



# HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVII. NO. 24

KANSAS CITY, MO., SEPTEMBER 5, 1928

WHOLE NO. 856

## THE CHANGED SYMBOL

**W**HEN the veil was rent, the symbols of the old dispensation were done away forever. Altar and incense, breastplate and candlestick, urim and thummim, which had kept alive the faith and hope of the Church when it had been limited chiefly to a single nationality, were now to be no more.

The veil symbolized the sin conditions which separated the soul from the vision of God—not sins committed, but the depravity of the natural heart which is the inheritance of every child of Adam. With the rending of the veil, a way was opened into the holiest through the blood of Jesus. The veil, though rent, still hangs between men and God, but those who will may by faith press into the inner court and enjoy the Shekinah of an inner spiritual presence.

With the old symbolism abolished it became necessary to indicate to the Church her source of triumph and the glory of her power by a new symbol. Ritualism was insufficient, now "the tongue of fire" is to be the symbol. "Speech on fire, the speech human, the fire divine"—this is the source of the new dispensational triumph.

The tongue of fire is the bursting forth of the inner glory, it is the perpetual outshining of the divine enthronement in the heart. It is God's restoration in man of His own dwelling, and the rekindling of the fires of His own love, so that from a nature once sunk in sordid sinfulness, the dominion of self and sin has been expelled and the life filled with the holy ministries of love through the Spirit.

With the old symbolism abolished in Christ, and access to God granted to all men by one Spirit, the gospel was to be preached to the world, and the Gentiles were to be made partakers of its benefits. Nothing can stand in the way of the tongue of fire. The besotted condition of the Gentiles was in the eyes of the apostle no hindrance to speech set on fire by an inner personal experience of salvation and the abiding presence of the Holy Ghost.

As a consequence, with the rending of the veil, Christ also broke down "the middle wall of partition between us," obliterating distinctions of human conditions and securing to all the benefits of this glorious gospel of full salvation.

# HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

H. ORTON WILEY, D. D., *Editor*

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

## THE SPIRIT AND THE BLOOD

ONE of the greatest contributions of Wesleyanism to the present century is the remodeled theology of which that system has been the parent. Augustinianism had built a system of theology on the basis of a fatalistic philosophy, and had pressed the biblical doctrines into the same fatalistic mold, leading to an extra-biblical theory of sin and redemption. Calvinism was a second edition of Augustinianism—a system of theology which Albert Barnes acknowledged as good for the study but badly adapted for revivals. Over against this teaching was a system of Pelagianism which underrated the effect of the fall, practically denied original sin and made but little of the atonement.

Wesleyanism as a modification of Arminianism came into conflict with these systems of theology, not only in a theoretical way, but especially in connection with the great revival of religion. Its clear teachings as to the nature of sin and redemption were realities that would not permit them to be inactive and their experience made their creed a living power within them.

In no other department of theology has evangelical Arminianism, as embodied in the Wesleyan movement, made so great a contribution as in the doctrines of sin and redemption. Especially is this true as regards the relation of the work of the Spirit to Christ. The strong emphasis upon Christian experience, and the truth as derived from an inner consciousness of spiritual things, made possible the analysis of the work of the Spirit in relation to Christ, as speculative theology could never have done.

The relation of the work of the Spirit to that of Christ is expressed also in the Wesleyan hymnology. Charles Wesley's great hymn, "Arise, My Soul, Arise," has the following stanzas, one line of which contains the words that are used at the head of this article:

"Five bleeding wounds He bears, received on Calvary;  
They pour effectual prayers, they strongly plead for me;  
'Forgive him, O forgive,' they cry,  
'Nor let that ransomed sinner die.'

"The Father bears Him pray, His dear anointed One;  
He cannot turn away, the presence of His Son;  
His Spirit answers to the blood,  
And tells me I am born of God."

In the single line of this great hymn, there is couched the essence of this entire division of theology—"His Spirit answers to the blood, and tells me I am born of God." Christ by His own blood has secured to the human race every benefit which it enjoys. In spiritual things, the work of Christ for man is paralleled by the work of the Spirit in man. Christ by His atonement secured probation for the race, a stay of execution, and as a consequence the Spirit convinces men of sin, of righteousness and of judgment. Christ by His own blood secured forgiveness for every sinner, and in answer to faith in that blood the Spirit regenerates the heart and makes the believer a child of God. Christ suffered without the gate that He might sanctify the people with His own blood, and as a consequence the Spirit purifies the heart by faith. Christ stands at the right hand of the Father in intercession for us, and as a consequence the child of God may have the Spirit as an abiding presence within. When, therefore, the hymn writer says, "His Spirit answers to the blood," he is stating in a poetical form this paralleling of the work of Christ and the Spirit, and is expressing in another way what we have before mentioned as objective and subjective soteriology.

We are now prepared to take into account another set of terms, i. e., the "blood" and the "word." While the work of the Spirit is considered subjective in relation to Christ, in either realm there is an agent and an instrument. In the objective realm, the agent is Christ and the instrument is the "blood;" in the subjective realm, the agent is the Spirit and the instrument is the "word" or the "truth." To overlook or undervalue the work of the Spirit is to nullify the work of Christ. There are those who claim the forgiveness of sins through Christ who have never experienced a spiritual change of heart, or who know nothing of the Spirit within crying, "Abba, Father." There are those who profess sanctification through the blood, who have never felt the purifying flame, and know nothing of the abiding Comforter within. The faith of all such is vain. There must be a spiritual connection—the atonement must avail, the blood must be applied.

With this introduction, it is our purpose to discuss the divine plan of redemption, the extent of the salvation wrought by Christ through His blood, and the application of this to the heart by the Spirit through the truth.

We shall therefore in future issues of the **HERALD OF HOLINESS** discuss the subjects, "Sanctified Through the Blood" and "Sanctified Through the Truth."

## RELIGIOUS AND CIVIL LIBERTY

Political issues may be said to properly belong to the Church, only insofar as they involve moral or spiritual principles. The separation of the Church and state as a foundational principle of government is sound, but this does not imply that this nation is irreligious, or that Christian men and women should not directly engage in political affairs. Our nation was

founded for the purpose of "religious and civil liberty." It was a religious motive that led to the colonization of this country by the Pilgrim fathers; it was their love of religious and civil liberty that enabled them to endure the hardships of pioneer life, and it was according to the principles of Christ that they framed this government. It has been the blessing of God upon our nation that has brought it to its present position of power and influence among the nations, and the continuation of these blessings which will preserve our nation in righteousness can only be claimed as the people maintain the principles of righteousness, judgment and equity.

The American people are facing a crisis in the affairs of government at this time. The attempt to modify the legislation on prohibition or to weaken the enforcement of such legislation can but prove disastrous to the principles of righteousness. Christian people cannot afford to lose that which has been gained by long continued struggle and effort. Every voter should consider it his religious as well as civil duty to support the spiritual ideals of this government, and to cast his vote against anything which would tend to sink our nation to low and sordid things.

### MR. HOOVER'S ACCEPTANCE SPEECH

Those who heard or have read Mr. Hoover's acceptance speech can but admire his broad, sound and spiritual ideals. His expressions denote a mind and heart which are alive to the highest interests of the government, and to the furtherance of the best in individual life. One writer says of his speech, "It baffles summarizing, for the whole deliverance is essentially an epitome of opinions and striking facts, graphically, succinctly put. The speech is replete with epigrams. There is substance in every sentence."

Among the things said which show his solicitude for the moral and spiritual welfare of the people are the following:

"We must direct economic progress in support of moral and spiritual progress.

"Our nation is not an agglomeration of railroads, of ships, of factories, of dynamos, or statistics. It is a nation of homes, a nation of men, of women, of children.

"There is no guaranty against poverty equal to a job for every man.

"I especially rejoice in the effect of our increased national efficiency upon the improvement of the American home. That is the sanctuary of our loftiest ideals, the source of the spiritual energy of our people.

"Economic advancement is not an end in itself. Successful democracy rests wholly upon the moral and spiritual quality of its people. Our growth in spiritual achievements must keep pace with our growth in physical accomplishments."

Of the above excerpts, one writer says, "Mr. Hoover's acceptance speech will be very pleasing to his friends and supporters. If there be any disappointment, it will be among his political adversaries. It is a deliverance that will stand the acid test of criticism."

### WET ALL THE WAY THROUGH

The legislative record of the Hon. Alfred E. Smith, of New York, has recently appeared in a number of leading articles in newspapers and magazines, but perhaps one of the best summaries is that found in the New York Christian Advocate. The comments which accompanied the statement are also to the point and will be illuminating and helpful to the readers of this paper. He says, "The National Democratic Convention adopted a satisfactory plank on law enforcement. Had it nominated upon this plank any one of a number of men whose names were proposed, dry Democrats might support the ticket with loyalty and pride. But the candidate of the convention, the Hon. Alfred E. Smith, of New York, is not satisfied to let that plank represent his position, and declares his purpose to work for the modification of the prohibition law. To know what that means we New Yorkers have only to turn to his record on this question in assembly, senate, and state-house for twenty-five years. Here are some of the debit items—there is no *per contra*."

ALFRED E. SMITH'S LEGISLATIVE RECORD ON THE LIQUOR

#### QUESTION

Year 1904. As assemblyman on April 14 he voted for a bill to weaken the town local option law so as to make it impossible for the people to vote out hotel bars.

Year 1905. April 12 voted on second reading for several amendments to weaken or destroy Wainwright local option bill; same day voted against this bill and it was lost.

Year 1906. May 2 on second reading voted for several amendments to kill the local option bill and for motion to lay it on the table, and finally voted against the bill.

Year 1907. Voted to sustain Excise Committee in strangling local option bill.

Year 1908. April 23 voted for bill to allow saloons nearer than 200 feet of a church or school building. June 10 voted against the Hughes anti-racetrack gambling bill.

Year 1909. April 26 voted for bill to allow saloons within two hundred feet of a church, which bill he introduced.

Year 1910. April 20 voted against city local option bill.

Year 1911. May 4 voted against the city local option bill. July 20 voted for the Gittin's racetrack gambling bill to repeal all of Governor Hughes' anti-racetrack gambling legislation. This same year he voted for a bill to allow saloons within two hundred feet of a church, a bill to increase the number of hours that saloons can keep open, and for fourteen other vicious bills to weaken our State Excise Law!

Year 1912. March 25 voted for the Hackett bill to take all liquor cases in New York City from the Court of Special Sessions and try them exclusively before a grand jury, where it would have been practically impossible ever to convict liquor law violators. Voted against Lincoln bill to give local option to third class cities.

Year 1913. This year as speaker of the assembly he helped put through the Walker bill to increase the number of hours the saloons could keep open and the McCue bill to make it hard to convict liquor law violators.

Year 1914. March 19 voted against the city local option bill.

Year 1915. March 25 led fight against and defeated Fish State Prohibition referendum bill. April 20 voted against Howard city local option bill. April 22 voted against Optional Local Prohibition bill.

Year 1919. As Governor he opposed ratification of the National Prohibition Amendment; recommended abolishing State Troopers, who had been a great police protection to the rural districts and very successful in catching bootleggers.

Year 1920. Got unconstitutional 2.75% beer bill enacted.

Year 1922. In his campaign advocated repeal of State Prohibition enforcement law.

Year 1923. Got Mullen-Gage State Prohibition enforcement law repealed, thus making effective Prohibition enforcement impossible in our state. He wrote every member of congress urging modification of Volstead law to allow sale of beer and light wines.

Year 1927. Urged legislature to petition congress to amend the Volstead Law so as to allow sale of beer and wine, again urged legislature to repeal movie regulation law.

Year 1928. In his annual message to the legislature he complained bitterly of our state having ratified the Eighteenth Amendment and attacked those who put it through.

In commenting on the foregoing record, the Christian Advocate further states that, "Governor Smith's swift advance in public life has been due as much to his association with the influential saloon crowd in New York politics as to his winsome personality, his official integrity and his exceptional administrative

ability. The record shows that he could always be depended on in public office to protect the liquor dealer, to enlarge his field, and to render more difficult the enforcement of restrictive laws. If, as he now says, the saloon is defunct, he, at least, contributed nothing to its demise, except a tear at its burial and perhaps a mass for its early resurrection. For a leader who has left such a record at Albany to propose a modification of national prohibition in the interest of temperance is preposterous. When, if ever, modification is desirable, let it be undertaken by the friends of prohibition, not by the friends of the saloon. One who would entrust to Governor Smith the improvement of the liquor laws after reading the record of his past actions would employ a wolf instead of a collie to herd his flock."

## THE PERSONAL IMPACT OF A SPIRIT-FILLED LIFE

By Rev. D. Rand Pierce

**T**HE active or positive graces of Christian experience are the ones first thought of and most earnestly sought after by believers generally. Where is the child of God who is at all awake to the interests of Christ's kingdom, who does not long to possess the "fullness of the blessing," the endowment "with power from on high"—except he has "not so much as heard whether there be any Holy Ghost"?

The word "power" holds the same peculiar attraction for the sincere Christian of our day that it did for the Roman believers of nearly two thousand years ago. If it could be obtained for a monetary consideration, there would be a greater scramble for it. But the sad attempt of Simon the sorcerer to buy the pentecostal blessing with money, so graphically portrayed in the eighth chapter of Acts, is a standing warning to all those who would seek God's marvelous gifts for exploitation or self-aggrandizement. Peter's scathing rebuke on that occasion would be timely for this day, when men and women are notoriously commercializing the professed power of Pentecost. The genuine baptism with the Holy Ghost is scripturally associated with purity of heart, as plainly stated in Acts 15:8, 9, and cannot be retained along with improper motives. "Be filled with the Spirit" is the great apostle's injunction to the early Church, and it should be the coveted goal of every present-day child of God. There are several very strong reasons why we should seek to enjoy the sanctified, Spirit-filled life:

1. *Because the preaching, the testimonies and prayers of Spirit-anointed men and women have a convincing, convicting and sticking power that the words of others do not possess.* They do not speak from the throat merely as many seem to do, for no one is moved by their effort, but from a full heart, giving their words a moving power that strikes the hearer's inner consciousness with a more or less dy-

namic impact. Does the reader desire to be something of a real factor in helping to forward Christ's kingdom in the earth? Then seek, pray, pay any price to be filled, and to keep filled with the Spirit.

2. *Because those who are Spirit-filled possess the spirit of prayer in a measure that the unsanctified are usually strangers to.* If we would enjoy the prayer life, and rid ourselves of that feeling of reluctance, of irksomeness, of effort—the pushing-up ordeal that some professed Christians complain about—let us sidetrack every secondary interest till we have met God's conditions and prayed through for our own soul's filling. Thus we shall prove what a foretaste of heaven the closet hour may become when we are brought into vital contact with the forces of the unseen world. Then out of an enraptured heart we may truthfully say:

*Let others tell with ecstasy  
Of their hours of deepest joy,  
When pleasure's cup seems nearest full  
Of the bliss without alloy;  
But, oh, to me, of all the hours  
That upon my life-stream flow,  
The ones I spend with Christ alone  
Are the sweetest hours I know!*

3. *We should be filled with the Spirit because each of us possesses a personality that, good or bad, gives a more or less abiding impress to our words, looks and actions.* Not any two leaves are exactly alike. No two flowers correspond perfectly to each other. No two individual personalities are ever parallel in toto. In this variation, how infinite has been God's wisdom and how lavish His provision for beauty and bounty in both nature and grace. Should we all have been fashioned just alike, what a monotonous world this would be. But endless variety insures continuity of interest and dissimilarity of human characteristics. We will quote one who has very beautifully enlarged on this thought:

"There are seven colors in the rainbow. Each of these colors can have ten thousand different shades, and each shade can be blended with the other colors and shades of color in untold millions of colors and shades of color. So out of the element of spirit, soul and body, which enters into the formation of man, and from the five senses of the soul, add the intellectual faculties, and the grace of the Spirit operating in the heart, the Holy Spirit can combine these mental and spiritual qualities in an infinite number of forms and degrees, so that each saint shall possess signal marks of divine favor, or some exhibition of divine beauty, or form of love which will distinguish him from all other creatures in the universe. This will make each one of the countless millions of heaven to have a special sacredness to God, and a special attraction for us."

4. *We should "be filled with the Spirit" because this experience alone will bring out strongly our own individuality—our one great channel for God's use and glory.* We may greatly admire the person, voice or talents of others, and may, through disparagement of our own, be tempted to resort to copying them. This is always a serious mistake. It has ruined, to a greater or lesser degree, the usefulness of many. Whether our talents and personality seem less impressive to ourselves than those of some others or not, we possess a "dominant soul quality" that God can bring out, if we will co-operate with Him, which, under His divine anointing, will bless the world as no borrowed gifts or accomplishments can do. Remember David in Saul's armor. We quote further: "It is interesting and helpful to us to recognize this dominant soul quality in the Lord's people. Each person we meet makes a special impression upon our minds and sensibilities which no one else makes. The more thoroughly the person is saved and filled with the Spirit, and united with the divine mind, the more perfectly will his deep inner personality be brought out and manifested by the Holy Spirit. Some of God's children impress us with love, others with illumination, others with great force, others with faith, others with conviction, others with sweetness of spirit, others with humility and resignation, others with authority and power, others with quietness and retirement. Could our eyes be sufficiently open to see things in the full light of the Holy Spirit, and our keen spiritual sensibilities be perfectly open to the play of spirit-waves, or the detection of spiritual odors, we should find an unspeakable joy in the variety and fellowship of all God's saints. This will be one of the joys of heaven."

"This dominant quality of an immortal mind, not only comes out in social contact, but, even into books, the writer will put the dominant quality of his mind and spirit. In reading the writings of Wesley I am always impressed with his will-power—that firm, tireless, overmastering, persevering, conquering will-power which was in the man."

"When I read John Fletcher, I am impressed with

an intense, burning eagerness for God, and of a consuming desire for the fullness of God; a tireless, incessant spirit of prayer for the heavenly filling.

"When I read Madame Guyon, I feel the quality of utter self-abnegation, and deep, fathomless abandonment to God. This quality pervades her poetry, her biography, her writings; in her domestic life, in prison, at all times, the reigning trait of her soul seems to be annihilation of self.

"In reading Fenelon, I am impressed with great gentleness and sweetness of spirit, and a flexible, yielding, tender, compassionate thoughtfulness and heavenly sweetness. It seems to pervade, like a divine odor, everything he touches.

"In reading Faber, I am aware of a great illumination, and wonderful discernment unto God and the human spirit, and clearness, the white heat of devotion, the very poetry of light, the purity and gentle melody of sunbeams and stars and crystal fountains; such insights into God; such glowing visions of the Trinity; such cloudless perception of the things in heaven.

"The writings of George Mueller predominantly impress me with patient prayer. He is known as a man of great faith, and yet the all-pervading quality in his writings to me is that of patient prayer—the attitude of waiting on God and finding out His will before one step is taken. This is a very high type of faith.

"Dr. Cullis, with whom I had the pleasure of personal acquaintance, pre-eminently impressed me with a childlike, simple trust. *I found it always easy to believe God in his presence.* He seemed to carry an atmosphere of trust along with him.

"John S. Inskip impressed me all the time as a warrior and leader, a man of unbounded magnetism, a Bonaparte in the Holy Ghost. He could sway thousands of people as easily as a lion sways a cat. He could arouse a vast audience into a foaming sea of enthusiasm, with waves of white-capped excitement breaking on the shore, and in a few moments could quell them to a placid lake, whose tiny ripples of low-breathed prayer were hardly audible on the beach.

In this gallery of well-known characters, which have passed before our gaze in kinetoscopic fashion, the outstanding thought of this article has been charmingly illustrated and enforced. "Every flower has its own perfume; every gem its own luster; every bird its own note." Let us co-operate with God in bringing out as completely as possible His special plan for our own individual lives. Let us not be content with a commonplace, humdrum, "blessed-nobody" kind of a Christian life and service, when a determined effort will put us into the ranks of the Spirit-filled.

TACOMA, WASH.

## A DEPLORABLE LACK OF CONSCIENCE

By A. M. Hills, D. D.

