becoming the leading church of western Nebraska and a candidate to entertain the District Assembly a few years hence."

CLEVELAND, OHIO, First church—"God continues to bless the work here. In spite of the fact that since June 1st we have been holding our services in a school house, the Sunday school has gained in numbers, and scarcely a Sunday has gone by without seekers at the altar. The pastor has never preached with as much liberty and unction as he has this summer, and his messages have been wonderfully inspiring and helpful. Friday evening, Sept. 23rd, we held a special meeting in the basement of our new church, which is now under construction, at which time we gave our pastor, C. Warren Jones, a unanimous call for another year, which makes the ninth time we have called him. We believe we have the right man, and the success of the work has proven our good judgment. During his stay with us the work of God has had a steady and healthy growth in every department. A large part of his success, however, is due to his faithful companion. Sister Jones loves God with all her heart and stands loyally by her husband in all of his undertakings. We are looking forward to a meeting with Brother and Sister Aycock, commencing Nov. 23rd and closing Dec. 4th, on which date

we expect to dedicate our new church. Dr. R. T. Williams will be with us for the dedication and we are expecting a wonderful time in the Lord on that day. A beautiful spirit of Christian love and unity prevails among our people, and we have a greater vision today and are better equipped to spread scriptural holiness over this city than ever before. For everything we have done or expect to do, we give God the praise and glory."—Harry Quiggin, Reporter.

LAWRENCEBURG, TENN.—"On Sunday, September 4th, Rev. Raymond Browning, General Evangelist in the M. E. Church, South, began a revival with the Church of the Nazarene here in Lawrenceburg under a big tent. The revival ran right into the District Assembly and through it and out on the other side. Both, from every point of view, were successful. Rev. Browning is one of the strongest holiness preachers to be found anywhere. The singing was conducted by Mr. G. Kieffer Vaughan, son of Mr. James D. Vaughan who gave to the holiness movement the broadcasting station here, and was enjoyed by all. There were some twenty souls either saved or sanctified at the altar. The meeting had to be closed, on account of the cool weather, on Wednesday night, Sept. 21, before the Sunday night, 25th, when it was to close. We are entering into the new assembly year with renewed courage, and believe God will do great things for us. Our membership is now fifty and we expect it to be at least seventy-five by next assembly. Our W. M. S. is well under way and is doing some splendid work. They have been organized only a few weeks and have already sent a nice box of supplies to some of our missionaries in India. We are broadcasting our regular services over broadcasting station WOAN on a wave length of 255.5 meters. We are hoping that the Federal Radio Commission will allow us to raise the power of the station to one thousand watts. If they will do this we can be heard throughout the United States easily. We covet your prayers that they may allow us that privilege."—C. J. Frost, Pastor.

PASTOR W. A. HUFFMAN, Artesia, New Mexico—"We have just closed the best revival meeting this place has had in ten years. About thirty different seekers bowed at the altar either for pardon or purity, the most of whom found what they sought. The pastor and church prayed that God would direct them in securing the right workers, and their prayers were heard, and the Lord sent Rev. H. A. Gregory and Brother Jack Carter and wife. Brother Gregory is an earnest preacher. He spends much time on his knees, and then delivers his messages out of a full heart. I am convinced that second blessing holiness preaching is the kind that is needed, and this is the kind of preacher Brother Gregory is. Brother and Sister Carter did their work well. How we appreciated their singing. No church will make a mistake in getting these good workers. The church in Artesia is in better condition than it has been for

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years. We received six new members into the church last Sunday, and believe at least that many more will join within the next two or three weeks. The finances of the meeting came easy, and a nice love offering and pounding for the pastor were given. We are now looking forward to a revival with Rev. Allie Frick and wife in January, and believe that great things are in store for us."

EVANGELIST J. N. HAMPE—"Our Bible Conference at Conneaut, Ohio, Sept. 2-14, was well attended, and the Spirit's presence was so marked and marvelous that nearly all the congregation were at the altar on both Sundays that we were there. This was the writer's eighth meeting with these people, and they have already begun planning for a four weeks' Bible-study conference in the spring. From Conneaut we went to the Free Methodist church at North Kingsville, Ohio, for an eight-days' revival campaign, and while the crowds were not so great, yet we had a very good and helpful meeting for the church there. From there we went to Dorset, Ohio, for two days, and from there to our meeting in Pittsburgh, Pa. My slate is now full to December 1, but I have ten days open the first of December that I could give to the Middle West, on my way to the

Pacific Coast, should any church or holiness association need it."