*Herein I also exercise myself to have a conscience void of offence toward God and men alway (Acts 24: 16, R. V.).*

*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God (1 Cor. 10:31).*

CONSCIENCE has been defined as "Right reason recognizing itself as law." It is "God's representative in the soul." It should be kept enlightened by the Word of God and sensitive concerning our influence over others. It should also "avoid the very appearance of evil."

I am moved to write by a strange, may I not say *amazing*, incident which occurred some months ago. A Miss R—, an English preacher and evangelist of some reputation across the water, was over in America making a lecture tour among the churches. The women of a prominent Methodist church in Chicago had made an engagement and a date for her to speak, through a lecture agent in New York City. When the Miss R—, preacher and evangelist arrived, it was learned that she was a victim of the cigarette vice; the self-respecting Christian women in the M. E. church in Chicago and those of other cities promptly cancelled her lecture dates, as they certainly ought to have done. Then came the astonishing moral comments that appeared broadcast over the country.

I. The cigarette sucking evangelist gave us her opinion of morals and religion as follows: "Cigarette smoking is of no religious importance. You might just as well say that chewing gum is of religious moment."

Such a remark of the reverend lady proves conclusively that she is either an ignoramus or a moral fraud. It is too late in the world's intellectual development to compare cigarette smoking with gum chewing. Gum has no poisonous ingredients in its composition, while the nicotine of tobacco is one of the deadliest poisons known to man. No scientist tells us that gum chewing is ruining our race, stunting the growth of the young, enfeebling their minds, degrading their morals, fostering crimes and impurity, blighting lives and damning souls. But what of the testimony of tobacco? A New York magistrate, speaking from the bench, vigorously denounced the smoking of cigarettes by boys. He said, "Ninety-nine out of a hundred boys between the ages of ten and seventeen years who come before me, charged with crime, have their fingers disfigured by the yellow stain of cigarettes. Cigarette smoking is the first step in the path that leads to crime."

A New York physician gives an explanation of this awful fact: "Precisely in the ratio that persons use narcotic stimulants, the mental powers are unbalanced, the lower propensities acquire undue and inordinate activity at the expense, not only of the vital

stamina, but also of the moral and intellectual nature. The whole being is not only perverted, but introverted and retroverted. *Tobacco using even more than liquor drinking, disqualifies the mind for exercising its intuitions concerning right and wrong; it degrades the moral sense below the intellectual recognitions.*" (Perhaps that is the trouble with this female evangelist. Her moral intuitions have been destroyed by her cigarette habit). "The real disease that is gaining ground is debility in self-restraint; tobacco is producing that debility among the young. It is the most threatening power. It leads often to intemperance, to a general loss of self-control." Here then are the set causes originating in tobacco that bring eternal havoc to the soul, viz., *aroused and strengthened sensual impulses, with impaired sense of right and wrong, and a weakened will!*

A clergyman, when earnestly implored to give up the filthy habit, made answer, "Not I. I will smoke if it shortens my life seven years. I will live while I live." Such an answer shows that this minister was dead to the sacredness of his calling and the importance of living for the kingdom of God. Life to him meant not the enjoyment of Christ and His service, but the enjoyment of a loathsome, sensual habit. If such a life is not foreign to the Christian religion, and if such a minister is not on the road to hell, we do not know how he could get on that road.

"You are wasting away under it," pleaded one minister with another. "Alas! my brother, it is true; but I cannot help it." "Would you take that excuse from a sinner?" "I cannot answer you. I cannot leave it off. It is out of the question; I cannot. I feel what you say; but—." The poor slave to this appalling appetite died soon after. This minister had deliberately drugged his will to such a degree of weakness that it was overmatched by his master lust. Like the lamented Charles Lamb, he could have said of himself, "I see myself going over a precipice with open eyes and a passive will." Satan's slave!

Dr. Harris testifies, "There is not another practice in civilized society that will so directly introduce a young man to vicious associates and all the haunts of wickedness as does the unrebuked, fashionable habit of tobacco-using: and yet so surely saps all the foundations of manliness and virtue. *It paves the way to every vice, and tends directly and powerfully to habits of grossest immorality.*"

The president of one of the Cambridge Colleges of England said, "Smoking demoralizes people more than drinking: when young, it makes them skulk, and when grown up it makes them rude and careless of the feelings of others."

A doctor at the head of a nicotine hospital wrote, "When the cigarette habit is once formed, the child will go to all lengths to satisfy his craving. He will

lie or steal or do anything now to gratify this awful appetite."

That striking statement is confirmed by the report of Auburn State's prison: "Six hundred prisoners were confined for crimes committed when under the influence of strong drink. Five hundred of them testified that the use of tobacco led to intemperance."

The medical head of the Inebriate Institute at Dwight, Illinois, some time ago thus explained the peculiar connection between cigarettes and intoxicants: "Until recent years the moral degeneracy produced by cigarettes was thought to be due to drugs contained in the cigarette papers. A careful study, however, reveals that the prime cause of the many troubles due to cigarette using is inhalation of the smoke which the user almost invariably inhales. This causes constant irritation of the membranes of the nose, throat and larger bronchial tubes. It is this irritable condition of the nervous system that causes the restlessness, irritability, inability to concentrate thought, tremor, etc., which is so apt to cause the cigarette user to seek relief sooner or later by the use of liquor, morphine, or other drugs.

"Our experience at Dwight where hundreds are treated is that those applying for treatment for both liquor and cigarettes, dread the giving up of cigarettes more than they do liquor. Moreover, those who return to the use of cigarettes resume the use of liquor also to allay the nervous irritability. It thus becomes a pernicious and deadly evil."

A judge of a juvenile court in Chicago has said, "I have seen much of the evil effects of the cigarette habit among boys brought before me, and I can safely say that no doubt *the initial step downward of many delinquents may be directly traced to its use.*"

A principal of a Chicago high school writes, "My experience shows that a boy who has been overcome by this evil is totally untrustworthy. He seems to *lose the power of discriminating between right and wrong*, and soon becomes a moral and physical wreck."

Another high school principal of Chicago writes, "Every teacher of boys can adduce instances of young lads ruined mentally, morally and physically by this terrible habit growing into a vice. The cigarette fiend is the boy who has become a complete slave to his appetite. *Once fairly in its grasp he is stunted in development, lost to ambition, sunk to all appeals to honor: he will lie, steal, do anything to satisfy his insatiable cravings. Ninety-two per cent of the boys in the Pontiac Reform School and in the John Worthy School are cigarette smokers and of these the majority are fiends.*"

There are volumes of such testimony coming to us from men renowned in science, from judges on the bench, from heads of reform schools, and officials of state prisons, from university presidents and college professors, and heads of high schools, and heads of hospitals and sanitariums, and bank presidents and railroad presidents, and heads of great business cor-

porations, and trainers of athletes, about the pernicious and harmful effects of tobacco used in any form, but especially of cigarettes.

Tell me not that such a habit is innocent. *A habit that wastes money, degrades the sensibilities, enfeebles the physical powers, irritates the nerves, breaks down the will, alienates the heart from God, and then leaves a man satisfied with his own shame and ruin is no trifle: it is a dark, awful sin against self, the race and God.*

If the Reverend Miss R— does not know these facts she is an ignoramus and needs to study before she attempts to teach. If she does know them, then either she is so morally obtuse from her darling vice that she does not know the difference between a deadly poison to man's body and soul, and gum! *or she is a moral fraud and a religious humbug!* I take off my hat to the ladies in Chicago and Boston that turned her down. In any event, let her stay on her own side of the pond and associate with the female toppers and cigarette victims in her own land. God knows we have enough vice in this country among our own unmarried girls and married women without its being increased by her execrable example!

II. What shall we say of the editors and writers who defended her habit and gave her a clean bill of moral health?

*Hartford Courant*: "She is a distinguished lecturer and a woman of irreproachable character. She will discover that our most grievous sin is the sin of intolerance!"

*Birmingham Age-Herald*: "If a lofty soul's right to be heard is to be judged by whether a woman of *flawless quality* smokes, God help Chicago."

*Washington Evening Star*: "Women of all classes and creeds do smoke if they want to, and it affects neither their morals nor their religion. Tolerance is preached all over the world today, but there appear to be some who have yet to learn the meaning of the word."

*New Haven Register*: "To attempt to link the smoking of cigarettes with religion or ethics is so manifestly beneath the dignity of any organization of prominence or standing that the effort merely reduces the argument to the level of child's talk. Smoking is not a degrading habit. It involves no moral turpitude. Its devotees cannot be considered any the less able, clean, moral or enlightened because of it."

*The Brooklyn Eagle*: "The nagging of Miss Royden—frankly, puritanism gone to seed, lost to spiritual values, is about as amusing as anything in all modern civilization. It makes America a laughing stock for other lands!"

Our only comment on such silly screed in the daily press is this: the persistent use of tobacco makes people color blind, and so the railroad engineers who use it unconsciously become unsafe because unable to distinguish the danger signals along the track. Ten great railroad systems have forbidden tobacco to their em-

ployees. Probably these editors learned in college to become tobacco slaves, and their papers carry tobacco advertisements. Anything is right with them that they like, that is fashionable, and that financially pays. They are morally color blind. They recognize no difference between morality and vice, between what blesses humanity and what curses it, between what saves and what damns. They do not know what sin is, or what salvation means. If the angel Gabriel were coming down the street in the shining apparel of

heaven, and also old Diabolus with his black, batty wings, horns, hoofs and tail, they would both look alike to them. They may be trusted to describe the effects of a hurricane or tell about a prize fight; but when they attempt to discuss morals they are out of their element and beyond their depth. But let them know, if it is not wholly beyond their comprehension, that God is the most intolerant moral Being in the universe.

## WHY SO FEW REVIVALS?

(Notes on Finney's "Revival Lectures")

By Charles V. Fairbairn

**V**ARIOUS reasons are assigned for the declension of revivals and the present, all too powerless, preaching of the gospel. Now it appears to me that we ministers, instead of searching for the difficulty beyond and out of ourselves, should see that whatever else may be an occasion of the great falling off and decline in revivals, our own spiritual state is certainly one fundamental reason for this decline. Want of personal holiness, unction, power in prayer and preaching the Word, want of holy living and consecration to work, of self-denial, and energetic effort in the ministry—these, no doubt, are the principal reasons why revivals are so few and far between, and of such superficial character at the present day.

My brethren, is it not a fact in your own experience and observation that ministers have, to a great and alarming extent, suffered themselves to be diverted from the direct work of promoting the conversion of sinners and sanctification of the Church? There are certain evidences which bear no dubious testimony to the fact that the great mass of ministers are turned aside from promoting revivals and the holiness and entire consecration of the Church. Oh, does it not become us to take this home, confess it, bewail it, and, first of all, understand that whatever else needs to be corrected and set right, we must ourselves repent and receive a new unction for the work? It is of no use for us to go abroad and search for reasons, while the principal one lies at our own door. Until the leaders enter into the work, until we, the ministers, are awake and in the field with our armor on, and our souls anointed with the Holy Spirit, it ill becomes us to look around at a distance for the cause of the decline of revivals.

I have no doubt that there are many contributing causes; but this is the first, the greatest, the most God-dishonoring of all—that the ministry are not in the work; that the shepherds have in a measure forsaken their flocks; that is, they are not leading them into the green pastures and beside the still waters; are not themselves so anointed and full of faith and power as to be instrumental in leading the Church into the field for the promotion of revivals.

What shall we say, brethren? Are we not greatly

at fault? Have not the ministry, to a great extent, lost the spirit of revivals? Is there not a great lack of unction and power among us? And have we not suffered ourselves to be greatly and criminally diverted from this great work?

If so, my dear brethren, shall we not return? Shall we not see our fault, confess it to the churches, to the world, and return, and in the name of the Lord lift up our banner? Unless there is a spirit of revival in the ministry, it is vain to expect it in the Church. The proper place for the shepherd is in advance of the sheep. The sheep will follow him; but if he attempt to drive them, he will scatter them in every direction. If the shepherd fall away from a revival spirit, the sheep will naturally decline also. If he advance in the work of the Lord, they will, almost as a thing of course, follow him.

By brethren, believe me, I speak not this censoriously, or in the spirit of fault-finding; it is the full and deliberate conviction of my mind—an opinion formed, not hastily, but from protracted observation and from an intimate acquaintance with great numbers of the ministers of Christ of different denominations. While the ministers of Christ are filled with the Spirit of God, the Church, as a general thing will not backslide. There may be, in some instances, influences brought to bear upon churches that will divert them from the promotion of holiness in their own hearts and the conversion of the impenitent, in spite of all that the most wakeful and vigilant ministry can do. And yet, it is my deliberate opinion that a thoroughly wakeful, prayerful, energetic ministry, by their influence, would generally, if not universally, prevent this. I cannot believe it to be otherwise than a general truth. *that if the ministry are baptized with the Holy Ghost, and deeply anointed with the revival influence, so the Church will be: "like priest, like people."*

And now, brethren, it does seem to me that when we ourselves are thoroughly in a revival spirit, our call to the churches to arise and engage in the general promotion of revivals will be immediately responded to. Let the ministry only come out in the true spirit of revivals, and I doubt whether any minister in the land can preach for three Sabbaths to his church, in



*the Spirit, without finding the spirit of revival waking up in the church.* Let this experiment once be tried; let us wake up to the importance of this subject, confess and forsake our own sins, and cry aloud to the Church, and spare not; let us lift up our voice like a trumpet, and rally the hosts of God's elect; and if they are deaf to the call, then let us inquire most earnestly what is next to be done. But, until we are anointed to the work, do not let us tempt the Lord or abuse the Church by looking out of ourselves and away from ourselves for the cause of the decline in revivals.

Do not misunderstand me. I know that the Church is in a state of decline, and needs greatly to be quickened and aroused; but I am confident that the prime cause of the decline in the Church is to be found in the fact that ministers have been diverted from their appropriate work. And I am also confident that the only remedy for this state of things is for the ministers to come into a deeply spiritual and revived state of mind. And as soon as this comes to pass, there will be a general revival. *And I am not looking for it to come unless the ministers do thoroughly wake up to their own state and the state of the Church.*

MC PHERSON, KANSAS

## THE CHURCH OF THE NAZARENE ON TRIAL

*By N. B. HERRELL, Chairman of Department  
of Home Missions and Church Extension*

The General Assembly in Columbus, Ohio, marked an epoch in the history of the Church of the Nazarene. As a people we can never be the same if we enter the door that is providentially opened before us. We are entering upon a new cycle in our history that is fraught with dangers, seen and unseen. Yet the hand that has led us will continue to lead if we are obedient to the heavenly vision.

The question as to our denominational stability is largely settled. We have weathered the many trying storms, and it now looks as though we, as a church, are through the breakwaters and out on the high seas, headed in the right direction for success. We have righted ourselves on almost every question, until now it seems that we have found a well-balanced equilibrium which gives us the opportunity for a wholesome, forward, progressive move that we have desired yet could not get because of the lagging of some interest that was necessary for the greatest success of the whole.

Our Publishing House is on a sound basis of aggressive business, and will continue to thrive as we extend our borders. Our schools have brought themselves to a splendid opportunity for continued growth and success. Our leaders hold the unfaltering confidence of our people, and with the knowledge acquired from the experiences of the past, they are fitted for the greater leadership necessary for the achievements that await us across the tomorrows. The fact is, our movement has produced our leaders, and our warfare has made them. Hence our church develops our leaders as they in turn develop the church. A formal, non-progressive church only points to an inefficient and laggard leadership. If the Church of the Nazarene falters or fails, it will be to the everlasting shame of her leaders. A tree begins to die at the top first, and so do churches. We have thousands of friends outside of our membership who pray for and support our cause. People of the world are on such a mad rush down the broad way that they pay little or no attention to us until we interfere with their hell-bent race for fun and

frolic. We must continue to follow our leaders as they follow the Lord in this the great battle of the ages.

The raising of the church debt at the General Assembly, to be paid in by November 25, 1928, was the outstanding achievement of the assembly. The paying of this debt will mark the close of one of the hardest financial battles ever fought by any people, and at the same time it will mark the opening of a new cycle in the eventful history of our denomination. To fail to pay this debt will be tragical, in that all our future plans are largely subjected to the date of this achievement. But to this date the Church of the Nazarene, like Samson of old, has not failed by God's help to shake herself free from every binding cord.

With the debt paid, the church will then be free as never before to enter upon her commission to take the full gospel to the whole world. The question that now confronts us is this: can we fully arouse, stir, and enlist our seventy thousand members in the greatest world-wide program of evangelism that has been undertaken by any people since the day of Pentecost? The opportunity that challenges us as a church demands nothing less. We must go in for an every-member enlistment in this the greatest enterprise of all history, namely, the winning souls to Christ.

Home and foreign missions are the two recognized arms of gospel evangelism. The success of foreign evangelism largely depends upon the success of evangelism at home. Hence, home evangelism of the unsaved masses must be brought to the highest possible point of efficiency and kept there if we hope for continued advancement on the foreign fields. We have seventy thousand Nazarenes; we must go in for seventy thousand more. We have twenty-five thousand in our N. Y. P. S.; we must go in for fifty thousand. We have multiplied millions in the home field to draw from, as well as in other lands. All we need is the vision, the passion, the faith, the courage, for our God stands ready to co-operate with the soul-winner in the field already white for harvest.

The Department of Home Missions and Church Extension has no high-powered, wildcat projects to introduce. We seek only the will of God and the co-operation of His people in the extension of His kingdom among men. We are not seeking new methods but rather the old paths wherein is the good way. Mourners' bench religion, with its tears, confessions, restitutions, and the witnessing of the Spirit, is our kind of evangelism, followed up with the second work of grace, wrought in the heart by the baptism with the Holy Spirit, in answer to a full and complete consecration and receiving faith. The old churches are dying for this message; the world is damned without this message; three worlds are watching and waiting to see what the Church of the Nazarene is going to do with her new opportunity; the question that confronts us is this: Shall we rise and go up and possess the land or falter as the Israelites did and fail and die at the threshold of immortal victory? Will we fail God at this hour of His greatest need in the world's history? Will we withhold from the present and coming generations the message that has saved us? Must we confess to our shame by pleading as did Israel, "We be not able"? As a church we are now on trial before three great worlds. All heaven stands ready to help us; all hell is engaged to defeat us; the present and coming generations of immortal souls are in desperate need of our message. The question that seems to hold the attention of three worlds is, just what is the Church of the Nazarene going to do with her opportunity in the fields of home and foreign missionary evangelism? *Let us pray.*

## HUMAN AND DIVINE PLANS

By A. W. Orwig

**G**OD frustrates the plan of many a man. The thought is expressed in the familiar adage, "Man proposes, but God disposes." He sometimes very signally defeats the schemes of wicked men. Both profane history and the Word of God amply corroborate the statement. It is divinely recorded that often the devices of the enemies of God are "brought to naught," also that God brings some things "to naught that no flesh should glory in his presence."

But it is of the plans of *good* men sometimes being nullified by the Lord that I propose more especially to speak. While their motives may be pure, their judgment may not always be correct. On a certain occasion the "plans" of the apostle Paul and his coworkers were not carried out because, as the holy Scriptures declare, they "were forbidden of the Holy Ghost." And of another project they had in view it is said, "The Spirit suffered them not." Blessed indeed are those whom the Lord directs in their endeavors to prosecute His holy work! Would there not be far greater success in all Christian work if there were greater seeking to know God's will? Instead of prayerfully consulting Him, men sometimes more or less

tenaciously cling to their own plans and fail, and God's design is not accomplished.

Sometimes men have expected to preach, and were publicly announced to do so, but for a wise purpose the "plan" was not executed, but God was all the more glorified, He himself having interfered. Happy the man who, with the whole heart, acquiesces! Allow me to cite several instances in which God set aside the plans of good men in behalf of the salvation of souls and the spiritual enrichment of His own people.

I once heard an evangelist declare that he had made three unsuccessful attempts to preach a sermon, but so greatly was the power of God manifested in the preliminary exercises of the meeting that the people rushed to the altar of prayer, resulting in nearly forty conversions. Verily God had intervened.

On a certain occasion, at a Bible training school, the Holy Spirit put aside all the classes and lectures while the students were led to meet and wait upon God in heart-searching prayer. The human plan was abandoned and the divine plan gladly accepted.

Concerning a certain meeting, some years ago, an old friend of mine declared that while the pastor was offering prayer, preparatory to the sermon, an avalanche of spiritual power swept over the congregation, bursting forth in the shouts of saints and the cries of penitent souls, so that the intended sermon was not preached.

The eminent Dr. A. T. Pierson, deceased, in describing a religious convention held across the Atlantic in 1905, wrote, among other things, "There was deep feeling, which found vent in sobs, tears and outcries. There was no need of human plan or leadership, for the Invisible One was in control." Continuing, he wrote, "The next speaker, according to the program, was set aside by the Holy Spirit. The spirit of penitent confession could not be restrained, and broke out in every quarter for about two hours and a half."

We sometimes speak of letting the Holy Spirit "have right of way." This does not, however, preclude the careful and prayerful preparation of a plan or program for the holding of a meeting. But it is of very great moment that we be perfectly willing that our own projects be superseded by the divine administration. If we desire veritable floodtides of salvation, let us remember that

"All our works are sin and death  
Till Thou Thy quick'ning Spirit breathe."

It is a great mistake to think anything too profound or rich for a popular audience. No train of thought is too deep or subtle or grand; but the manner of presenting it to their untutored minds should be peculiar. It should be presented in anecdote, or sparkling truism, or telling illustration, or stinging epithet etc.; always in some concrete form, never in a logical abstract, syllogistic shape.—RUFUS CHOATE.

## THE WAY OF THE CROSS

A sermon preached by Dr. C. E. Hardy at the General Assembly, Columbus, Ohio

Reported by Marie Cecil, Stenographer

**I**N Genesis 3:15 you will find the text for the evening. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

I want to call your special attention tonight to the last statement, "It shall bruise thy head, and thou shalt bruise his heel." Some twenty-five years ago I left the farm in the state of Alabama and went to college. I did not know there were any people in the world who questioned the Bible. I thought everyone believed in the deity of Jesus Christ and the necessity of His death, but after getting in college I soon found that that was not true and I remember some among the first statements that I heard that somewhat shocked me, a statement like this, that they did not believe in the slaughter house religion and they did not believe in a religion that required the death of some man to save a human being. They made such statements and I, of course, was shocked at some of those statements, but as I have been thinking along the line, I have found out some things. It is absolutely necessary that life be surrendered in order that we may have life. You cannot have life without life's being surrendered. If you should start with the vegetable kingdom, you will find that it is a true statement that, unless a grain of corn fall into the ground and die, it abideth alone. If we would take into consideration that that grain, when it is placed in the ground, must surrender its life in order that it might be a stalk. Suppose that the earth said to the grain, "I want your life; give up your life to me," and the grain would say, "No, this is the only life I have and I cannot give it up." Even though Mother Earth might be anxious to get that grain to allow her elements to get into it and cause the grain to sprout and grow, she may be anxious for that, but if the grain says, "No, I will not give up my life," there can be no harvest later, because the grain would not give up its life. So if you would come on up, you would find that it is necessary for life to be dependent upon some other life. The animal kingdom takes the life of the vegetable kingdom; it must surrender its life that the animal may grow. Not only is it true of the animal that it demands the life of the vegetable kingdom, but the higher animal demands the life of the lower animal that it may exist. The birds and fowls of the air feed upon insects—the insects must surrender their lives in order that the fowl may live. Other animals have to surrender their lives in order that man may live.

I say to you that it does not stop there. All of the pleasures and comforts of life that we enjoy depend upon someone else's surrendering his life. We speak

about the grand and glorious country in which we live, this land of freedom in which man can worship God according to the dictates of his own conscience. We are all proud of this country, but why do we enjoy this liberty which we have tonight; why do we have the privileges?—because our forefathers had to go on the battle field and lay down their lives in order that we may enjoy the privileges that we have. When I stop to think of this great assembly and that we can come here and worship God according to the dictates of our own consciences, we are at perfect liberty to praise and magnify Him, I then have to look back and think of the men of the past who had to lay down their lives in order that we might enjoy this great liberty.

Not only is that true from the standpoint which I have just mentioned, but that is true from the standpoint of the Church. We look back to the dark ages when men took a stand for God when they knew it meant giving their lives. We think of these men and women surrendering their lives for religious liberty. We think of Martin Luther who took his stand for this great salvation by faith. When his friends begged him not to go to the Diet of Worms, he said, "I will go if every tile on the building is a devil."

When I first came in contact with the holiness movement we did not have the churches we now have—our forefathers walked out under the stars and the canopies of heaven and began to preach full salvation. They wore patched clothes and sometimes went without their meals and today we enjoy the privilege of worshipping God in beautiful buildings and we wear nice clothes because they poured out their lives and were willing to sacrifice. When I stop to think about it, there is a cry in my heart that I want my children and my grandchildren to enjoy the great privilege that I have of hearing full salvation preached. I am asking God to let me be willing to lay down my life and give the people of the coming generation a chance to hear this great truth of the gospel. If the coming generations enjoy the privilege we have we might as well make up our minds that someone will have to lay down his life. I am not uneasy about modernism getting into the Church of the Nazarene. I am not uneasy about our opening our doors and saying we will go to the dances; I am not uneasy about our taking out of the Manual the great doctrine for which we stand. I am not uneasy about our voting against the Eighteenth Amendment, but I am uneasy about the easy ways and methods of doing things. I am uneasy lest we forget about sacrifice for God. I am asking God to help us that we will guard against the things that will slip in and that we may be willing to lay down our lives and sacrifice for the great cause of God. I am going to say tonight there is only one way under

the sun for this great work to go on and that is for us to carry some scars.

There was only one way for Jesus to redeem the world. He gave the lick that defeated the devil, but the devil left a bruise upon Him. Thou shalt bruise his head but he shall bruise thy heel. Jesus Christ is conqueror. He conquered every time when He met the enemy on the battle field. He came out more than conqueror. They led Him to Golgotha's rugged brow and nailed Him to the cross. When He hung His head upon His bosom and said "It is finished," Mother Earth rocked to and fro and hell held a conclave for they thought they had conquered. Three days later he broke the seals of the grave and came out with the keys of death and hell hanging at His girdle, conqueror. If I were to pull back the curtains and let you see Him at the right hand of the Father, you would see Him pleading your case. We make so many mistakes and blunders, but I have seen by the eye of faith many times, Jesus sitting at the right hand of the Father and saying, "Father, have mercy on them. They mean to do good, they will come out all right after a while. Just hold steady, Father." I can see Him as He reached up that hand to plead for us, with the print of the nails in it—I can see the print of the spear in His side. When I think about that I am ready to fight on just so I can see Him, that is all.

God in heaven knows I have never asked Him for an easy place; God in heaven knows that I have never asked for a place or position in my life. I have never asked that the skies will always be clear of clouds. In the midst of darkness, when hell is turned loose, when the foundations would almost shake, I would ask God to let me be able to look through to the throne of God and see the Son of the almighty God pleading my case. A smile from His face is sufficient. I have said, "I cannot preach, I have made so many mistakes tonight," and the Lord would say, "Son, you did make an awful mistake—an awful blunder, but you are doing your best," and I would feel the gentle touch of the hand of the Son of God and I would feel like saying, "Lord, show me the devil, I am ready for another fight."

We cannot get around the conflict. God himself made it. He said, I will put enmity between the seed of the woman and the devil. There is no other way to get around it, no way of removing it.

If I should walk down through the audience tonight with a cotton swab and ask you to open your mouth and put that on your teeth and then take it to a laboratory and put it in the incubator and leave it for twenty-four hours and then go back and take it and put it under a microscope, I would find all kinds of bacteria, the germs that cause pneumonia, the tuberculosis bacillus, and other germs that bring disease to you. It is necessary for you to breathe the air in order to have life but the atmosphere is filled with germs to destroy. I can go to the market and find a vegetable and take it and find in the vegetable the

germ that is bent on destroying it. We have noticed back down in the field, after the grain was put in the ground, the rain came and packed the soil over it until the grain could not get through. The very earth that gave the life killed it. The conflict is here.

It is a cross and everything is crossed up. We could not do away with the cross. Every unsaved man is crossed with God. When he gets saved he is crossed with the devil and his crowd. There is no way under heaven for us to get away from a cross. There is no way for the Church of the Nazarene to compromise with the devil and his crowd. The only way is for you to get on the devil's side. I said not long since, the Church of the Nazarene has the worst job of any. There are only two ways you can have unity. The devil and his crowd have unity and the sanctified folks have unity, but we have the regenerated who are not sanctified and who sometimes have unity with either crowd, then we have some who have backslidden and some who profess the blessing and do not have it. We have in the church that makes unity and something that is crossed with that very thing and we will have trouble. We will never get along all right as long as we are not lined up with Jesus Christ. We may expect battles until the pearly gates click behind our heels. I like the fight. I used to fight with the other boys and come in from the fields with my pockets full of tadpoles and dare any man to get the tadpoles away from me. I don't mean that I was a fighter in every sense of the word; I was not. I want to say there is a cross and we cannot get around it—there is no need of our trying to harmonize with the things of the world. When you find the devil and his crowd taking the front seat and taking a prominent part it is no place for the child of God. If I had time to go into this in detail I would undertake to show you, and I believe I could convince you, because I am convinced. I did undertake to show you that it was absolutely necessary that Jesus Christ suffer. When I speak now I am saying some things that I cannot explain here, but there is a certain sense in which Jesus could not have been made perfect without suffering. The Captain of our salvation was made perfect through suffering. It was His priesthood or official place. It was absolutely necessary that Jesus Christ overcome in order that He might sit on the throne with His Father. We have been preaching the A's and B's of religion and never got to the C's. We have been preaching that you must be saved and sanctified, but we have never got to the depths, that there are certain places in the kingdom of Christ that no man can get until he enters into this suffering with Jesus Christ. We cannot give to God the service that we should until we have run up against the enemy and he has crushed our hearts.

Someone said some time ago, "What is the matter with that preacher, he is intellectual and has great ability to preach, but somehow or other his messages are not effective; I cannot understand it." The mar

to whom he was talking said, "I can understand it, he will never be able to attract the people until he has a crushed heart himself; he will have to have it." Brother, if you pay the price and go through, God will let you go through the crushing process; He will test you out.

It is said of Jenny Lind that when she first started to sing, one night she was singing and a certain man, sitting by the side of another man, turned to him and said, "That is one of the most beautiful voices I have ever heard, but there is one thing that is lacking and she will never make the success she should make until that thing happens." The other man said, "What is it?" The response was, "She will never have success until she has a crushed heart; it seems too bad but it will have to be done, that voice cannot be lost to the world." The man won her heart and crushed her life and after that she charmed the world with the most beautiful voice. One night while she was singing to a great audience, and after they had encored and encored her, she walked back to her room, dropped into a chair and put her face in her hands and said, "Such cheering is just killing me; they are only enjoying my voice. I want to help humanity." About that time a man walked in and said, "Is this the great singer, Jenny Lind?" She told him it was and she asked him what he wanted. He told her that down in the slums of the city a girl was dying with tuberculosis and she had said her greatest ambition would be to hear Jenny Lind sing. She gathered up her wraps and started. The manager said, "You cannot go, it is snowing and you can't go." She said, "I must go," and she went down to the slums and found the girl lying on an old straw pallet, coughing. She walked in and laid her hand on the brow of the girl and she looked up and said, "Who is that?" She said, "It is Jenny Lind. I came to sing for you." She did not sing the classical songs, she had been singing, but she sang a hymn. That girl got a glimpse of Jesus and died with victory. Jenny Lind said the look in the face of that redeemed girl was worth ten thousand times more than singing for the world. There is power in the gospel to turn men from darkness unto light.

I don't suppose I would have ever done anything more than I am doing, but one of my father's friends said, "If you will come back we will fix you up an office and stand by you and see that you make a success." I always wanted to do something and I went through the struggle of my life to give up these things, but one night, twenty-three years ago, when I was making my consecration and turning things over to God, the devil said, "If you get sanctified wholly you will have to preach the gospel and the only place will be the goods box." I said to the devil, "I am going with God."

I will never forget the time when I was holding a meeting in a Baptist church and they tried to turn us out, and did put us out. I came back home and one Sunday night I was sitting in my father's old home—

my widowed mother lived there—I was sitting there reading the Bible. An old colored mammy who had cared for us from the time we were babies and loved us as she did her own children, was drawing water at the old farm well. She said, "Honey, they tell me you have been having a hard time." I said, "Aunt Jenny, we have been having a hard time." She said, "They tell me they put you out of the church. Honey, don't you stop preaching, get out on the streets if they will not let you in the church. If they won't let you on the streets and put you in jail, preach to the prisoners in the jail, and if they stop you from that write it and you can send it." About that time she was shouting and I sat there and looked at her and I said, "My Lord, if it takes a dark skin to be willing to shout over the hard places, make my skin as black as it can be made." I tell you what is a fact, I have no time for a dry religion. \*I cannot live on dry faith. We have to have a touch every once in a while. If I don't get a touch I have to go some place and pray through. I know all blessings come by faith, but thank God for the joy that God puts along with it. Thank God for the joy that God puts in the heart of men that makes faith go good. I like to feel once in a while the glory of the Lord. You go through some things that are pretty hard, but He can fix you up so you will shout when you go through tribulation. That is the kind of religion you can get. Whenever we cross the devil we are going to have some trouble. The devil is not omnipresent but he can get around mighty fast. He is always on his job.

The next thing I want to call your attention to is that we cannot get away from the cross. It is there; we are going to have a conflict. I called my church together one week before the assembly and said, "They have called us to a week of prayer and we want to obey, and not only do we want to obey but we need it, and we want to get together and pray that the Lord will bless us." If every one of our crowd of 75,000 would spend one week in prayer, God would bring tides of glory down upon us. If God does not set this thing on fire I am going to be awfully disappointed. The devil is right here in Columbus, at this General Assembly, and he is going to make it hard for us. If we will undertake to do what God wants us to do it will not be four years until we see some man coming in with a bruised heel.

There isn't a soldier that amounts to anything until he bears some scars. Some years ago the old Confederate soldiers met in Birmingham, Alabama. They came down the middle of the street of that city. The general was on his horse, his sword hanging at his belt and the crowd yelled. After him came the soldiers and they cheered, and then there were four men with a stretcher on their shoulders and on it was an old soldier with both limbs and arms cut off, the gray uniform was shot to pieces and the old cap was filled with bullet holes. When the crowd saw that armless, limbless soldier, no police force could have controlled

them, they ran out and got him and some strong young men carried him over the town while the rest shouted. It was not the general on his horse with his flashing sword and prancing steed, it was the soldiers with the battle scars that made the crowd go wild. The men that go out to fight for God will get some scars. There will be a reunion and we will be on dress parade some day. You need not hunt for a hard place, just stand true to Jesus. You need not seek persecution, just line up with Jesus Christ. A man preached in my pulpit once and said, "Thank God, the shoes I have on are the ones I dug post holes in; the mud is still on them." I said, "Brother, that is no sign that you have anything, it is a sign that you are lazy, you should rub the dust off your shoes." You need not boast of what you are going through, just line up with Jesus and you will get some scars.

Thou shalt bruise his head. Jesus is going to come, and His coming is nigh. I believe in foreordination and predestination. Someone will say, "Brother Hardy, I had no idea you believed that." Oh, yes, I am dyed in the wool when it comes to that. I don't believe that way as far as salvation is concerned, but God did foreordain that He will have a holy people on earth and predestined them before the foundation of the world. He made a choice and His choice was that He would have a holy people on the earth. Let this one fall by the way, let that one fail and give up, God has a man somewhere that is going to lead this thing on.

We spend too much time trying to write books and papers about modernism. The best thing is to have an old-fashioned revival. I am talking about old-time religion like people used to get when they went to the mourner's bench and mourned and mourned. I am not saying, take us back to fifty years ago; I would not turn back to those conditions, but I am saying give me the gospel of fifty years ago and we will have the same results. Modernism will not stop the work of God.

I was acting as major in a certain city. I had not been a Christian very long. I was standing on the street one night and I heard some music; it sounded familiar. I looked up in the second story of the building and saw them dancing as they passed the window. As I stood and looked up into that second story window, the devil said, "If you had not made a profession of religion you might have enjoyed something like that but now all those things are ruined, you can never again enjoy those things." I looked up at the moon and said, "Lord God, one of your officers is down here and the devil is trying to get him." About that time the mighty blessing and presence of God struck me and I won the battle. I said, "Thank you, God." There is something in a touch from the hand of God that I never got from the touch of the world. Then I went on and years passed. I got into the university and they were teaching me in my work a lot of stuff from the laboratory and it looked as if

I could not get around it. They were cramming that stuff down my head. Boys from religious homes began giving up and going back on their religion. I walked out one day, after having been in the lecture room for hours. I looked up and said, "Lord God, the battle is on but I will never forget the time when you blotted out the past. I will never forget the time when God gave me a clean heart and the God that gave me those blessings thrust from His fingers every shining star in the skies around me." The devil knows I believe in God Almighty. I won on that battle field.

I don't know what you will do, but I am looking up and expecting Him to return almost any time. It makes no difference whether He comes now or within one hundred or within fifty years, we will all have to stand before God.

## NO FINALITY IN CHRISTIAN EXPERIENCE

By REV. A. W. ORWIG

**P**ROGRESS is the spirit of the age. It is so in many things pertaining to human affairs. What was considered almost the climax of achievement a few years ago is now often regarded as initial, or even obsolete. Men are ever reaching out for new and greater things. The genius of man seems to know no limit. It must soar higher and higher, or be extinguished in the attempt. And, from a certain standpoint, this is commendable.

If in earthly matters the watchword is progress—ceaseless progress—surely it should be so with Christian experience, and the more so since divine things are inexpressibly more important. God intends and commands that we shall "go forward." "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," applies to all stages of the Christian life. There is absolutely no safety in standing still. Progression alone means true, normal life. Stagnation is death begun.

### HOLINESS NOT THE FINALITY

There are those who imagine that when holiness or entire sanctification is obtained, the highest point is reached. This is a great and dangerous error. There is no finality in the realm of grace. The Word says, "He giveth more grace." And the poet truthfully says,

"Of His grace have you received?

Still there's more to follow."

True regeneration and sanctification are but the foundation of a spiritual superstructure which has no actual completion, either on earth or in heaven. That is one of the glories of Christianity. Its illimitedness surpasses our highest thought and reaches beyond our utmost pursuit. Even the apostle Paul, with his extraordinary gifts and graces, pressed forward to still greater things. His mighty soul swept a spiritual horizon far beyond most men; and yet he knew no ultimatum in divine attainments. Holiness or heart purity is but the more favorable condition enabling one to soar all the more rapidly to loftier summits in

the God-life. We may very appropriately sing or pray, "Lord, plant my feet on higher ground." Paul gives us to understand that we are to "abound" and to "increase more and more." All experiences, as such, however desirable and great, are not the highest goal. God himself is the ineffable goal.

With regard to any experience it may truly be said, "The Lord is able to give thee much more than this;" as also, "There remaineth yet very much land to be possessed." It is after one has entered the sanctified life that his spiritual vision enlarges far more rapidly and greatly. Many obstacles to his faith and general outlook will have been removed. Just as the mighty telescope reveals planets invisible to the naked eye, so the richest things of God are revealed and imparted only when we mount spiritual Pisgah's lofty heights. Then the promise "to do exceeding abundantly above all that we ask or think" will be more wonderfully verified.

Let no one make the mistake of saying, "I got all in regeneration," or "I received the whole thing when sanctified." Such conclusions are presumptuous, and often result in spiritual loss, and even shipwreck. It is blessedly true, however, that all actual sins may be pardoned, and all original sin purged away; but that does not imply finality in Christian experience. All the graces of the Spirit, though perfect in kind, need maturing. They are susceptible of continual enlargement.

Who among us can say he does not need a greater degree of love, faith, patience or humility? Who has all the light and wisdom possible? Who may not be better equipped for a spiritual service in general? Who does not need new and enlarged girdings of the Holy Spirit? Oh, what additions, subtractions and multiplications are possible in connection with Christian experience! Besides, there are occasional special crises of divine revelation, visitation and power, during which one is often oblivious to all human surroundings. We can sometimes be so deeply swallowed up in God as hardly to know whether we are in the body, or out of it.