PASTOR IRA F. STEVENS, Pittsburg, Kansas—"We have just closed an eight-days' revival with Evangelist U. E. Harding and wife. While the meeting was too short, yet much lasting good was done. The meeting seemed to be just getting under headway when we had to close. Brother Harding's preaching was of a high type, which appealed to the intellectual, and was simple enough so that any child could grasp it. Mrs. Harding's special singing and directing of the choir was very satisfactory to the church and pastor. Our people were greatly blessed and edified by the day meetings, at which Brother Harding would preach on subjects which we all need. Several were at the altar, and some very good cases of salvation. We only hope we may have Brother and Sister Harding with us again. The church is looking forward for great things this fall and winter; more revivals are planned and we are sure you will hear more good reports from here later on. Pittsburg has some of the best people on earth, and they know how to make a pastor feel good. The last night of the meeting they 'pounded' the pastor and family real well. Brother Harding asked them to meet in the basement of the church at 6:30, at

which time Brother and Sister Harding recited some poems and conducted a Bible drill. The gifts were left on the table and all enjoyed a good time."

PASTOR I. C. MATHEIS—"We have not reported to the HERALD OF HOLINESS since coming to Santa Ana, Calif., as pastor in June, but we have been busy about the Master's business. It took us a little while to get back into the pastoral swing after planning and looking forward to the evangelistic field where we felt and still feel God has called us, and which we expect to be our life work when He permits us to

WANTS

SMALL PLACE FOR FARM AND CHICKEN RANCH wanted by Nazarene preacher and wife. Must be in community where they can preach holiness at school houses, etc. Have been in evangelistic and pastoral work 11 years. Good recommendations given. Rev. J. C. Hobbs, 700 Ave. A, Cisco, Texas.

TWO ALASKA MISSIONARIES want to sell their Pasadena home and an acreage lot in the Newport Huntington Beach oil district; also one hundred and sixty acres in Colorado, giving most of the proceeds to our mission work, church, Pasadena and Treceera Colleges. Good investment. Write Pasadena College, Pasadena, Calif.



Bud Robinson



L. C. Messer



N. B. Herrell

KANSAS CITY DISTRICT CAMPAIGN With Bud Robinson and Prof. Messer

The Robinson-Messer Campaign on the Kansas City District started on scheduled time at First Church, Kansas City, on October 2nd. The chief objectives of this campaign are to raise 500 subscriptions to the Herald of Holiness and to accumulate a sum with which to forward Home Missionary work on the district. Uncle Buddy and Prof. Messer are the Paul and Barnabas missionary campaigners of our church. Hear them.

leave Santa Ana. But God is blessing the work and we love to labor for Him in whatever field He places us. Our work is increasing along all lines. The crowds at the preaching services have increased about fifty per cent and a majority of the preaching services have resulted with seekers in the altar. Our finances are in good shape with all bills, including District and General Budgets, paid to date. The Sunday school has had a remarkable growth with a gain from sixty-six on June 19 to 230 on September 25, which of course was rally day. But we have had a steady, substantial growth from Sunday to Sunday. Here are our average attendances per Sunday for the last three months: June 73, July 96, August 135, September 167. Our goal is an average attendance of 200 by Christmas. Then we must have more room before we can grow beyond that point. The people are standing by us as we do our best to declare the plain, simple gospel of holiness unto the Lord. We are praying that God will give us greater burdens, more fire and glory; and that we may preach His blessed Word with no uncertain sound, but with tenderness and compassion for the lost."

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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.

TREVECCA COLLEGE, NASHVILLE, TENN.

Twenty thousand dollars has been raised for Trevecca College, and with the like amount on Brother Benson's pledge, makes forty thousand for the debt on the institution. We need six thousand more to clear the school of debt, and have prevailed upon Brother Benson to extend his offer for a short time to enable us to finish the task. We are asking every pastor in this school zone to take an offering sometime between October 16 and November 6, and to raise an amount equal to one dollar a member. This is Trevecca's day of opportunity.—J. W. Goodwin, General Superintendent.

MIDDLETOWN, OHIO

Revival meeting closed Sunday. I. G. Milby and wife, evangelists. Large crowds, fifty-nine seekers, eleven more members. Sunday school increased, two hundred and twenty-seven. Pastor's salary raised to thirty-five dollars a week. This is second raise since assembly. Evangelists well paid.—Rev. George and Flora Brinkman, Pastors.