Oh, may God enable us to ascend from one spiritual mountain peak to another until we hear the chimes of the bells of heaven, and ourselves gloriously sweep into the realms of everlasting bliss!

### A FRIEND

By C. A. McCONNELL

A young man said, "I cannot doubt that my parents loved me, but, as I look back, I wish they might have been more friendly with that boy." It tempts one to make a distinction between love and friendship, or to try to define a friend. The most of us have settled it that God loves us, but is it habitual in our thinking that He can be, may be, wants to be, friendly? I find that in friendship there must be likeness—a sense of equality, even though one be the son of a king and

the other a homeless fugitive, in order to a foundation for friendship. "How can two walk together, except they be agreed?"—for friendship there must be a community of purpose. Then, there is the matter of open-heartedness, of understanding one another, that makes for the perfection of friendship. Because Abraham could be called the friend of God, Jehovah on the way to Sodom could say, "Shall I hide from Abraham this thing which I do?" I find in friendship trustfulness—confidence. David had no fear that the son of the king would betray him into the hands of Saul. Friendship—why not call it reciprocity in love? God so loved the lost world of sinners that in Jesus He became subject to death on the cross for their redemption. But it is not merely deliverance from penalty that our God seeks in the atonement—it is fellowship with men that is ultimate in salvation. He seeks in us likeness of character—purity as He is pure; oneness in purpose—"Thy will be done in earth as it is done in heaven;" the repose of unshadowed confidence and trust—the peace of God which passeth understanding; the flowing back to Him from the heart of humanity that perfection of love with which He has loved us. He seeks our friendship. "Henceforth I call you not servants . . . but friends."

### IN THE CHAMBER OF MY HEART

By D. RAND PIERCE

*I've communion, oh, so sweet,  
When my blessed Lord I meet,  
In the secret inner chamber of my heart;  
And no earthly friendship e'er  
Could to me be half so dear,  
As the hallowed bliss His presence doth impart!*

*In the secret inner chamber!  
What ecstatic joy when Jesus whispers low;  
And the burden of my prayer,  
As I linger with Him there,  
Is that other hearts this hallowed bliss may know!*

*Oh, how oft the tempter tries  
To allure me from the prize,  
When I turn my footsteps to my closet door;  
But such blessedness divine  
In that chamber has been mine,  
That I purpose, by His grace, to live it more!*

*When I first was sanctified,  
And my Lord came to abide,  
All my soul was overflowing with this grace;  
But when tests and trials came,  
Lower burned the Spirit's flame,  
Till I learned the wonders of the secret place!*

*Oh, the whole land needs a show'r  
From the upper world this hour,  
That will flood the country till salvation flows;  
But the windows of the sky  
God will open when we cry  
And the desert it shall blossom as the rose!*



## Department of Bible Studies

### Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

#### Lesson Thirty-one

#### PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

##### 1. *The Day by Day Scripture Readings for the Week.*

First day, Jer. 18-22. Second day, Jer. 23-26.

Third day, Jer. 27-32. Fourth day, Jer. 33-36.

Fifth day, Jer. 37-39. Sixth day, Jer. 40-42.

Seventh day, Jer. 43-47.

##### 2. *A Choice Morsel from the Week's Bread-Basket.*

"While he was yet shut up" (Jer. 33:1). Closed doors stop us. But God walks right through difficulties. What are hindrances to the divine power? The more God we have the greater success we will have over untoward circumstances. Jeremiah was shut up in the court of the prison, but this did not shut God out. No, that was the very time that the word of the Lord came unto him saying, "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not." Peter was shut up in prison and the church prayed, and out he came with an angel at his side. Paul and Silas were in prison; they sang and prayed, and an earthquake shook every door open. Frequently we read of the saints in the Bible being cast behind closed prison doors, but we do not read of any that did not get out. Are the doors closed before you? If God is with you, you need not be discouraged. He is a God who can open doors, or go through doors. Yea, He is a God who can make closed doors a way to greater blessings. Call upon Him in time of your limitation and get in touch with His unlimited ability. When God undertakes there is a way out of every difficulty.

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

##### Study Seven, Acts 8, 9.

##### 1. *Build Your Own Commentary.*

Connect, "they that were scattered abroad" with "went everywhere preaching the word" (8:4).

Connect, "Then Philip went down to the city of Samaria and preached Christ" (8:5) with, "And there was great joy in that city" (8:8).

Connect, "received the word," (8:14) with, "received the Holy Ghost" (8:17). Also connect, "prayed for them, that they might receive the Holy Ghost" (8:15) with, "and they received the Holy Ghost" (8:17).

Gather all the evidence you can that the believers in the revival at Samaria where Philip preached were really converted before they received the outpouring of the Holy Ghost mentioned in verse 17. They gave

heed to the gospel (8:6). They had great joy (8:8). They believed the things concerning the kingdom of God (8:12). They were baptized in the name of Jesus (8:16). They received the word of God (8:14).

Make a list of all the revivals that you can find in the Book of the Acts. Notice the work of the Holy Ghost in each.

Emphasize "returning" in (8:28). The eunuch had been up to Jerusalem to worship but was returning still seeking.

Notice that the eunuch was a model seeker. He was earnest (v. 27). He was persistent (v. 28). He was teachable (vs. 29, 31). He was obedient (v. 36).

Notice the relation of Philip to the Spirit. The Spirit spoke to him (v. 29). The Spirit caught him away (v. 39).

Connect, "breathing out threatenings and slaughter" (9:1), with, "I will show him how great things he must suffer" (9:16). Connect, "this man" (9:13), with, "Brother Saul" (9:17).

Notice the effect of Saul's conversion upon the church in verse 9:31. They were edified, they walked in the fear of the Lord, and comfort.

Find two Simons in 9:43.

##### 2. *The Holy Ghost Converts an Arch Opposer into a Zealous Believer.*

Who was this arch opposer? The angry opposition that hung Jesus on the cross did not stop with His death. The preaching of the disciples after Pentecost only fanned afresh another flame of opposition. The fact that many were becoming Christians did not help to lessen the opposition but on the other hand increased it, and caused the opposers to become more determined to stamp out this new doctrine. The priests and leaders left nothing undone to stop the spread of Christianity. The ministry of Stephen caused great opposition to arise from several groups of the synagogue. Among those from Cilicia was Saul, a young man just coming into prominence. He was an extraordinary person, and was beginning to lead the opposition. He was a scholar of great learning, and unsurpassed intellectual ability. He had a mind of majestic breadth and restless force. He was a man of keen observation of facts and a most discriminating power of interpreting them. He was born in one of the great centers of Greek culture and well acquainted with literature of his time. When he was about fourteen years of age he was sent to Jerusalem and set at the feet of the greatest teacher among the Jews, Gamaliel. He was intensely zealous for Judaism, and violently opposed to Christianity. He became the leader of the opposition, and while yet breathing out threatenings and slaughter against the followers of Christ he got letters of authority from the high priest to bring all that he found of this way of the Christians bound to Jerusalem. The Christians were scattered and well they might be with this arch opposer pursuing them.

*How the Holy Ghost Brought the Enemy to Sur-*



render. Naturally he had nothing to gain and everything to lose by championing Christianity. Ever since he saw the shine on the face of Stephen whom he witnessed dying triumphantly as he held the garments of those who stoned Stephen the Holy Ghost was urging upon his conscience the great truth that Jesus was the Christ. The devotion of the Christians irritated him, while the hatred of his opposing friends urged him on to violence. His zeal for the law of Moses made him bitter, but it was all with an honest heart. For he said, "I did it in all good conscience." He was a hard case to reach but the Holy Ghost would not let him go. It was with mingled feelings of anger and questioning that he trod the road to Damascus. We have probably always underestimated his opposition and cannot realize the perplexity that he was in as he fought against God ignorantly. He was arrested by the Holy Ghost suddenly. He needed light and God gave him enough light to startle and blind him. He was helpless in the hands of God. He realized that he was undone. God brought him to the place where he must knowingly oppose God or surrender. The light blinded but the voice convicted. His ignorance is indicated by the question, "Who art thou Lord?" God can help anyone who will surrender. After being filled with the Holy Ghost and tried by the persecutions he became the great apostle Paul.

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

##### *The Names of the Holy Spirit in Scripture.*

The terms *Holy Spirit* and *Holy Ghost* are used interchangeably in the Bible. The emphasis is on the descriptive adjective "holy" because this is the chief characteristic of His nature. He is the "Spirit of holiness" (Rom. 1:4). He is holy Himself and He can make us holy if we consecrate to Him our all. He is called the *Spirit of Grace*. We read, "And hath done despite to the Spirit of grace" (Heb. 10:29). It is through the Spirit that grace is brought to us. And if we refuse and insult the Spirit away we close the door through which grace comes and may commit the sin of death. Another term applied to Him is the *Spirit of Life* (Rom. 8:2). When we are born of the Spirit we are quickened and made alive spiritually. Again He is the *Spirit of Truth* (John 14:17). He is the truth. He reveals the truth. He leads into the truth. And He stands for the truth. The *Spirit of Burning* is a term used. This characteristic is indicated by the association of the Holy Ghost and fire in His mighty baptism. The fiery Spirit consumes sin and refines the heart. Then He illuminates. In Ephesians 1:13 He is called the *Spirit of Promise*. "Ye were sealed with that holy Spirit of promise." Isaiah saw Him as the *Spirit of Wisdom and Knowledge*, resting upon Christ (Isa. 11:2). And Peter said that He as the *Spirit of Glory* would rest upon us (1 Peter 4:14). He is also called the *Spirit of God* and the *Spirit of Christ* (1 Cor. 3:16 and Rom. 8:9). And Jesus called Him the *Comforter*.

## SILVERY LININGS

*Messages of Hope and Cheer*

By BASIL W. MILLER

*The silvery lined clouds!* The rewards of the faithful one are most gracious from the hand of the Lord. For as one goes through the valley he is preparing then for life in the heights. When one is engaged in the most strenuous battle, he is but developing skill for future conflicts, and with it he is sharpening his sword. When one is bearing burdens he is at the same time developing his strength. The winds which one meets on the sea of life are training for the storms that will later blow. And even the dark sides of the clouds have their rewards in their silvery linings. Every trial carries its own reward, and we do not have to wait until eternity to receive it. God has so arranged that our lives shall be checked with storm and calm, but the storm is always recompensed by the calm. There is battle, but for it comes the victory. One will engage in the race, but from the race comes the garlanded brow. One will meet with temptations, but they afford added grace and glory. The deserts of life, when one travels them with the Lord, always have their shadows of the great rocks; and the parched ground carries its spring of living waters. To wait in the trial gives patience, and of course patience *worketh*—hope, experience, peace, a sweet calm of assurance. It is this working process that is so glorious in patience. Had David never known the nights out with the sheep, or outcast from his own royal home, wandering alone, many times being able to travel only at night to keep his enemies from discovering him, the marvelous songs with which God graced him would never have been sung. His are songs of the night. "The Lord is my shepherd"—because of the night of need. "He leadeth me into green pastures"—for now is the pasturage short. "He anointeth my head with oil"—for now enemies surround. These are songs of the night. It is said that the weatherbeaten oak is the toughest, and it alone is used when very difficult tasks are to be engaged in—the weatherbeaten child of God—he that has stood in the storm, awaited the fiery breath of summer's winds, or the blast of the winter's chill, the trial and the battle, burdens and long desert marches—is he that God demands and whose brow He garlands. Yes, God has so arranged every cloud, whatever its nature be, that it will bear its own reward, that its linings on the heavenly side will be silvery. It is well to note the location of the silvery lining—it is always on the heavenly side. The reason the clouds of some folks are dark is because they are always on the underside. They never rise above the cloud, nor sail over the temptation as the eagle sails over the river, and thus never worries about crossing the stream. Unless one's soul can soar—and this is a possible process—he will never realize the amazing glory that God can give. The answer to the question as to how thus to soar is found in Isaiah, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." This is the answer—the waiting process raises one above the storm clouds—it adds wings to the soul—it is power for racing when one will not stumble and fall, or laboring when one will not faint. Then, friend, seek the silver lining of the cloud by waiting on the Lord.

*"Chisel in hand stood a sculptor boy  
With his marble block before him,  
And his eyes lit up with a smile of joy,  
As an angel-dream passed o'er him.*

*"He carved the dream on that shapeless stone,  
With many a sharp incision;  
With heaven's own light the sculpture shone—  
He'd caught that angel-vision.*

*"Children of life are we, as we stand  
With our lives uncarved before us,*

*Waiting the hour when, at God's command,  
Our life-dream shall pass o'er us.*

*"If we carve it then on the yielding stone,  
With many a sharp incision,  
Its heavenly beauty shall be our own—  
Our lives, that angel-vision."*

—DOANE.

*Splashing among sapphires!* The great mriter Ruskin one day while splashing through the mud of his native town wondered of what it was composed. He had it analyzed and found that first there was sand, from which come many precious gems, such as the onyx, the chrysolite, the agate, the jasper and the amethyst. Not only was there sand, but clay was also there—clay forming sapphires, and shining rubies and emeralds and topazes. There was soot—black soot—but soot is carbon and diamonds are carbon refined. With this there was some water—dewdrops filtered through the petals of a rose are but water. Then he was literally splashing through the mud, not of dirt and grime but of sapphires and emeralds and diamonds. He was trampling under feet rubies and was walking over diamonds—under foot were the dewdrops of which poets have sung so much. But after all isn't this the same story of life? The lily may grow in the muck of the stagnant pond, pure in its spotlessness. The white flower may burst forth from its bud amid the soot and coal dust of the factory, and remain stainless in such surroundings. And the diamond may be polished until it glows with a celestial light and sparkles and glitters on through the darkest hours of the night. Were the water never filtered through the petals of the rose to form the heavenly dew, the glory of the dew drop would never be sung. Normal duties of life, if we look at them correctly, are only sapphires and diamonds and precious stones of rarest value. The spare hours are glittering diamonds if we will stud every day with them as spent in the service of dying humanity. From the mud of the farm came the diamonds of the poetic genius of Burns and his colleagues of the pen. From the mud of Bedford's jail came the rubies of the "Pilgrim's Progress." And from the mud of your everyday life there will be filtered out the dewdrops that shall long be remembered for their glory if you will dare to live your life in the service of the Master. If you will rummage among the rubies of your common affairs you will somewhere find preciousness. As the Persian in the fable, sell all you have and search the world for the valuable diamond—but you will find it among the common things of your own backyard of daily duties. Splash on, then, amid the sapphires of toil, ceaseless strife, constant climbing, indomitable will and at the end their flaming beauty, their wondrous value will be discovered. This is the promise of the Lord.

*"Did you tackle that trouble that came your way  
With a resolute heart and cheerful?  
Or hide your face from the light of day  
With a craven soul and fearful?  
Oh, a trouble's a ton, or a trouble's an ounce,  
Or a trouble is what you make it.  
And it isn't the fact that you're hurt that counts,  
But only how did you take it?"*

*"You were beaten to earth? Well, well, what's that?  
Come up with a smiling face.  
It's nothing against you to fall down flat,  
But to lie there—that's disgrace.  
The harder you're thrown, why the higher you bounce;  
Be proud of your blackened eye.  
It isn't the fact that you're licked that counts;  
It's how did you fight and why?"*

*"And though you be done to death, what then?  
If you battled the best you could;*

*If you played your part in the world of men,  
Why, the Critic will call it good.  
Death comes with a crawl, or comes with a pounce,  
And whether he's slow or spry,  
It isn't the fact that you're dead that counts,  
But only, how did you die?"*

—EDMUND COOKE.

*That saved a wretch like me!* A wretch—though we might be slow in admitting it, still when the heart is bound by the leashes of sin, it is wretched. When the life is turned toward the world with its haze and its smoke of doubts, there is no true peace, no pathway that seems to lead home. Ah, but there is a sound that rings sweet on the ear of the lost sinner, it is the sound of "amazing grace." And grace is amazing. Go yonder and ask that daughter of shame, or inquire of that drunkard, or of that polished gentlemen of culture that has been redeemed from the depth of debauchery, and they will all tell you of the amazingness of grace, of its wondrous glory, of its tremendous power to save and to transform the character. Grace is all the sinner needs—and it is the beneficent supply of the saint. Grace reaches to the depths of hell and draws the sinner back from the brink of doom; and grace takes the saint of eagle's wings and lifts him to the heights of the glory realms. Grace will supply the heart in the darkest night; or grace will bring an overflowing joy to the heart when prosperity abounds and friends applaud. Grace is time's greatest pearl, and grace is the story of eternity. Grace is the free gift of God to the soul; it is the entirety of His glory, His wisdom and love, His abounding mercy and His enduring patience—all poured out on the soul of the believer. Grace is the anchor of the soul on life's ocean. It is also the shelter of the life in the winds of fate that blow. Grace is free—come ye, without money and without price, with but rags or come with palaces and splendors; come here when men have cast you out and have sneered at you, or come when all men receive you—grace divine is free. It is wondrous. Its story cannot be told. It is all that life holds gracious, and all that eternity requires. It will meet the demands of time, and eternity can ask no more of the soul than to have written across the pages of the life's record, "Grace hath made thee free."

*"Amazing grace, how sweet the sound,  
That saved a wretch like me.  
I once was lost but now am found,  
Was blind but now I see."*

*"I shall not pass this way again—  
Although it's bordered with flowers,  
Although I rest in fragrant bowers,  
And hear the singing  
Of song birds winging  
To highest heaven their glad some flight;  
Though moons are full and stars are bright,  
And winds and waves are softly sighing,  
While leafy trees make low replying;  
Though voices clear in joyous strain  
Repeat a jubilant refrain;  
Though rising suns their radiance throw  
On summer's green and winter's snow,  
In such rare splendor that my heart  
Would ache from scenes like these to part;  
Though beauties heighten,  
And life-lights brighten,  
And joys proceed from every pain—  
I shall not pass this way again."*

*"Then let me pluck the flowers that blow,  
And let me listen as I go  
To music rare  
That fills the air;  
And let hereafter*

*Songs and laughter  
 Fill every pause along the way;  
 And to my spirit let me say:  
 'O soul, be happy; soon 'tis trod,  
 The path made thus for thee by God.  
 Be happy, thou, and bless His name  
 By whom such marvelous beauty came.'  
 And let no chance by me be lost  
 To kindness show at any cost.  
 I shall not pass this way again;  
 Then let me now relieve some pain,  
 Remove some barrier from the road,  
 Or lighten someone's heavy load;  
 A helping hand to this one lend,  
 Then turn some other to befriend."*

—EVA ROSE YORK.

PITTSBURGH, PA.

## INTERESTING WORLD WIDE NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

The coffee crop of Costa Rica this year is expected to be the greatest harvested in the last dozen years.

*Oh, might we all our lineage prove,  
 Give and forgive, do good and love;  
 By soft endearments, in kind strife,  
 Lightening the load of daily life.*

—JOHN KEBLE.

More than 100 railroads are using one type of roller bearings in their passenger coaches and about half as many another kind for comfort of their passenger patrons and to reduce operating costs.

Afghanistan has a total motor vehicle registration of 165, of which 85 are passenger cars, according to the National Automobile Club.

The University of California is second among the universities of the United States in producing the greatest number of leading scientists.

"I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1).

Prohibition enforcement is now operating better than ever before. The complete reorganization of the bureau followed its removal from politics by congress. The crooks have all been removed from the service. And we are getting better co-operation from Canada and Cuba. Prohibition enforcement is entering on a new and more effective history.

When the corner stone of a new courthouse was laid at Eastland, Texas, thirty-one years ago, a live, horned toad was placed in it with the usual articles to be preserved. The building was razed a few days ago. When the corner stone was opened the toad was found alive. But its mouth seemed to have grown together. Maybe the old tradition that a toad can live 100 years without food or water isn't fiction.

Whatever troubles come on you, of mind, body, or estate, from within or from without, from chance or from intent, from friends or foes—whatever your trouble be, though you be lonely, O children of a heavenly Father, be not afraid!—  
 CARDINAL NEWMAN.