DETROIT, MICHIGAN

Dedication of new brick tabernacle November 6. Dr. Williams will be with us the first week of November.—Howard W. Jerrett.

NAMPA, IDAHO

Pastors notice, our newly organized student employment bureau has placed

many students in good positions. Can place ten more young ladies where they can secure board and room and in some cases cash. Fine opening convention with Revs. Donnell J. Smith and M. G. Jobe as preachers. Prospects for year are excellent. Pray for success of out of debt campaign.—Russell V. DeLong.

CHICAGO, ILL.

Detailed report Jerusalem earthquake received. Krikorian marvelously protected. See report in HERALD OF HOLINESS next week.—A. H. Kauffman.

DEATHS

MURPHY—Gloria Earline Murphy, little daughter of Evangelist Herschel Murphy and wife, went to be with Jesus August 29, 1927. She was 4 months, 2 days old. She was the sunshine of the home. She has avoided a lot of trouble and sorrow by slipping off to glory. The parents are crushed with grief and covet your prayers, yet through it all they can look up through tears and say, "Lord, thy precious will be done."

GARVIN—Mrs. Georgin Elizabeth Cooper Garvin was born in Henry county, Alabama, in the year of 1868. She departed from this life September 10, 1927. She was brought to Texas in December, 1875, and was married to W.

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Jesus Baptized; he Undergoes Temptation

ST. MATTHEW 4

and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the

CHAPTER 3

Deut. 8: 8

Deut. 32: 13

1 Sam. 14: 25

2 Ki. 19: 32

Ps. 81: 16

days and forty nights, he was afterward a hungered.

3 And when the tempter came to him, he said, If thou be the Son of

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B. Garvin May 4, 1890. This union was blessed with five children, three boys and two girls. Mrs. Garvin's companion departed this life sixteen years ago, but bravely she bore her cross of raising her family alone. She was converted when she was twenty years of age and sanctified a few years later. She lived a devoted Christian life until her death. We who remain are confident that there was no "moaning at the bar" when she put out to sea, and the triumphant entry of her spirit into the haven of rest brings comfort to all our sorrowing hearts. She is survived by three sons, Lloyd, Forest and Arthur Garvin of Memphis, Texas; two daughters, Mrs. W. B. Thomas and Mrs. R. L. Thomas of Pilot Point, Texas; one sister, Mrs. H. M. Morgan of Midlothian, Texas, and one brother, M. W. Cooper of Snyder, Okla. All were present at her death except one daughter, Mrs. R. L. Thomas and her brother, M. W. Cooper. May it be possible, by God's grace, that all will join her some happy day in the song of the blessed in that upper and better kingdom, that world without an end.—A friend, Miss Araminta Helm.

ANNOUNCEMENTS

NOTICE—The District Convention of the Colorado-Wyoming District, will be held at Pueblo, Colo., Nov. 8 to 11. Dr. J. B. Chapman has been engaged as special worker. Plans are being made for the very best District Convention that we have had, and our preachers and people are urged to attend this district gathering. Come praying.—C. W. Davis, District Superintendent.

NOTICE—The Brooklyn Interdenominational Holiness Convention will be held in the Warren Street M. E. church, November 4 to 13 inclusive. The evangelists will be Rev. John Thomas, Rev. A. L. Whitcomb, Rev. C. W. Ruth and Rev. Paul Rees. Mr. Kenneth Wells, musical director, assisted by Mrs. Eunice Wells, Mrs. G. C. Miller and others. For all particulars address Mrs. C. H. Cooke, 850 St. Marks Avenue, Brooklyn, N. Y.—O. L. Brown, Secretary.

NOTICE—This is to certify that the writer of this notice served as a railroad conductor for twenty years on the M. K. & T. railway, served as an evangelist for about fifteen years, and as a pastor for fifteen years. But now I am entering evangelistic work again. I am ready to answer calls for revivals with any pastor or church that wants second blessing holiness preached, and will go into the isolated districts, where other evangelists will not go, and where a revival of full salvation is needed. All I ask is a place of entertainment, and free-will offerings. Pastors and churches calling me will have to provide for the singing, as I have no singer, but go alone. I am now making up my plate for fall and winter meetings. Those calling first will be served first.—Rev. J. H. Vance, 627 S. Glenn St., Wichita, Kansas.

PRAYER IS REQUESTED by a brother in New England for a New Hampshire pastor that he may be healed and definitely align himself with the holiness movement; by a sister in Illinois for the healing of a nephew; by a sister in Florida for healing; for one in Indiana who says, "Pray that the Lord will save my soul. I have been seeking the Lord for a long time; also pray for the salvation of my wife."

SLATE OF REV. BUD ROBINSON AND PROF. MESSER FOR KANSAS CITY DISTRICT CAMPAIGN

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 CliffFriday, Oct. 7
 Tappan, Saturday and Sunday morning, Oct. 8, 9
 LawrenceSunday evening, Oct. 9
 OttawaMonday, Oct. 10
 IolaTuesday, Oct. 11

ChanuteWednesday, Oct. 12
 BuffaloThursday, Oct. 13
 NeodeshaFriday, Oct. 14
 CherryvaleSaturday, Oct. 15
 CoffeyvilleSunday, Oct. 16
 TiroMonday, Oct. 17
 CaneyTuesday, Oct. 18
 IndependenceWednesday, Oct. 19
 Elk CityThursday, Oct. 20
 LafontaineFriday, Oct. 21
 Joplin, Saturday and Sunday morning, Oct. 22, 23
 Carl JunctionSunday afternoon, Oct. 23
 Webb CitySunday evening, Oct. 23
 HalltownMonday, Oct. 24
 MonettTuesday, Oct. 25
 CarthageWednesday, Oct. 26
 LamarThursday, Oct. 27
 Fort ScottFriday, Oct. 28
 PittsburgSaturday and Sunday, Oct. 29, 30
 DrexelMonday, Oct. 31
 DeepwaterTuesday, Nov. 1

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At the times when you cannot see God, there is still open to you this sacred possibility, to show God; for it is the love and kindness of human hearts through which the divine reality comes home to men, whether they name it or not. Let this thought, then, stay with you: there may be times when you cannot find help, but there is no time when you cannot give help.—GEORGE S. MERRIAM.

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Ashland, Ky. Oct. 23 to Nov. 6