The average American is said to have two good, hard, common colds each year. Despite the fact that doctors see more of these colds than almost any other disease, little or nothing is known of the cause of common colds. In view of the fact that colds are responsible for so much suffering, as well as

economic loss, Johns Hopkins University has started a five-year research into the causes, nature and possible cure of this disturber of human happiness. The work was made possible by a gift of \$195,000 from the Chemical Foundation.

Pisa's leaning tower, built 600 years ago, is now almost five feet out of plumb and sinking a little every year. An underground stream may be the cause. To keep the famous tower from falling, an Italian engineer suggests a broad band be frozen all around the base to a depth of 20 or 30 feet and cement then be poured between the band and the walls of the tower. The cement would harden before the frozen soil thawed. . . . To lose the tower might take Pisa off the tourist map.

"Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165).

The new lung cure known as the "pneumo thorax" treatment of pulmonary tuberculosis, according to physicians at the National Jewish Hospital at Denver, Colo., virtually has done away with the "hopeless" cases of that disease. In referring to the new treatment Dr. I. D. Bronfin, of the hospital, said, "The layman still thinks that treatment of tuberculosis is according to the old formula of 'fresh air, rest and nourishment,' but modern surgical methods are revolutionizing old ideas with spectacular results." Pneumo thorax, the doctors explained, means deflation of the infected portion of the lung. This is accomplished by introducing air gas, gauze packing or paraffin into the pleural cavity between the chest wall and the lung.

Two sheets of writing paper and a stamped envelope are delivered by a new vending machine for public places when a coin is dropped into a slot.

How God rejoices over a soul, which, surrounded on all sides by suffering and misery, does that upon earth which the angels do in heaven; namely, loves, adores, and praises God!  
 —G. TERSTEEGEN.

Milk is one of the best preventatives of common eye diseases, says E. H. Parfitt of Purdue University and many medical men agree with him. Numerous dentists also boost milk as the best food to make good teeth, and the Purdue man has the indorsement of an army of physicians who recommend milk as one of the best aids to digestion. Milk being the most perfect food known we can believe that, but the public needs to be reminded of it every so often.

It is estimated that 18,000,000 radio receiving sets are now in use; this is far from the saturation point, which is considered to be in excess of 300,000,000 sets.

To regain the fortune they lost as a result of the World War, an Austrian nobleman and his family are traveling through their country in a combination store and home mounted on automobile trucks. When stops are made the van is quickly converted into an open-air store, with steps, display windows, balconies and gabled roofs surmounted by antlers. The home consists of a parlor, bedroom, and kitchen, while the trailer has space for a second bedroom. The outfit has attracted such wide attention that the nobleman is making a success of his tour.

England is becoming interested in the American method of raising chicks by wholesale and sending them by parcel post to poultry farms. England has many chicken raisers, but no system of sending the birds by mail, and stories that 400,000,000 chickens were carried by parcel post in the past year are almost beyond the Englishman's comprehension.

## MISSIONARY NEWS AND COMMENTS

*Conducted by the Foreign Missionary Department*

### REVIVAL WHILE PASTOR IS ABSENT!

By Rev. E. Y. DAVIS

While we were away attending the General Assembly our Mexican church here in El Paso had a wonderful revival. I wonder how many pastors were so fortunate? And what is stranger, even the evangelist was a foreigner, Rev. E. B. Vargas, from old Mexico. They have the fire down there, and it is spreading.

That our Mexican Nazarenes make strong Christians has been abundantly proved, but fresh evidence of this is always gratifying. While we were away our people were faithful in keeping up the services, and we found them in a good place spiritually. That the gospel is the power of God unto salvation, and works in the case of the Mexicans, is most encouraging to us.

Those who heard Sister Elizondo tell the story of her life at the General Assembly will remember the blessing they received from this Spirit-filled woman. She is an example of what can be done here on the Mexican border. The faithful labors of Brother H. J. Kerns, Sister McReynolds and others is bearing fruit. They never have sounded a trumpet before them, but we who are here realize how well they have labored. Brother Herrera in Ensenada, Lower California, is another living epistle of the sanctifying power of the precious blood of Christ. He has already filled to overflowing the little house he is using, and we must furnish him with more commodious quarters as soon as possible. This is our opportunity in Mexico and here along the border. The people are hungry for the truth. They are reading the Bible and accepting the ministry of the Word. Pray for us and for Mexico.

### THE CENTRAL PURPOSE OF THE CHURCH

By GENERAL SUPERINTENDENT CHAPMAN

Dr. B. F. Haynes used to say that it is a misnomer to speak of foreign missions as "benevolence." His argument was that the giving of the gospel to those who have not heard it is the real mission of the Church, and that this task cannot therefore be accounted a gratuity. If it is the business of a man to farm or to work eight hours a day in a shop, farming or working in a shop is his vocation and not his avocation—his main line and not his side line. He cannot therefore take credit to himself for his day's work as though it were not required of him. Another man whose business is to sell merchandise may give the farmer a lift in harvest time as an act of neighborly kindness. But the farmer himself does his work because it would be the sin of shirking for him not to do it.

Jesus Christ has commissioned the Church to go forth and preach the gospel to every creature, and the Church

is left in the world to do this specific thing. It shirks if it does not do its uttermost to accomplish its Lord's will and plan. The Church is not bound to succeed in the full accomplishment of the task in some certain generation, but it is bound to be faithful in its devotion to the task in every generation. And it must not look upon its missionary efforts as though they were benevolences for which it deserves compliment and for which it possesses no pressing obligation.

And since churches have no existence except in time, their punishment for infidelity to duty must come upon them here. It is therefore a fact worth marking that a church which neglects the heathen will find its own children neglected. And a church that does not do its best to "export" its religion will soon find itself void of anything worth exporting. A church must give or die. It must evangelize the heathen or the heathen will evangelize it. It must bless or it will itself be cursed.

### UNUSUAL, UNIQUE AND INTERESTING

Kansas City First church has a men's missionary society. This is so very unusual as to be downright interesting and unique. Some great man has said that news, was the publication of the unusual. According to that standard, this item from the Kansas City First church is decidedly *news*. Would that some other churches would follow the illustrious example of this attempt to enlighten the men on missionary matters, set by our beloved people in Kansas City. We will surely give publicity to any who will undertake it.

### "MORE EARNEST HEED"

By C. E. TONEY, District Superintendent  
Arizona District

At this time it is imperative "That we give the more earnest heed to the things which we have heard lest at any time we should let them slip." We heard of the crying need of our brothers in the foreign lands through the efforts of our faithful missionaries in attendance at the General Assembly, and now brethren we must not be disobedient to that heavenly vision, but must place our shoulder to the wheel and do our best for missions. This is no time to relax our efforts. The need was never so great and the indications are that our Lord shall soon return, and when He comes we must be found faithful. Let us go forth to the task before us, never shirking, never murmuring, but crying, "O God, what wouldst Thou have me to do for the cause of missions? Pray, give, or go?" Perhaps one, perhaps all three, but He knows when we have done our best, and only then can we hear the words, "Well done thou good and faithful servant."

### "HE THAT BELIEVETH ON ME SHALL NEVER DIE"

(John 11:26)

'Twas one of the hottest days I have ever felt or known. To stay indoors seemed all we could stand. Outside was indescribable. It was ten a. m. and I had just come in from making some calls in the village. My husband and our Indian preacher were working in some out villages. Two men came to my door from Kasara, a village nine miles from us, to tell us that the wife of one of our Christian men was dead, and that they had tried for hours, but could not get permission to bury her anywhere. So the man had sent for us to see what we could do. At that time the battery was in Bombay for repair and we were not using the car. But my husband came home at eleven and got the car fixed and by twelve-thirty we were there. We thought we might have to bring the body here to Khardi, so because of the uncertainty we only took one person from here, a woman to help me do the needful, if we found we could bury her there. So we reached there, and John and the woman sat in the car while I went around to the little room where they dwelt. As I opened the door, this is the scene which greeted my eyes: everything in the house strewn about in the greatest confusion. There were two cradles, if we may so call a sack hung with ropes from the ceiling, two, because this woman had recently given birth to twin babies, but one had died, so one cradle was empty, and in the other was one of the poorest, weakest little lives that I have ever seen. On a pallet on the floor in the corner lay the dead woman, the body being covered with a cloth. One chicken was wandering leisurely about and at intervals jumping on the corpse. The husband was not in the room, but had taken the two-year-old baby, and was going hither and thither, crazed with grief, trying to find a place to bury his dead. As I stood in that doorway, and looked on the scene of confusion and death, a shiver of horror passed over me, and just for a moment the thought passed through my mind, "Can I do what is required of me at this hour?" One whisper from the *still small voice* made me sorry that I had dared let the thought enter, and made me know *I could* do what was required of me and be glad to, so I entered the room, uncovered and looked at the face now cold in death, even being already disfigured by the ants, and as I looked on, every thought of horror and shrinking passed away. For on that dead face was a light of unutterable peace and joy, the like of which I have seldom seen. I stood fascinated. And the thought came, "This is not death; this is but liberation from this frail tenement of clay, and an entrance into eternal joy."

(Continued on page 21)

## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you last week down in beautiful old North Carolina. On Tuesday morning, August 14, we left the home of Brother John Green for a trip to old Virginia. We had one lovely day of travel and we pulled into Roanoke late in the afternoon and we were met at the post-office by Brother Wilson and one other fine Nazarene brother. We were taken to the home of Brother Wilson where we spent two delightful days. Brother Hess is our good pastor there and our work is new but we are expecting to have a splendid work in Roanoke. Brother C. M. Harrison met us at Roanoke and we have been together ever since and we will be together until we make the trip over the North Carolina and Virginia Districts. We are now touring the district in the interest of Home Missions and we are raising money to buy gospel tents. We are meeting with splendid success. We enjoyed our stay in Roanoke very much. We took our meals with the Wilson family and the Saul family. There are no finer people in old Virginia than these families. On Wednesday night Brother Harrison stayed with the Saul family and we stayed with the Wilson family and we got up early Thursday morning and drove to the home of Brother and Sister Saul and they had a fine breakfast ready. We ate breakfast and had prayer and left for Beaver Dam, Va., which is about thirty-five miles north of Richmond. This was a long trip and we were booked to preach at three p. m., and we drove in on time, but we had made over two hundred miles and the most of that trip was through a downpour of rain. We did not have a large crowd at Beaver Dam, neither in the afternoon nor at night on account of the great rainstorm, but we had two fine services. Brother Wesley Nuckols is the fine pastor and he makes his home in Richmond. The little band has been organized some three years but in the last two years they have built a nice church and paid for it and they have some money in the bank and they pay every dollar of their budget and are now paid ahead. They are as fine a bunch of saints as you will meet in a lifetime of travel. We took supper with Brother Luck and his nice family. They surely did feed us on old Virginia poverty. They had good things piled up until you could hardly see over them, and then called it hard time and poverty. Well, they are built on that platform, feed their guest nearly to death and then plead with him to eat more and tell you that you simply haven't eaten anything. Brother Luck had his house full of his old friends and neighbors. Brother Harry Nuckols, from near Richmond, was there and he is a brother to the pastor. I met there a Brother Turner that has lived in

that community all of his life, one of the finest old men that you will meet in years of travel. When it comes to preaching and praying and shouting, the Nuckols boys are the limit. There are about five or six of them I think and my, my, what fine old boys they are!

On Thursday night we left Beaver Dam and drove back close to Richmond to the home of Brother Harry Nuckols. We were afraid that if we stayed out there that night by the next morning the creeks would all be overflowing and we would be water bound, for we were booked to be in Richmond for Friday and Saturday and we were to preach at Richmond on Friday night and afternoon and each night. Brother Ford is the fine pastor in Richmond and he has a good church there and he also has a large tent up and is running a three months' meeting under this big tent. We must have had a thousand people each night and at each place we made a pull for the *HERALD OF HOLINESS* and also for the gospel tent work. Brother and Sister Ford are as fine folks as you ever met and we enjoyed our stay in the historic old city very much.

Our home was with Brother Wesley Nuckols, the pastor at Beaver Dam, so we were well entertained. Our stay could not have been more satisfactory than it was. Sunday morning came up over the great old Atlantic Ocean before we had half enough sleep but we had to roll out and eat a bite of breakfast and hit the highway for Norfolk where we were booked to preach at eleven o'clock.

We pulled up to the church in good time. Many of the *HERALD OF HOLINESS* readers know that Brother S. W. Beers is the pastor at Norfolk, and just here let me say that if there is a finer man on earth than S. W. Beers it hasn't been my good fortune to meet him. We have not a finer pastor in the Church of the Nazarene than Brother Beers. He is a very large man in every sense of the word. Nothing small about him, a perfect cultured Christian gentleman. He has a great mind, a great heart and a great soul. To know him is to love him.

We had two days with him, Sunday and Monday, and we had two delightful days. I was sorry to not get to see Miss Gladys, his beautiful daughter, but she was up in New England visiting her old friends for she was raised in New England, where Dr. C. J. Fowler used to say all the good things come from. Well, old New England has made a wonderful contribution to this country in manhood and good things. We had fine crowds and they gave us a fine offering and did well on the gospel tent fund. Our stay was one of delight in beautiful Norfolk. We had the pleasure of having with us Miss Glennie Sims, our fine missionary from China. She and her mother and sister and her sister's son said that they were going to start to Pasadena next

week. The young man is to enter Pasadena College and he is driving his aunt through in their car. I judge that we haven't ever sent out a finer missionary than Miss Glennie Sims. She is as fine as ever crossed the briny deep. May heaven smile on these missionaries.

But Tuesday morning came and we were to pull for Greensboro, N. C., where we were to be over until Thursday night. We made a trip of over three hundred miles from Norfolk to Greensboro and there is no finer country to travel in than Virginia and North Carolina. Around Richmond there are more marks and signs and things of that kind to designate the battles that have been fought and the headquarters of the great men and everything is now marked up so that you can read a lot of early history from the posts and signs on the highway. But we pulled into Greensboro in time for supper as we had no night service—unheard of for us old globe-trotters, for we very seldom ever miss a night.

Well, thank the Lord, we are doing well with the tent campaign for the Home Mission work. We must keep at it until every district has all the tents that are needed and we can do it, we will do it. Glory to Jesus.

In love,  
UNCLE BUDDIE.

### "HE THAT BELIEVETH ON ME SHALL NEVER DIE"

(Continued from page 20)

Hence the verse, "He that believeth on me shall never die."

My husband secured a place for the grave and got workmen and undertook the task. The woman who went with me and I prepared the body, winding it in a long, white cloth. Also we had a crude bier made of small sticks. When the grave was finally done, for it was slow, hard work among the rocks, we lined the grave with cloth, flowers and greens, which I had taken from Khardi, and thus we buried Gangabai, at the foot of Kasara hills, to wait the resurrection morning. Her last words were of Jesus and His salvation, and the joy of doing His will. She was suffering intensely, and her husband says once she cried out and said, "O Jesus, I cannot bear this," then as it were, in the same breath, she faintly said, "nevertheless, not my will but thine be done." And so saying, she fell asleep.

So she sleeps there beneath the hills. But what does it matter, a vault in a magnificent city of the dead, or a crude hillside grave in some lonely jungle, the words are equally true: "O death where is thy sting? O grave where is thy victory?" And in the midst of physical death we can say, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

MAY TIDWELL MCKAY.

### Sunday School Lesson

For September 16, 1928

By M. EMILY ELLYSON

**LESSON SUBJECT:** Paul Writes to His Friends in Corinth.

**LESSON TEXT:** 1 Cor. 1:10-13; 3:5-11, 21-23.

**GOLDEN TEXT:** Behold, how good and how pleasant it is for brethren to dwell together in unity! (Psalm 133:1).

**T**HIS message of Paul to the church at Corinth was evidently intended for all Christians everywhere, and for all time. In giving this message to the people Paul makes clear at the outset that he is an apostle of Jesus Christ, not by the choice of men but by divine appointment. This fact would give weight to his words and enable him to speak with authority to these Corinthian Christians.

The church at Corinth was composed of Gentiles who had been saved from idolatry, and who had lived on a low plane morally before their conversion. Corinth was a loose city, their religion itself having a tendency to obliterate any sense of moral distinction. Paul's stay among them was not of sufficient duration to give them the instruction they needed in order that they might be established in the principles of Christianity.

### Five Hundred Bible Questions (With Answers)

By

**Rev. C. B. Widmeyer, D. D.**  
Suitable for the Home, the  
Sunday School and the  
Young People's Society

During the year of 1923 the author of this booklet conducted a Bible Contest through the columns of the Youth's Comrade. A large number of people responded, taking an active part in the work. Some parties engaged in the contest were as young as nine years of age, while three people had passed the eightieth mile post. The youngest person to complete the work was eleven years of age, and the oldest person was eighty-three.

The preparation of these questions was not according to any set rule of order. In arranging the work for publication a little time has been taken to classify the questions, in order that they may be more useful.

## 25 cents

**Nazarene Publishing House**  
2923 Troost Avenue  
Kansas City, Mo.

We note the magnificent spirit manifested by the apostle in the address of our lesson. How free it is from that dictatorial manner so common to men of station, who feel called upon to reprove and correct dangerous and evil conditions. Paul has nothing to say in his own behalf, he does not take advantage of his position, but places himself in the same class with other preachers of Christianity. His pleading is on behalf of Jesus only and for Christian unity of heart and mind.

Before he reproves them for their shortcomings, he commends them for their faith, and assures them of the keeping power of the Lord Jesus who has called them into fellowship with Himself. He then proceeds to show them how unreasonable it is for them to divide over himself, since he had baptized only one or two families, also he had preached only Christ and Him crucified. He shows to them that the gospel centers in the cross, not in human leadership, and divisions in the church over headship of men thwart the great heart cry of Jesus for oneness among believers.

Preachers are all but the instruments through whom the world receives and believes the truth. No man is of so much importance as to warrant a division in the church over him. Paul tells them if they are to build on and accomplish anything worth while, they must build on Christ as the sure foundation.

The greatest men in the Church are the ones who serve in largest measure the people. There is no such thing as church loyalty that does not recognize Christ above all others. The great soul of Paul cried out, "Who are we? just planters and waterers, but it is God who gives the increase." He was saying, "Not I, but Christ." All classes of workmen are servants of the Church, each one contributes something of value but all centers in Christ and He leads all to the Father. In the recognition of this fact, the headship of Christ is the basis of unity for the Church. One Lord over all.

Differences of opinion will exist in the Church, but such differences need not result in splits and factions if the members will unselfishly recognize and study the opinions of others and abide by the conclusions of the majority. Persistent division is an indication of jealousy, a desire for leadership or lack of appreciation of the value of the Church, its work and influence in the world, or a faulty vision of the Master. Of one thing we may be sure, it is an evidence of carnality.

This lesson teaches us the value of cooperation. Team work is vital to church extension as well as to spirituality in the body. Each member has his own individuality which necessitates differences of temperament. These differences are qualifications which fit one to fill some particular niche in the organization, without which the church could not function. With each in his proper place, we supplement each other's efforts, and strengthen the building as a whole. That which a man can do best, is the work that he ought to do. One may be able to do fairly well a number of things, but the

best service determines the largest usefulness and influence of the man. Why should the olive tree give up her oil production for which she is pre-eminently fitted, to be promoted over the trees?

Also a man cannot fill but one large place and do it well and to undertake it, is egotism on the part of the man, and weakens the whole structure of the church. Point out the man who wants his church offices multiplied, and you have pointed to one who thinks his ability most excellent, and rates others as inferior to himself. Such a spirit disqualifies the man. He is well on the way to church bossism. "Team work means everyone at his very best for the sake of the team."

We are laborers together with God, then let us recognize the headship of Christ, the importance of united effort, find our place, our work, and have sense enough to humbly stay on the job. Then the cause of Christ will move forward in the world. The forces that keep step are the conquering forces. Such lines are difficult to break.

### MANITOBA-SASKATCHEWAN DISTRICT ASSEMBLY

The Thirteenth Assembly of the Manitoba-Saskatchewan District of the Church of the Nazarene is now a matter of history and from practically every viewpoint we consider it the best assembly yet held on this district. The number of delegates and visitors was larger than at any other year and the spiritual tide and vision were truly inspiring.