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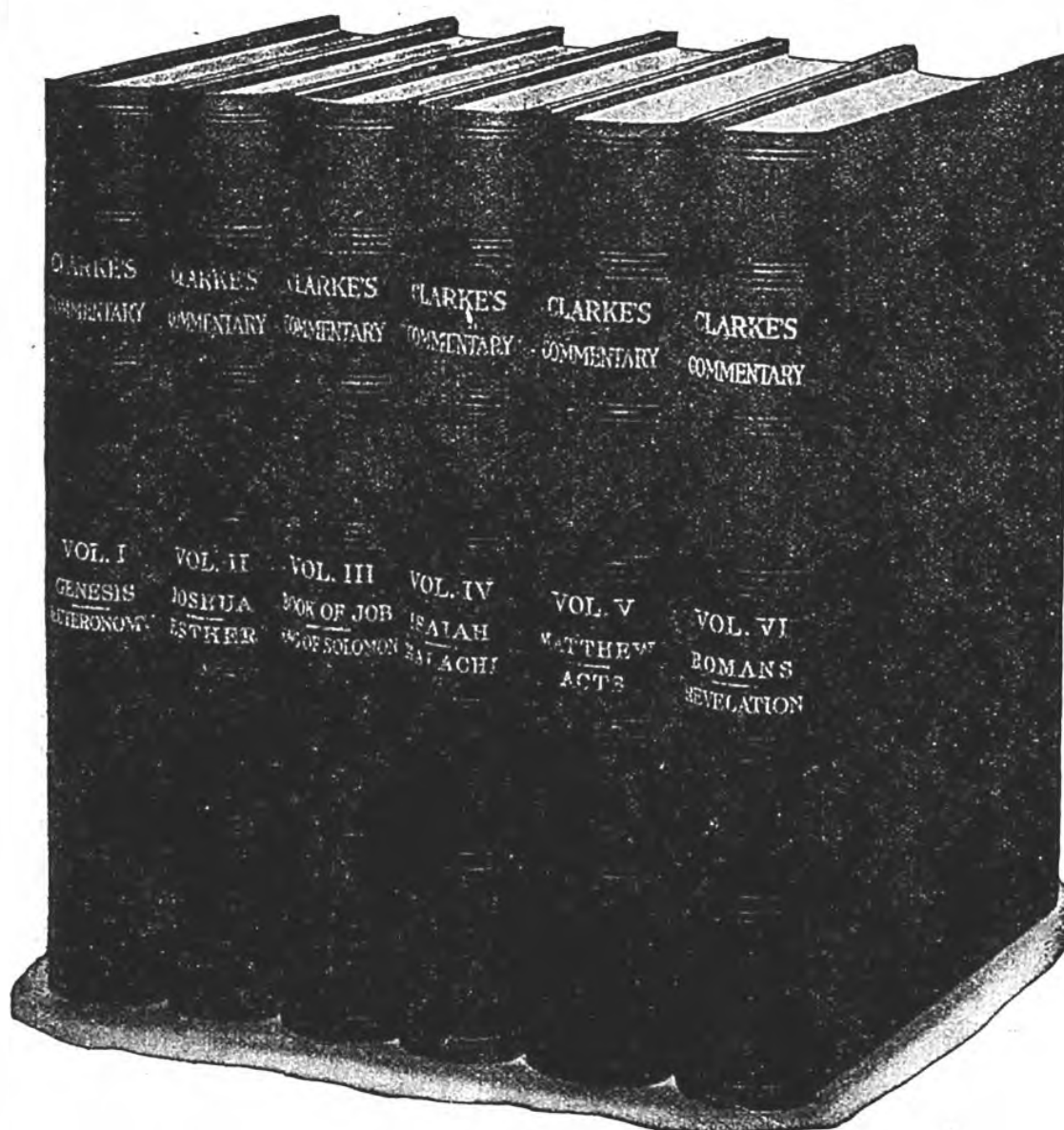
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 New Philadelphia, OhioNov. 3 to 20
 Grafton, W. Va.Nov. 27 to Dec. 11
 Lincoln Place, Pa.Jan. 1 to 15
- B. D. SUTTON AND WIFE**
 Cincinnati, Ohio (Norwood church)Oct. 2 to 16
 Minneapolis, Minn.Oct. 16 to Nov. 7
 Allentown, Pa.Nov. 13 to 27
- HOWARD W. SWEETEN**
 Harvey, Ill.Oct. 2 to 17
 Mooers, N. Y.Oct. 23 to Nov. 6
 Patchogue, N. Y.Nov. 7 to 21
- E. C. TAVIN**
 Pineville, Ky.Oct. 2 to 16
 Georgetown, Ky.Oct. 18 to Nov. 9
 Highway, Ky.Feb. 5 to 19
- FREDDIE THOMAS**
 Brewton, Ala.Oct. 10 to 16
 Jasper, Ala.Oct. 17 to 23
- JOHN THOMAS**
 Cushton, OhioOct. 16 to 30
 Brooklyn, N. Y.Nov. 4 to 15
 Philadelphia, Pa.Nov. 14 to 20
 Akron, OhioNov. 27 to Dec. 11
 Chicago, Ill.Jan. 4 to 8
 Beme, Ind.Jan. 15 to 20
- I. N. THULE**
 Alliance, OhioOct. 2 to 16
- E. E. AND ORA J. TURNER**
 Bluffton, Ind.Oct. 10 to 30
 Modoc, Ind.Nov. 6 to 20
 Muncie, Ind.Nov. 27 to Dec. 11
- N. B. VANDALL**
 Baltimore, Md.Oct. 2 to 16
 Cressfield, Md.Oct. 18 to 30
 Milwaukee, Wis.Nov. 2 to 13
 Lansdale, Pa.Nov. 16 to 30
 Carmichael, Pa.Dec. 4 to 18
- WEAR EVANGELISTIC PARTY**
 Sublett, Kans.Sept. 23 to Oct. 16
- H. W. WELSH**
 Chicago Central District, Sept. 21 to Oct. 16
 Clinton, Ill.Oct. 20 to Nov. 6
 Columbus, Ohio (Third St. Mission)Nov. 13 to 27
- WAL WEIKHAUSER**
 Sioux City, IowaOct. 2 to 16
 Louisville, Ky.Oct. 23 to Nov. 6
 St. Louis, Mo.Nov. 13 to Dec. 4
 Brentwood, Mo.Dec. 5 to 18
- EARLE F. WILDE AND WIFE**
 Camas, Wash.Sept. 20 to Oct. 16
 Portland, Ore. (First church)Oct. 20 to Nov. 6
 Spokane, Wash.Nov. 10 to 27
 Portland, Ore. (Brentwood church)Dec. 1 to 18



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