### \$25.00 for the Oldest Corona Typewriter



The Corona Typewriter Co. is celebrating its 25th anniversary by offering \$25.00 to the owner of the oldest Corona typewriter traded in on a new machine during the months of August and September. If your machine is old and worn out you should have a new one anyway and you might win the \$25.00.

A liberal allowance is made on any old machine. Send yours in for appraisal.

If you have no old machine, may we not send you descriptive matter on the Corona Portable Typewriter?

The price is \$60.00, prepaid. (Liberal allowance for old machine).

**NAZARENE PUBLISHING HOUSE**  
2923 Troost Ave., Kansas City, Mo.



With open arms we received our newly elected General Superintendent, Dr. Chapman, as the presiding officer and we were all certainly delighted with his congenial, discreet and efficient executive ability. His messages at the eleven a. m. preaching hour and also in the evening evangelistic services were the source of great inspiration and blessing to all present. A number of earnest seekers found God and times of great rejoicing were witnessed around the altar.

Reports from the various churches and departments were marked by the spirit of sacrifice and devotion and revealed that real progress was made on the district the last year. One new church was organized in the city of Prince Albert and the church at Mantario transferred to us from the Alberta District.

In the election of district officers, responsibility fell to the following persons: Rev. Geo. Beirnes, District Superintendent; A. C. Metcalfe, District Secretary; E. Meckling of Morse, District Treasurer; Mrs. A. C. Metcalfe, President District W. M. S.; Mrs. Kridler, District Deaconess; A. C. Metcalfe, President District N. Y. P. S. and F. W. MacDowall Chairman of District Church Schools Board.

Among the special visitors to the assembly were Mrs. Chapman and the family, Rev. C. E. Thomson from Alberta, and Dr. West from China, all of whom were a great blessing to our gathering.

## The Desire of All Nations

This book fills a place in literature that has never been supplied previously. It presents in one comprehensive view the foreign missionary enterprise, doing it so compactly and yet so simply and interestingly as to constitute a book suited, not only to students of missions, but to all those who know comparatively little about missions in general. The book is timely, stimulating, conservative, arresting, convincing.

### The Chapter Headings

- I. The Bible and Missions
- II. The Preacher and Missions
- III. The Church and Missions
- IV. The Church and Missions (Continued)
- V. The Church School and Missions
- VI. The Penny and Missions
- VII. The Critic and Missions

Price, in cloth, \$1.50

A special edition in paper covers has been prepared for use as texts in study classes. Same amount of material as in the cloth bound volumes. Priced at 50c.

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.

Brilhart Chapman handled the bookstand and we were glad to see him kept quite busy supplying the demand for the productions of our Publishing House. Grace, Gertrude and Harold rendered splendid assistance in the special music, which added much to the interest and blessings of the services. Brother Thomson brought greetings from Alberta and represented the Alberta School of Evangelism. It is expected that this school will make splendid progress and fill the urgent need of training our young people for Christian work in this needy field. The missionary addresses of Dr. West were certainly wonderful. After his address Sunday afternoon twenty-five young people lined the altar and presented themselves to God for any special service to which He might call them. Who can estimate the future accomplishments of this noble band?

We were glad to receive reinforcements on the district in the persons of Rev. and Mrs. Wilkenson, our new pastors at Winnipeg; Rev. and Mrs. MacLachlan who have taken the work at Shackleton; Rev. B. H. Bailey who is assisting in a home missionary campaign in Moose Jaw and Brother Kyer who was licensed to preach and is supplying our church at Mortlach. Brother and Sister Ayre transferred to us from the Free Methodist church and are conducting a Rescue Home in Moose Jaw. Miss Myrtle Bailey was consecrated deaconess and W. A. Peterson ordained elder in an impressive service Sunday afternoon.

With faith and courage we face the new year, believing that God will help us to make it the best year so far, on this district.

A. C. METCALFE, Reporter.

### NORTHERN CALIFORNIA DISTRICT

The new assembly year finds our people busily engaged, planning and pushing the work with renewed interest and determination. Our recent assembly showed material gains along all lines.

Northern California District is a field of large opportunity. There are one hundred and fifty towns and cities of one thousand population and upward, with no Church of the Nazarene. Every such town furnishes an opportunity to build a church and is a challenge to men who know how to do pioneer evangelism.

The climate is most favorable for campaign work in this field. We know nothing of the cold, rigorous winters such as are found in many parts of the United States. Flowers bloom the year round, while vegetable gardens run full blast throughout the winter months.

We have passed the stage of babyhood; the work is no longer in the experimental stage. We have nearly two thousand Nazarenes, with thirty-four churches manned by as many pastors of the finest type of Nazareneism that can be found in the whole connection.

Our annual campmeeting at Santa Rosa, closed on August 12, with Dr. J. B. Chapman and Dr. H. O. Wiley in charge. These men did splendid work, their messages being gratefully received by all our people as well as by the strangers that attended. Dr. C. B. Wid-

meyer and wife of Pasadena conducted a Teacher's Training Institute which proved a success. Mrs. I. W. Young, wife of our Sacramento pastor, conducted children's meeting and was soloist. She did her part well. Rev. N. D. Swabb was recreation director and won the hearts of the children. The Smith family had charge of the music.

The finances for the campmeeting came very easily. At the afternoon session on the last Sunday, the matter of the purchase of a tent one hundred by one hundred and twenty feet was presented. Within a few minutes the cash was in hand and the tent ordered purchased.

The future of the work on this great district is very promising. When God's people are of one accord and one mind, with no bickerings, harsh criticism nor faultfinding, the work just must grow. That is the condition which prevails among our people.

We have no idle preachers on our district. We have succeeded in finding work for all who have applied, with only one or two exceptions and they will be put to work very shortly. If God should put it upon the hearts of any to wend their way to the golden state of California, no doubt but that a place could

### Wide Awake Pastor Shows What Can Be Done

SHELOF OF BILLINGS, MONTANA,  
PREACHES SERMON, RECOMMENDS  
BOOK AND SELLS THIRTY-FIVE  
COPIES.

Sends telegram order for thirty copies  
"Secret Place of Prayer." Later mails  
additional order for five copies.

Kansas City, Mo., Aug. 29.—Occasionally an enterprising pastor in the regular routine of his ministry accomplishes something that merits the attention of those outside the immediate circle of his influence.

Rev. W. D. Shelor, pastor at Billings, Montana is not the type of pastor who gets into a rut and stays there. He is continually on the lookout to make his ministry as far-reaching and as effective as possible.

What brought him and his methods to our attention this time was a telegram received on July 30th, reading as follows:

READ DOCTOR GOODWIN'S  
"SECRET PLACE OF PRAYER"  
THROUGH LAST WEEK. PREACHED  
ON PRAYER SUNDAY MORNING  
(STOP) MENTION OF THIS GREAT  
BOOK BROUGHT ORDERS FOR  
THIRTY COPIES (STOP) SEND  
THIRTY IMMEDIATELY.

W. D. SHELOR.

Just five days later, Aug. 4, Pastor Shelor mailed a letter reading as follows:

"The 30 copies of 'The Secret Place of Prayer' did not reach, so you may please send me five more at once."

No wonder that Shelor has a "live" church and that a revival spirit is the ordinary thing at Billings. The pastor reads good books, keeps fired up and refreshed with new material. Then he pours it out upon his congregation. But he is not satisfied with his presentation of the principles brought forth in the book which inspired the sermon, but urges the people to buy and read for themselves.

God bless Brother Shelor and may many of his brethren go and do likewise.

be found to work, especially in some new town or city in opening the work to the Church of the Nazarene. Our district is seven hundred miles in length by three hundred wide with the state of Nevada thrown in for good measure.

This is no easy field. Like all other places the fight is long and hard, but victory will come through prayer and persistency. There is much gold in California but it is deep and hard to get, but men who go after it with determination surely succeed. There is a gold mine

in Grass Valley where I am engaged in holding a tent campaign at present, that is eight thousand feet deep. However, they are taking out close to one hundred thousand dollars worth of gold each month. In like manner there are many, many places rich in opportunity where a church can be established if one goes at it determined to win.

FRANK B. SMITH,  
District Superintendent.

### NEW YORK DISTRICT

On Sunday, August 19, we had the privilege of organizing another church in Brooklyn, N. Y., made up of the West Indies people. The new church is called Free Gospel Church of the Nazarene. This makes the third church we have in Brooklyn composed of colored people. There are about thirty-five in the new organization. David King was appointed pastor.

The meeting in Norwalk, Conn., closed Sunday night. Rev. Aug. N. Nilson, evangelist, and Haas and Anderson in charge of music and singing. They were greatly used of the Lord in this campaign, out of which a good number expect to unite with the church at once. Rev. Alfred Anderson, the pastor, is doing a good, constructive work here, and is greatly encouraged in the prospect of soon having a new building. Danbury is making progress toward the erection of a building. We expect to begin special meetings in the basement Sunday, Sept. 23 to extend to Sunday, October 7.

It was also my privilege to visit the tent meeting in Bay Shore, L. I., which is being held under the auspices of the Young People's Society, with Rev. A. B. Carey, evangelist. We are also in a campaign in Owego, N. Y., with some of our own pastors and with Haas and Anderson in charge of music and singing. A tent meeting is being conducted in New

Paltz, N. Y., and another in Syracuse. Rev. A. M. Babcock is our new pastor in Wilmington, N. Y. He is doing well there and has won the love and esteem of the membership as well as the citizens of the town. We welcome Brother Babcock to the New York District and bid him God speed.

Rev. L. T. Corlett has just closed a victorious tent meeting in Dover, N. J. This church has recently purchased a fine piece of property in a good location, which bespeaks permanency and advancement. Most of our pastors and churches are arranging for aggressive work during the fall and winter months. The Preachers' Convention will be held in the Bedford church, Brooklyn, N. Y., October 10, 11, 12.

On the 12th the District Young People's Society will have their session. This convention promises to be full of interest to our people and to our district work, and we ask all our pastors to arrange now and make preparation to be present at this convention.

J. A. WARD, District Superintendent.

### N. Y. P. S. RALLY, DETROIT, MICHIGAN

The Detroit Zone Rally is gone but surely not forgotten. Friday and Saturday, July 27 and 28, Rochester was hostess to the young people from Flint, Pontiac, Highland, Windsor and Detroit.

Friday night Rev. Fuge of Flint Central, a returned missionary from the Zulus of Africa, brought a rousing message. God was in the camp.

On Saturday his theme was, "The Old Book and the Old Faith." Starting at Genesis and ending at Revelation, the old book brought cheer, encouragement and blessings. As paper after paper was heard, God wondrously blessed and the young people were surely on fire.

The dinner and evening meals were served in a nearby park. Everyone reported a good time.

The evening service closed in a blaze of glory seldom seen in a revival. Miss Virgelene Eggleston, a young lady just recently converted and baptized with the Holy Ghost and fire, brought the message. The fire did fall, souls were deeply shaken, the altar quickly filled with penitent seekers. Glory to God!

The Detroit Zone closed its year's work with a blaze of glory that will surely cause us to look forward to a greater year than ever.

The new officers for the ensuing year elected are: Miss Edith Gillespie, president; Clayton Kidd, vice president; Mr. Swaggart, secretary-treasurer.

CLAYTON KIDD, Reporter.

### N. Y. P. S., NORTH EAST, MARYLAND

Our society is small, but we are working for our Lord. We have had several join our N. Y. P. S. since we last reported.

We have devotional meetings and praise service every Sunday evening from seven to eight p. m. Our aim is to be a blessing to our church. The N. Y. P. S. holds its monthly business meeting the third Wednesday night of each month. The unsaved invite us to their homes to hold our business meetings, we use this

## Missionary Text Book "FRIENDS OF AFRICA"

The Missionary text book for adult classes, selected by the Central Committee on the United Study of Foreign Missions, for 1928-1929.

Chapter headings: The New Fact of Africa, A Human Problem, The Friend as Doctor, The Friend as Teacher, The Friend in Exile, Henceforth Friends.

The author, Jean Kenyon Mackenzie has other books on Africa to her credit, but in this new volume she has widened her field and covers the great needs of Africa in a marvelous way.

260 pages, 24 illustrations, colored map.

Cloth covers, 75c; Paper covers, 50c  
How to use "Friends of Africa"—15c  
(For study class leaders)

Circular describing text books for Young People and Juniors will be sent on request.

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.

## Subscribe for "The Other Sheep"

The Foreign Missionary Department is making a special effort to issue a very readable, inspiring, sparkling monthly paper in the interests of our Foreign Missionary work. This paper is the well known periodical called "The Other Sheep." It is stirring, spiritual, informing, and fresh. Contains letters from missionaries on the fields, helpful editorials and all the news to date, of the doings of the Woman's Foreign Missionary Society. This paper is offered for thirty-five cents a year, single subscriptions. This is just about three cents a month! Many of the Nazarene evangelists, District Superintendents, and General Superintendents are contributors. Dr. J. G. Morrison is the editor. "The Other Sheep" will bless your soul spiritually, inform your mind, stir your heart, and broaden your vision. There is nothing in the periodical line that is worth more at so small a cost. Subscribe for and read your own church missionary paper. In bundles of twelve or more, to the same address, fifteen cents per copy. Address Missionary Department, 2923 Troost Ave., Kansas City, Mo. If you're a Nazarene of course you ought to take and read "The Other Sheep." Subscribe today, tomorrow never arrives!



opportunity to read good Bible literature, sing spiritual hymns and good poems. Our programs are much enjoyed after the business session.

We hold prayermeetings at the homes of the sick, we have had several jail services.

Pray for us that we may be a blessing and press forward in the name of Jesus Christ, who died for us. Praise the Lord, I know that Jesus saves, sanctifies and keeps me, praise His name!

ETHEL J. WEAVER, N. Y. P. S. Reporter.

### THE WHEELING CAMPMETING

The Wheeling Campmeeting, near Hazelton, Ind., closed Sunday night, August 19. God gave us a good meeting. Several souls bowed at the altar and prayed through, for which we praise Him.

Our workers were Rev. G. B. Wright, of Indianapolis, a pastor there who came and spent his vacation with us helping to push the good work along. Rev. Mack Anderson of Hutchinson, Kans., was the other preacher. It was his first time to be among us but we certainly enjoyed his ministry. Both evangelists yoked up together beautifully and their messages were surely God-given.

We surely thank God for sending these workers to us. Sister Ethel Anderson had charge of the singing, assisted by Sister Wright and some local talent in special songs.

A beautiful spirit of harmony prevailed among God's people. Rev. Milton Boswell, our president, was faithful and did all he could to make the meeting a success. Rev. Robert Johnson, Rev. L. O. Green, Nazarene pastors of nearby churches, assisted in whatever way they could, also Rev. Geo. Thompson, M. E. pastor, as well as many visiting pastors.

Rev. Chas. B. Kolb spoke one afternoon representing the mountain work. People came from far and near attending these services.

We surely praise God for the meeting that just closed. God is still on the throne.

STELLA E. McROBERTS, Secretary.

### CENTRAL NORTHWEST DISTRICT ASSEMBLY

The Central Northwest District Assembly convened in Jamestown, N. Dak., August 14-19, and held its sessions in the tabernacle of the Jamestown Holiness Campmeeting Association. The camp equipment was used to provide shelter and board for the delegates. A large representative delegation from the churches over this great district were present.

Dr. H. F. Reynolds, our senior General Superintendent, was the officer in charge. What a beautiful spirit he manifested! I would describe him as Wischardt described Edwin Markham: "At seventy-six, with a great hoar-frosted head, he has a face that is like the scroll of time, etched with the record of many and varied events, an eloquence of undiminished vigor, and a soundness of ripened wisdom that is like heart of oak." Truly Dr. Reynolds won the affections of the people of this great north country. We deem it a rare privilege to have this ripened saint as our General Superintendent.

ent. His words were like those of a mighty prophet.

He preached Sunday morning preceding the assembly, at the Jamestown church, from 1 John 1:1. His message was full of fire and Holy Ghost power. All present were greatly edified and blessed by his burning message.

Tuesday evening he preached from the text, "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation, to every one that believeth." He dwelt at length on the power of God, and emphasized at short intervals with a characteristic hallelujah, which brought the assembled company to their feet in glad response. He blessed us. And his tenderness, humility and sweet spirit linger yet, like a gracious benediction from the upper glory. May the Lord spare him to the church many years.

The Woman's Foreign Missionary Society held their annual meeting on Tuesday. The reports showed that a great work had been done by our faithful women under the superintendency of Sister Nellie Hoffman, our capable and efficient District President. Everyone is appreciative of this good handmaiden of the Lord, and her labors in our midst.

There was a wonderful spiritual atmosphere in all the meetings of the assembly. The delegation came prayed up and on fire, expecting to hear from the Lord and were not disappointed. God came in a mighty way, and billows of glory swept the hosts of the Lord. There was much singing and praising the Lord.

## IMPRESSIONS

By W. M. Knapp

"The best book written by man" is the testimony of Prof. N. L. Ketchison, A. M., Ph. D., of Pasadena College. The book truly is one of the most helpful volumes for Christians ever published. It will fortify the young Christian against the wiles of the enemy and will deliver many of God's children from bondage. It treats of the origin of impressions; how to test them and conditions of being led by them. 145 pages.

Paper covers, 35c

Cloth board covers, 75c

(We pay the postage)

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.

### THAT WONDERFUL FACE

and He Will Answer Prayer sold well at the General Assembly. Order yours by mail and sing the glory down.  
15c per copy; 2 for 25c

W. J. KING

2029 N. Lafayette St.  
Ft. Wayne, Ind. (Dept. No. 1)

## The Divine Program

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

By A. J. Smith

our missionary to China

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

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

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

Price, postpaid, 35c

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.

The reports of the ministers called forth many shouts of appreciation. There is a spirit of heroism amongst the faithful preachers on the district. Many of them received less than five hundred dollars for their services throughout the year. One man reported that he had received \$16.50 for his year's services. There was no note of complaint, but rather a willingness to spend and be spent for the Lord and the salvation of souls. In the face of the hardness there were many glowing reports as to how God had come in answer to prayer. This rugged country produces a ruggedness of

character which the Lord honors. God is helping these good boys to blast out an empire that will stand when the world is on fire.

Among the visitors were Rev. Russell V. DeLong, president of the college at Nampa, Idaho, Mrs. DeLong and Rev. J. C. Henson. Brother DeLong preached at one of the night services; a goodly number of precious souls sought the Lord and found victory. Mrs. DeLong sang to the delight of all. These good people found a warm place in the hearts of the people of this district.

The great Central Northwest District, which formerly comprised the four states of Montana, North Dakota, South Dakota, and Minnesota was divided into three districts: Montana by action of the General Assembly was set off with Wyoming as a missionary district; South Dakota and Minnesota as a district the (Central Northwest), and North Dakota as a district (North Dakota District). Rev. E. E. Wordsworth, the former Superintendent, retired from the office of Superintendent to take up pastoral work in Flint, Michigan. Rev. S. C. Taylor was elected to the superintendency of Central Northwest District, and H. J. Hart was elected to the superintendency

of the North Dakota District. Rev. W. D. Shelor was appointed chairman of the states of Montana and Wyoming until an organization could be formed. The Lord of hosts leads on.

H. J. HART, Reporter.

## CHURCH NEWS

EVANGELIST ELWOOD TAYLOR—"God has given us a most wonderful year. We have held ten revival efforts this year in the following places, and most of them were meetings of good length, giving time to do something lasting. We had a good time at Middleport, Ohio. We went to Kewanee, Ill., again where we had a good time with Brother Brown and his good people. Then we went to Albany, Ky., where we had a splendid revival and organized a fine church with twenty-six members. The circuit judge had invited us there to hold a revival during his court and God gave us this fine church. We held a meeting in Mt. Vernon, Ky., two meetings in Whiting, Ind., one in Roll, Ind., where we had a great meeting with dear Brother C. C. White and his fine people. We then went to Carthage, Ky., and what a time we did have there with those fine people. Then Mrs. Taylor and Miss Margarette Jackson and I, and Brother Burton who was with us one week, went to Charleston, W. Va. We pitched our tent in this great capital city and stayed with it until we got a great church in Charleston and one in Owens, W. Va., five miles of Charleston. God gave us some of the most noble people we have ever met. In the two churches in West Virginia and one in Kentucky, we have brought into the Church of the Nazarene since Christmas ninety-two members. We thank God and give Him all the glory. Brother Burton was with me in Albany, Ky., also. We closed out at Owens, W. Va., August 19, and in ten minutes in the last service we raised \$700 with which to build a tabernacle. These dear people are the cream of the earth. Rev. Earl Hissom of Charleston was good help to us out in that great country. He became the pastor of this people, until the assembly and I do not know but that he will continue with them. He is a fine brother and I know God will bless him in this great movement. We go next to Calamine, Arkansas Camp. Pray for us."

PASTOR J. ERBAN MOORE, HOUSTON, TEXAS—"I have just returned from a vacation and revival at Sallisaw, Okla., with our very fine pastors, Rev. A. B. and Rev. Mrs. Ethel Barham. Our meeting began on the 9th and closed on the 19th. People came in great numbers and it seemed they enjoyed the work being done. There were sixty-two professions during the ten days and on the last Sunday we received twenty-five into the church. Brother and Sister Barham are doing a fine work there and have a still greater opportunity in that town for our church as all the business men think well of them, as well as the people of the community. We are now back home and at the job again with prospects bright for the finishing of the best year of our ministry."

## WANTS

**WANTED**—A position as cook in some Holiness School, where I can take Theological course. I have had thirty years' experience as cook in hotels, restaurants, cafes, hospitals, and am now employed in camp cars on Pennsylvania railroad, which position I have held for fourteen years. Write Dudley White, Spencer, Ind. Reference if desired.

**FOR SALE**—Two new hymns—words and music—"The Glory I Ask" and "Jesus Bridged the Chasm." These two hymns on folder, 15c each folder; four folders, 50c. Order of Anna Howe, Mansfield, Ill.



# Trevecca College

## Nashville, Tenn.

An accredited school. Member of Tennessee College Association, and American Association of Junior Colleges. High School Department rated as First Class by State of Tennessee. Our graduates teach in Junior High Schools without examination.

## DEPARTMENTS

Junior College; School of Fine Arts; High School; School of Religion with strong Bible Courses leading to Th. B. Extension course for non-resident students.

## ACCOMPLISHMENTS

In 26 years Trevecca has trained about 1,000 Ministers of the Gospel, Pastors, Evangelists, Missionaries, and other Christian Workers. Of these 56 have gone to Foreign Fields until "the sun never sets on Trevecca students." Many Teachers and other Workers have been trained in "T. C." Write for catalog.

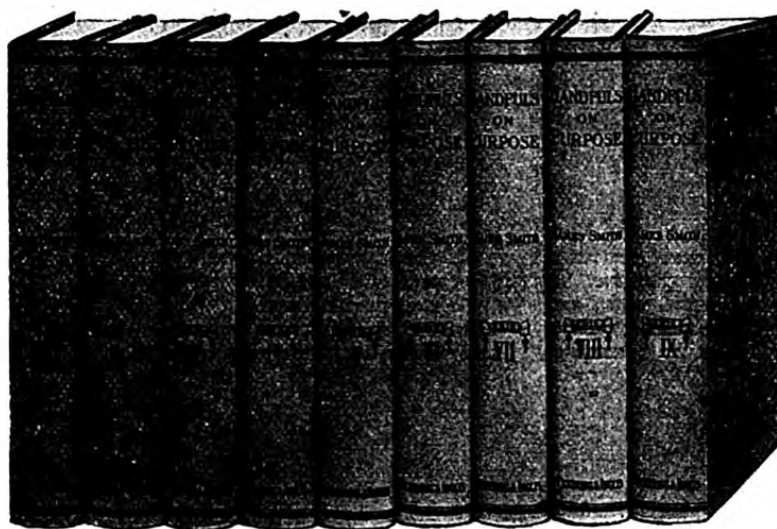
A. O. Henricks, A. M., B. D., D. D., President

PASTOR VERA FLOYD, CADDO, OKLA.—“Our revival which closed last night, August 19, was indeed a success. Rev. Oather Prentice and Rev. Delter Martin were our evangelists. It seemed they were at their best, and God gave us fifty-two professions of either pardon or purity. We had the co-operation of the town and the meeting was well financed. We took thirteen fine members into the church, fifteen received baptism. This year has truly been the best year of our lives. We have served some of the best people on earth and God has wonderfully blessed our efforts. After a visit to my home in California, I will enter the evangelistic work. Anyone who desires my services may address me at 28 South Electric Ave., Alhambra, California. I would especially like work on the Eastern Oklahoma District, and in the south; but will go anywhere. I am a young lady and have been preaching only four years, but God has wonderfully blessed my efforts in giving me many precious souls. I will be available for meetings after November 1st.”

PASTOR A. E. FORD, HARTFORD CITY, IND.—“A splendid revival has just gone into history in Hartford City, Ind. Much laborious preparation was given to the meeting, coupled with prayer and mighty crying to the God of battles. Evangelists W. H. and L. B. Nerry were engaged as workers, and the battle was again renewed along the prayer line by the methods of daily relay praying and the daily morning prayermeeting. It has been years since the writer has seen a more widespread pouring out of the wonderful conviction of the Holy Ghost on a town and community. It extended for miles around. Hardened sinners were melted. About thirty seekers, counting them as they came, were at the altar, and this writer can account for about nineteen definite cases of either the first or second work of grace. The field is generally known as a hard one, and so this victory is a very signal one, judging from every angle. We bow our heads and give our great God all the glory and the praise. The pastor took seven more members into the church and more fine folks are looking our way with real hunger to be ‘one of them.’ We are praying and trusting they will soon see the great privilege of being in that ‘holy band,’ and ‘coming over into Macedonia and helping us.’ What a wonderful blessing it has been to our little class of members who were already in the church. We have been handicapped here for a place of worship but have been marching on at the King’s command and according to orders, desiring only to know the plan He has and we feel He has been giving us the orders step by step. We have not won the final battle, but by one battle after another we will, and we still hope to have grace to press the battle on to the very gates. Nothing but constancy, faith and courage will win here. Pray that our God may give it to us. The future looks bright. The past is too far gone to worry or grieve over it. We feel like we have done our best up to the present time, and are inspired by what God has done for us and encouraged to go on. The tent was packed full night after night

during the meetings and the two daily papers printed our reports every day *word for word*. How we praise God for His goodness. God is giving us the hearts of the people. The Nerrys are fine, capable, kind and exemplary workers. May

God bless them abundantly and give them many years to push the kind of revivals that are operated on the old-fashioned prayer and intercession line, and that keeps bearing fruit after the evangelists have gone.”



## HANDFULS ON PURPOSE

Sermon outlines. Bible readings, Illustrations, Seed Thoughts; an almost inexhaustible fund of material for preachers and Christian workers. Each volume fully indexed. This set of books is being used and recommended by scores of our best preachers.

Nine volumes approximating 275 pages each.

Publisher's price, \$15.00

Our special price to ministers, \$12.00, carriage extra

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.

## Love Never Fails

An Exposition of 1 Cor. 13

By W. G. Bennett

A devotional meditation on the Love chapter—I Corinthians 13. Full of inspiration and soul food. 24 pages, paper binding.

Price, 15c, postpaid

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo..

GOVERNEUR, N. Y.—"We have just closed some special meetings at Natural Bridge, N. Y. Though the meetings lasted only a week yet it was a week well spent in the service of God. The Church of the Nazarene was well represented. Rev. W. J. Tompkins and wife of Plattsburg, N. Y., Rev. A. M. Babcock of Wilmington, N. Y., and Rev. A. R. Brooke of Syracuse, N. Y., assisted us in the services. They brought some messages that

stirred souls. The Lord showered His blessings upon us and many souls prayed through to victory. Praise the dear Lord! The possibilities are good for a good Church of the Nazarene. We are expecting to put on an evangelistic service in the fall, at which time we are trusting to dig out a Nazarene work for God. There are many souls there who are anxious for a good, clean, straight holiness work. At the end of the services we received six subscriptions to the HERALD OF HOLINESS. Pray that God's presence may continue to be upon this place."—Rev. Walter S. MacPherson.

PASTOR F. W. DOMINA, HAVERHILL, MASS.—"I have accepted a call to our church in Lansing, Mich., and expect to take up the work there the first of September. My address will be 917 Genesee St. The Lord has given me a fairly successful ministry in the Haverhill church, going on to eight years. They have been the best years of my ministry. We part in the best of feeling, and love. I consider this the best church we have on the New England District in many ways. They are a fine people to serve. The N. Y. P. S. surprised us one night this week by visiting the parsonage, and leaving behind them a purse of \$18.50. May the Lord bless them in the future is my prayer."

### TELEGRAMS

HASTINGS, NEBR.  
Rev. and Mrs. H. M. Chambers both killed in auto accident here this morning, (August 24).—Rev. George L. Dech.

### CATECHISM

We have just completed an edition of a revised Catechism, edited by Dr. J. B. Chapman. It is bound in pamphlet form, without covers and retails at 2 for 5c; a dozen for 25c, postpaid.

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.

## Rally Day Programs

**Forward For Him.** A new and altogether unusual service for Rally Day. It contains six appropriate, stirring songs, suitable for Rally Day. ALL of these songs are sung to the tune of old hymns that almost everyone knows and the music for which is printed in the programs. In this way the entire school can take part in the singing without any time spent in rehearsing. Send for sample copy or order enough for your service. You may return them if not satisfied. **Prices: 8c a sample copy; 85c a dozen; \$3.25 for fifty.**

**Rally Day Service No. 2.** A good sixteen-page program with a fine assortment of songs, recitations, exercises, etc. Regularly priced at 8c each. We advertised this service last year and therefore are closing out the several hundred copies in stock at 6c each; 65c a dozen; \$2.00 for 50.

**In the King's Service.** Another 16 page service that we have left over from last year. Regular price, 7c a copy. Closing them out at 5c a copy; 12 for 45c; 50 for \$1.75.

AZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.

### ELKHART, IND.

Wonderful assembly, one thousand new members, near six hundred net gain. Fifty per cent net increase in two years. Six new churches this year. Montgomery elected on first ballot.—C. H. Strong, Reporter.

### COUNCIL BLUFFS, IOWA

Fine spirit prevailed throughout Sixteenth Iowa Assembly. General Superintendent Reynolds presided with grace and dignity. Love offering and rising vote of thanks in appreciation of services of Dr. Reynolds. Rev. J. W. Short elected District Superintendent on first official ballot. Aggressive district program planned.—E. R. Borton, District Secretary.

### OLIVE HILL, KY.

Last Sunday in August great day for our Sunday school, 465 in attendance, average for month, 350. Our house packed to capacity. Praying for more room. Closing greatest year in history of church. On to victory. Pray for us.—E. D. Messer, Pastor.

### NASHVILLE, TENN.

New church at Reidtown near Knoxville. Tennessee district moving on, closing a good year. Our assembly year closes September 16. I will be available for work immediately after the assembly. Write me 947 McClurk Ave., Nashville, Tennessee.—C. B. Jernigan.

### SELMA, ALA.

Closed here last night with a great service. Altar full of hungry souls. Prayer, faith and fasting bring the old-time victory. Begin at Snoddy Chapel Thursday night. Address me Jasper, Ala., care Rev. C. C. Butler.—J. E. Gaar, Evangelist.

### WACO, TEXAS

San Antonio District Campmeeting on the old historic Waco Camp Ground, closed Sunday night with victory. District Superintendent O. F. Hatfield on hand and gave general supervision. Revs. A. L. Parrott and S. S. White of Bethany, Okla., evangelists. A large class of young people going to Bethany-Peniel College.—O. F. Hatfield.

### CUMBERLAND, MD.

Glorious meeting with Dr. and Mrs. William G. Heslop. Twenty-four seekers on last Sunday night. Over \$2,000 raised for new Nazarene tabernacle. Dr. and Mrs. Heslop recalled for next year.—H. I. Basham.

### NEW BEDFORD, MASS.

Church of the Nazarene is now on the air every Sunday night, seven thirty until nine o'clock, station WNBH, 250 watts, 1150 kilocycles, 261 meters. Tune in, and let us hear from you.—R. J. Kirkland, Pastor.

## Eastern Nazarene College Wollaston, Mass.



A growing institution of thorough scholarship and demonstrated Christian ideals, situated in the cultural and historic center of America and offering standard courses in

### COLLEGE - THEOLOGY - ACADEMY MUSIC - EXPRESSION

This faculty of university trained men and women possesses proved ability to stimulate scholarly activities and to guide the inquiring mind of youth in the paths of consecrated learning.

**E. N. C. Offers Opportunity for Thorough Scholarship, Training in Christian Service, Wholesome Physical Development, Ample Self Aid.**

Registration, Tuesday, September 11

Catalogue and full information given on request. Address

President Floyd W. Nease

# RALLY DAY SUPPLIES



1058



1054



1059

## RALLY DAY INVITATION POST CARDS

These post cards offer an inexpensive and most effective method of securing a large attendance on Rally Day. The designs, which are attractively printed in colors on the finest white card stock, are pleasing and demand attention.

The cards are of the usual post card size and should be delivered by messenger service or mailed previous to Rally Day to the members of every class or department; and especially to those who have been irregular in attendance. All cards have appropriate invitation on the address side with space for filling in the name of the Sunday school and the date and time of the Rally Day service, and for the signature of the superintendent or teacher.

20c a dozen; \$1.25 a 100

**1058. Primary.** Happy-faced boys and girls in a group before their church waiting for the Rally Day session to commence.

**1059. Junior.** Three boys and three girls singing God's praises during their Rally Day service.

**935. For Beginners' Department.** Bright, happy-faced children with blocks.

**1050. For the Cradle Roll Dept.** A most pleasing design of a baby surrounded by blue birds and flowers. A suitable message in print on the post card side.

**1054. For young People and Adults.** An autumn scene of golden tints, with an appropriate message on the reverse side.

## RALLY DAY NOVELTIES

An entirely new mailing novelty to increase the attendance at Rally Day Services. Each is a cut-out printed in full colors on heavy white stock and has a most appropriate verse relating to Rally Day. Space has been provided for filling in the date and also signature of teacher or superintendent. They can be sent through the mail without envelopes.

25c a dozen; \$1.50 per 100

**649. Cradle Roll.** Here is a whole motor bus load of little folks on their way to the Rally Day service. This is an attractive cut-out shaped like a motor bus. One side shows the happy passengers with invitations to Rally Day and space for name of Sunday school, date, and hour. The other side is for the address and stamp if it is desired to mail the invitation. Size 3½ by 8 inches.

**650. Beginners' for Boys.** This is a cut-out folder. One side shows the boy and the invitation, "Put on your hat and coat and come to Rally Day!" with space for name of Sunday school, date and hour of service. The reverse side shows the boy with his hat and coat on and provides space for address and stamp for mailing. Size 6 by 7¼ inches.

**651. Beginners' for Girls.** This is a cut-out folder the same as above except that it is a happy little girl who carries the Rally Day invitation. Size 6 by 7¼ inches.



650



651

**652. Primary.** This is a cut-out folder, circular in shape, four inches in diameter when folded. On the outside will be found space for address and stamp and old-fashioned nosegay of flowers. Inside there is a Rally Day invitation in verse form with space for name of Sunday school, date, and hour, facing another nosegay made up of the jolly faces of little ones.

**653. Junior.** A cut-out folder for mailing or can be handed to the scholars. The outside shows a church door and has space for address and stamp. The inside carries the invitation in form of verse with space for name of Sunday school, date, and hour. A quintet of joyous children is shown singing "Welcome to Rally Day." Size 3½ by 6 inches, folded.

**654. Intermediate.** This is a circular cut-out folder 3½ inches in diameter folded, imitating a watch. Outside there is space for address and stamp and conventional Rally Day design. Inside there is a Rally Day invitation in verse with space for name of Sunday school, date, and hour. The hour may be marked in on the jolly face of the watch.

**655. Young People.** A cut-out with key on one end and key-hole with faces of boy and girl on the other. The invitation is in the form of a little poetical jingle and has space for name of Sunday school, date, and hour. The reverse side is for address and stamp. Size 3½ by 5½ inches.

## RALLY DAY GRANDFATHER'S CLOCK



This presents a very original and attractive idea on a reversible card, which, besides the Rally Day Greeting, makes a bid for the time of the member in a four line verse which terminates:

"You may put it to test the Bible pays best.

God bids for your time in the Sunday school."

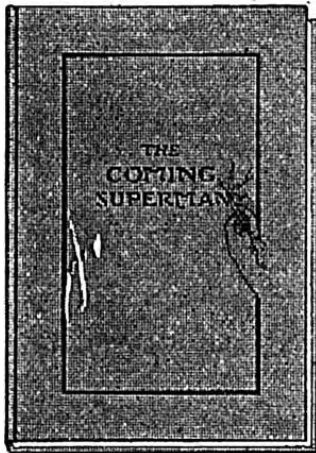
Size, 2¼ x 6 in. Price, \$1.25 per hundred; 25c a dozen

NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO.



# The Coming Superman

By F. M. Messenger



Introduction by Rev. W. B. Riley, M. A., D. D., President World's Fundamental Association.

This new book of Messenger's has a vital message that is stirring preachers of various denominations also prominent business men many of whom are greatly interested in interpretations of Bible prophecy.

## A FEW TESTIMONIALS

I enjoyed your "The Coming Superman" very much.—Paul Rader.  
I read your late book, "The Coming Superman," with unusual interest and profit. I have not read anything of its kind that has so appealed to me from the standpoint of good sense and scriptural application. I have read it once, and shall read it again.—R. T. Williams, D. D.

Charmed with the manuscript, and believe it to be a real contribution to the cause of truth, and one sadly needed at this moment.—Rev. W. B. Riley, President World's Fundamental Association.

F. M. Messenger's new book "The Coming Superman" is a splendid contribution to that far too limited literature which deals with the subject of the Second Coming of Christ and themes relating to it. This book takes up a field that has hitherto drawn but little attention and it covers that field as well as present developments make possible.—J. B. Chapman, D. D.

Cloth covers; colored illustrations

Price, 80c postpaid

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.

## Lectures to Professing Christians

Charles G. Finney's book by this title has been abbreviated by Rev. E. E. Shelhamer. In this abridged form it is a book of 117 pages that sells for one-half the price of the complete volume. These writings of the godly Finney occupy a place second to none in the field of Christian literature. They cannot fail to stimulate the reader to increased spirituality as well as provoking unto love and good works.

Paper covers, 50c; Cloth covers 75c, postpaid

NAZARENE PUBLISHING HOUSE  
2923 TROOST AVENUE  
KANSAS CITY, MO.

## DEATHS

**RUST**—S. C. Rust, Jr., the five-year-old son of Mr. and Mrs. S. C. Rust of Decherd, Tenn., was run over by an automobile August 13, while crossing the road near his home. He was badly bruised and suffered a severe laceration on the head but was able to talk and knew almost everything until death struck him about six p. m., Wednesday, August 15. He passed on to be with Jesus about eight p. m. His father and mother and one sister are members of the Church of the Nazarene and he was a regular attendant at our Sunday school. His classmates will miss him, but we sorrow not as those who have no hope. The funeral services were conducted under the large Nazarene tabernacle, where the meeting was in progress, and the large congregation and beautiful array of flowers attest the love and esteem in which he and his parents were held. The pastor, Rev. J. E. Smith, was in charge. He leaves to mourn his passing his father, mother, three sisters, one brother and a host of near kinfolks and friends. Their loss is heaven's gain. Please pray for the driver of the machine as it was an altogether unavoidable accident, yet the good man is almost a nervous wreck from the shock. He needs and desires our prayers.—J. E. Smith.

## ANNOUNCEMENTS

**SPECIAL NOTICE**—Religious Census of the Church of the Nazarene for 1926, taken by the U. S. Government Bureau of the Census. Printed by the Government. Sixteen page pamphlet, contains valuable statistics, denominational history, doctrine, and organization. Five cents per copy in any quantity. Cash with order. No accounts. Send to General Secretary, 2923 Troost Ave., Kansas City, Mo.

**NOTICE**—I am now giving my entire time to the evangelistic work as soloist and song director. I have been associated for five years with the Haas-Anderson singers and have been connected with the music department of Eastern Nazarene College. I would give as references, Rev. C. W. Ruth, Rev. Geo. B. Kulp and President Floyd W. Nease of Eastern Nazarene College.—Clarence J. Haas, 100 Cedar St., Haverhill, Mass.

**NOTICE**—Owing to the change of Superintendents on the Michigan District where I was engaged for Home Mission work, I would be glad to accept meetings anywhere. We have recently organized a church of twenty members after a three weeks' campaign.—H. P. Fitch, 4215 Smith Road, Norwood, Ohio.

**SPECIAL NOTICE FOR W. F. M. S.**—Roger Winans, our missionary in the Indian region of Peru, requests that no packages of clothing be sent them through the mail. It involves such expense in duty and fines as to greatly embarrass the missionaries financially. If the W. F. M. S. desires to send clothes to Peru, mail them to Headquarters at Kansas City, Mo., and they will be collected in one big box and forwarded by freight. Remember, send no packages to the Winans in Peru by mail.—J. G. Morrison, General Missionary Secretary.

**SPECIAL NOTICE**—Missouri District: The District Examining Board will meet at Des Arc, Mo., September 11, 1928 at 9:00 a. m. All licensed preachers and deaconesses who expect to take examination, please be present. No examination will be given after the District Assembly convenes.—J. E. Linza, Secretary of Examining Board.

**SPECIAL NOTICE**—After twenty years in the pastorate and the last three years Superintendent of the Michigan District.

I am entering the evangelistic field. My last pastorate was at Olivet College, Olivet, Illinois. Prof. T. W. Willingham the college president or Rev. E. O. Chalfant the District Superintendent of that district can tell you anything you may wish to know about my ministry, also Rev. C. A. Gibson Superintendent of Ohio. Rev. J. W. Montgomery of Northern Indiana, Superintendent C. J. Quinn of Indianapolis District, or any of the General men. I will be glad to correspond with anyone wishing my help in building the kingdom. My home address is 1245 Holmes Ave., Indianapolis, Ind. —Steuben D. Cox.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

**H. F. REYNOLDS**  
Office, 2923 Troost Ave., Kansas City, Mo.

**SUMMER AND FALL ASSEMBLIES**  
Missouri (Des Arc) .....Sept. 12 to 16  
Western Oklahoma (Bethany) .....Sept. 26 to 30  
Eastern Oklahoma (Holdenville) .....Oct. 24 to 28  
Southwest (El Paso, Texas) .....Dec. 5 to 9

**J. W. GOODWIN**  
Office, 2923 Troost Ave., Kansas City, Mo.

**SUMMER AND FALL ASSEMBLIES**  
Indianapolis (Branzburg) .....Sept. 5 to 9  
Arkansas (Searey) .....Oct. 31 to Nov. 4  
Louisiana (Alexandria) .....Nov. 7 to 11  
San Antonio .....Nov. 14 to 18

**R. T. WILLIAMS**  
Office, 2923 Troost Ave., Kansas City, Mo.  
Kentucky (Newport) .....Sept. 5 to 9  
Tennessee (Nashville) .....Sept. 12 to 16  
Dallas (Dallas, Texas) .....Oct. 24 to 28  
Humboldt (Humboldt, Texas) .....Oct. 31 to Nov. 4  
Arizona (Tucson) .....Dec. 5 to 12

**J. B. CHAPMAN**  
Office, 2923 Troost Ave., Kansas City, Mo.

**SUMMER AND FALL ASSEMBLIES**  
Florida .....Sept. 26 to 30  
Georgia (Atlanta) .....Oct. 17 to 21  
Alabama (Jasper) .....Oct. 24 to 28  
Mississippi .....Oct. 31 to Nov. 4

### DISTRICT SUPERINTENDENTS

**ALABAMA**—H. H. Hooker .....Jasper, Ala.  
**ALBERTA**—Chas. E. Thomson .....Red Deer, Alta.  
**ARIZONA**—C. E. Toney .....Sumerton, Arizona  
**ARKANSAS**—J. W. Oliver, 621 Olive St., N. Little Rock, Ark.  
**BRITISH ISLES**—George Sharpe, S Buchanan Gardens, South Mount Vernon, Tollerross, Scotland.  
**BRITISH WEST INDIES**—J. I. Hill, P. O. Box 153, Port of Spain, Trinidad, B. W. I.  
**CAROLINA DISTRICT**—C. M. Harrison, 1721 Spring Garden St., Greensboro, N. C.  
**CENTRAL NORTHWEST**—S. C. Taylor, University Park, Iowa.  
**CHICAGO CENTRAL**—E. O. Chalfant, Gen. Del., Danville, Ill.  
**DALLAS**—F. E. Wiese .....Arlington, Texas  
**COLORADO-WYOMING**—C. W. Davis, 920 E. Wilhamette, Colorado Springs, Colo.  
**EASTERN OKLAHOMA**—S. H. Owens, 610 W. 9th St., Ada, Okla.  
**FLORIDA**—Howard Eckel, 535 N. W. Eighth St., Miami, Fla.  
**GEORGIA**—Oscar Hudson, 45 Mortimer St. S. E., Atlanta, Ga.  
**HAWAII**—H. C. Cagle .....Bufo Gap, Texas  
**IDaho-OREGON**—A. E. Sanner, 422 14th Ave., S. Nampa, Idaho.  
**INDIANAPOLIS**—C. J. Quinn, 1621 E. Raymond St., Indianapolis, Ind.  
**IOWA**—D. W. Dobson .....University Park, Iowa  
**KANSAS**—A. F. Balsmeier, 1526 No. Washington, Hutchinson, Kans.  
**KANSAS CITY**—N. B. Herrell, 1500 S. Main St., Carthage, Mo.  
**KENTUCKY**—L. T. Wells, Box 132, Science Hill, Kentucky.  
**LOUISIANA**—W. M. Nelson, 313 E. 69 St., Shreveport, La.

**MANITOBA-SASKATCHEWAN**—George Beltnes, Mortlach, Sask.  
**MICHIGAN**—R. V. Starr, 917 West Genesee St., Lansing, Mich.  
**MISSISSIPPI**—R. H. M. Watson, College Heights, Meridian, Miss.  
**MISSOURI**—J. A. Williams, 2514 Blair Ave., St. Louis, Mo.  
**NEBRASKA**—Martin S. Cooper, 4913 Eskline St., Omaha, Nebr.  
**NEW ENGLAND**—Howard V. Miller, Brooktondale, N. Y.  
**NEW MEXICO**—E. E. Hale, 1701 Montana St., El Paso, Texas.  
**NEW YORK**—J. A. Ward, 63 Walnut St., Bogota, N. J.  
**NORTHERN CALIFORNIA**—Frank B. Smith, 2306 McKinley Ave., Berkeley, Calif.  
**NORTHERN INDIANA**—J. W. Montgomery, 3510 Welser Park Ave., Ft. Wayne, Ind.  
**NORTH DAKOTA**—H. J. Hart .....Dickinson, N. D.  
**NORTH PACIFIC**—J. E. Bates, 235-12 St., Portland, Ore.  
**NORTHWEST**—Jos. N. Speakes, W. 1418 Nora Ave., Spokane, Wash.  
**OHIO**—Chas. A. Gibson, 1434 Meadow Rd., Columbus, Ohio.  
**PITTSBURGH**—C. Warren Jones, 726 So. Linden Ave., Alliance, Ohio.  
**SAN ANTONIO**—O. F. Hatfield, 602 So. 11th St., Waco, Texas.  
**SOUTHERN CALIFORNIA**—J. T. Little, 1558 Atchison, Pasadena, Calif.  
**SOUTHWEST**—(Mexican)—E. Y. Davis, 3430 Pera St., El Paso, Texas.  
**TENNESSEE**—C. B. Jernigan, Trevecca College, Nashville, Tenn.  
**WASH.-PHILA.**—J. T. Maybury, 514 Woodley St., Baltimore, Md.  
**WESTERN OKLAHOMA**—J. Walter Hall, Bethany, Okla.

## EVANGELISTS' SLATES

**ALLINE ANDERSON**  
Indianapolis, Ind. ....Sept. 5 to 23  
**MACK AND ETHEL ANDERSON**  
Ada, Okla. ....Sept. 2 to 16  
**T. M. ANDERSON**  
Pasadena, Calif. ....Aug. 30 to Sept. 9  
Birmingham, Ala. ....Sept. 16 to 28  
Flint, Mich. ....Sept. 30 to Oct. 14  
Cleveland, Ohio ....Oct. 21 to Nov. 4  
Barberton, Ohio ....Nov. 8 to 18  
Monongahela, Pa. ....Nov. 21 to Dec. 2  
Lansing, Mich. ....Dec. 9 to 23  
Webb City, Mo. ....Jan. 6 to 20  
Olivet, Ill. ....Jan. 23 to Feb. 3  
Seattle, Wash. ....Feb. 10 to 24  
Portland, Ore. ....Feb. 26 to March 10  
Cincinnati, Ohio ....March 14 to 31  
**JARRETTE AND DELL AYCOCK**  
Danville, Ill. ....Sept. 13 to 23  
**C. H. BABCOCK**  
Burr Oak, Kans. ....Sept. 7 to 17  
Thomas, Okla. ....Sept. 20 to 30  
Jamestown, N. Dak. ....Oct. 7 to 21  
**C. E. BAIRD**  
Fenelon, Pa. ....Aug. 29 to Sept. 16  
Pultneyville, Pa. ....Sept. 19 to Oct. 5  
**P. P. BELEW**  
Portland, Mich. (Gen. Del.) Nov. 18 to Dec. 2  
**W. G. BENNETT**  
Detroit Holiness Tabernacle (2014 W. Hancock St.) .....June to Sept.  
**MR. AND MRS. R. E. BRIDGEWATER**  
Harland, Kans. (Dist. Camp) .....Aug. 30 to Sept. 9  
Beatrice, Nebr. ....Sept. 23 to Oct. 7  
Kenesaw, Nebr. ....Oct. 14 to 28  
Harland, Kans. (Prairie Flower church) .....Nov. 4 to 18  
**LYMAN BROUGH**  
Alexander, Minn. ....Aug. 26 to Sept. 9  
**RAYMOND BROWNING**  
Huntington, W. Va. ....Sept. 2 to 16  
Bale City, Ga. ....Sept. 20 to 30  
Cincinnati, Ohio ....Oct. 7 to 21  
**C. C. BURTON**  
Coeburn, Va. ....Sept. 9 to 23  
Churubusco, Ind. ....Oct. 7 to 28  
Argo, Ill. ....Oct. 29 to Nov. 18  
**R. C. CARRELL**  
Ada, Okla. ....Sept. 2 to 16

**A. B. CAREY**  
Clintondale, N. Y. ....Sept. 11 to 23  
Saratoga Springs, N. Y. ....Sept. 25 to Oct. 7  
Spring Valley, N. Y. ....Oct. 10 to 28  
Brooktondale, N. Y. ....Oct. 30 to Nov. 11  
Brooklyn, N. Y. ....Nov. 16 to Dec. 2  
**JACK AND RUBY CARTER**  
Artesia, N. Mexico .....Sept. 4 to 10  
Wichita Falls, Texas .....Sept. 23 to Oct. 7  
**C. C. AND FLORA CHATFIELD**  
Radcliff, Ohio (Camp) .....Aug. 26 to Sept. 9  
Columbus, Ohio (Third St. Mission) .....Sept. 10 to 23  
Lincoln, Neb. ....Sept. 30 to Oct. 14  
Billings, Mont. ....Oct. 21 to Nov. 11  
Fergus Falls, Minn. ....Nov. 14 to Dec. 2  
**C. T. CORDETT**  
Montevideo, Minn. ....Sept. 2 to 16  
**STELLA B. CROOKS**  
Pocatello, Idaho .....Aug. 26 to Sept. 9  
Twin Falls, Idaho .....Sept. 16 to 30  
Emmett, Idaho .....Oct. 7 to 21  
**JAMES M. DANIELS**  
Morehead City, N. C. ....Sept. 2 to 30  
**RAY DAVIS**  
Perry, Okla. ....Aug. 31 to Sept. 16  
**C. I. AND IRENE DEBOARD**  
St. Louis, Mo. (Mt. Zion church) .....Nov. 14 to Dec. 9  
**H. N. DICKERSON**  
Mitchell, Ind. ....Sept. 10 to 23  
Marcus Hook, Pa. ....Sept. 30 to Oct. 14  
Bluffton, Ind. ....Oct. 21 to Nov. 4  
Caro, Mich. ....Nov. 11 to 25  
**JOHNIE AND JACKIE DOUGLAS (SINGERS)**  
Vernon, Texas .....Sept. 2 to 16  
Childress, Texas .....Sept. 17 to 30  
**C. M. DUNNWAY**  
Decatur, Ga. (Clifton Camp) .....Aug. 29 to Sept. 9  
Greenville, Tenn. ....Sept. 12 to 23  
Atlanta, Ga. (Nazarene Tabernacle) .....Sept. 30 to Oct. 21  
**J. R. EDWARDS AND WIFE**  
Mannington, W. Va. ....Sept. 16 to 30  
Toledo, Ohio .....Oct. 4 to 21  
Port Elizabeth, New Jersey .....Nov. 15 to 25  
Ito Grande, New Jersey .....Nov. 26 to Dec. 9  
**EDWARDS EVANGELISTIC LADIES' QUARTET**  
Pueblo, Colo. ....Sept. 7 to 23  
Grand Junction, Colo. ....Oct. 12 to 23  
**I. M. ELLIS**  
Hooker, Okla. ....Aug. 30 to Sept. 18  
**THEO. ELSNER AND WIFE**  
Orosco, Mich. ....Sept. 30 to Oct. 14  
Elkhart, Ind. ....Oct. 21 to Nov. 4  
Alliance, Ohio .....Nov. 6 to 18  
**BONA FLEMING**  
Shreveport, La. ....Sept. 1 to 16  
Dallas, Texas .....Sept. 17 to 30  
Henryetta, Okla. ....Oct. 1 to 14  
Chicago, Ill. (First church) .....Oct. 23 to Nov. 11  
Oskaloosa, Iowa .....Dec. 2 to 16  
**REV. JOHN FLEMING**  
Anderson, Ohio .....Sept. 2 to 18  
Rothsville, Pa. ....Sept. 7 to 17  
Akron, Ohio .....Sept. 25 to Oct. 7  
Newport, Ky. ....Oct. 9 to 21  
Chicago, Ill. (First Church) Oct. 28 to Nov. 11  
Richmond, Ind. ....Nov. 16 to 26  
**L. N. FOGG**  
Chicago, Ill. (First church) .....Sept. 11 to 18  
Chicago Heights, Ill. ....Sept. 23 to Oct. 7  
Chicago, Ill. (Austin church) Oct. 11 to 21  
Harvey, Ill. ....Oct. 22 to 28  
**C. J. FROST**  
Des Arc, Mo. (camp) .....Aug. 23 to Sept. 9  
Des Arc, Mo. (Assembly) .....Sept. 12 to 16  
**C. B. FUGETT**  
Cape May, N. J. (Camp) .....Sept. 7 to 16  
Cumberland, Md. ....Sept. 17 to 28  
Baltimore, Md. (First Church) .....

**DEVOTIONAL BOOKS**  
By Rev. Jarrette E. Aycock  
"The Nightingale of the Psalms"  
"The Crimson Stream"

25c each, postpaid  
Five for \$1.00  
NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.

- Sept. 30 to Oct. 14  
Wichita, Kans. (First Church) Nov. 4 to 18  
Topeka, Kans. (First Church) Nov. 10 to Dec. 2
- J. E. GAAR  
Jasper, Ala., Snoddy Chapel (R. 3, care Tom Brown) Aug. 23 to Sept. 2  
Alabama District (Jasper, Ala., mail address) Sept. and Oct.
- PAUL AND DORA GEL  
Richmond, Va. (First church) Aug. 28 to Sept. 14  
Bloomsburg, Pa. Sept. 18 to 30  
Toledo, Ohio Oct. 4 to 21  
Portland, Me. Oct. 28 to Nov. 18
- GUSSIE MORRIS GILL  
Kingston, Okla. Aug. 24 to Sept. 0
- J. L. GLASCOCK  
Hurlock, Md. (Gen. Del.) Aug. 20 to Sept. 0
- RALPH C. GRAY  
Merkel, Texas Sept. 3 to 18
- J. C. HAFLEY  
Pawhuska, Okla. Aug. 29 to Sept. 23  
Cedarvale, Kans. Aug. 31 to Sept. 10
- LEWIS E. HALL  
Homedale, Idaho Aug. 26 to Sept. 9
- J. N. HAMPE  
Shackelford, Va. (Camp) Aug. 29 to Sept. 9  
Richmond, Va. (Convention) Sept. 16 to 30  
Pittsburgh, Pa. (Bible conference) Oct. 2 to 9  
Cherry Valley, Ohio (Convention) Oct. 10 to 14  
Topeka, Kans. Oct. 20 to 28  
Tulsa, Okla. Oct. 23 to 28  
Los Angeles, Calif. Nov. 1
- LEE L. HAMRIC  
Bentonville, Ark. (camp) Aug. 24 to Sept. 9  
Medley, Texas Sept. 13 to 23  
Amarillo, Texas Sept. 28 to Oct. 14
- W. H. HARDIN  
Atchison, Kans. Aug. 27 to Sept. 9
- CLARENCE J. HAAS  
Albana, N. Y. Sept. 3 to 16  
Auburn, Maine Oct. 14 to 28
- HARRY M. AND EDNA N. HYATT  
Woodbury, N. J. (Lake Tract) Sept. 3 to 16
- B. H. HAYNIE  
Tyler, Texas Aug. 26 to Sept. 8  
Bloomburg, Pa. Sept. 16 to 20  
Derry, N. H. Oct. 7 to 21  
Kenmore, Ohio Oct. 28 to Nov. 11
- WILLIAM HESLOP AND WIFE  
Norfolk, Va. Sept. 2 to 23  
Wilkesburg, Pa. Sept. 28 to Oct. 7  
Richmond, Ky. Oct. 14 to 28  
Morristown, Ind. Nov. 4 to 18  
Coshocton, Ohio Nov. 25 to Dec. 16
- J. E. HUGHES  
Irvington, Ky. Aug. 7 to 26
- ALLIE AND EMMA IRICK  
Erick, Okla. Sept. 5 to 17  
Hutchinson, Kans. Sept. 23 to Oct. 7  
Bloux City, Iowa Oct. 14 to 28  
Sapulpa, Okla. Nov. 4 to 18
- A. H. JOHNSTON AND WIFE  
Mendon, Ohio (camp) Sept. 6 to 16
- LUM JONES  
Canute, Okla. Aug. 31 to Sept. 10  
Childress, Texas Sept. 18 to 30  
Hodge City, Kans. Oct. 1 to 14  
Sublette, Kans. Oct. 16 to 28  
Somerton, Ariz. Nov. 4 to 18  
El Centro, Calif. Nov. 19 to Dec. 2
- KELL EVANGELISTIC PARTY  
Dayton, Ohio Aug. 12 to Oct. 21
- CLIFFORD E. KEYS  
Bedlands, Calif. Sept. 30 to Oct. 14  
Pomona, Calif. Oct. 17 to Nov. 4  
Holtville, Calif. Nov. 11 to 25
- FRANK AND HELEN LEHMAN  
Middleport, Ohio Sept. 9 to 23  
Lowell, Mass. Sept. 30 to Oct. 14  
Waltham, Mass. Oct. 21 to Nov. 4
- JACK LINN AND WIFE  
Sanford, Ind. Aug. 29 to Sept. 16
- W. W. LOVELESS  
Bowling Green, Ky. (Gen. Del.) Sept. 11 to 30  
Columbus, Ohio (Gen. Del.) Oct. 6 to 21  
Coraopolis, Pa. Oct. 25 to Nov. 11
- THEODORE AND MINNIE E. LUTWIG  
Lansdale, Pa. Sept. 30 to Oct. 3  
Richmond Hill, N. Y. Oct. 4 to 21  
Anderson, Ind. Oct. 25 to Nov. 11  
Bellevue Hill, Ky. Nov. 15 to Dec. 2  
Bloomsburg, Pa. Jan. 6 to 20
- ERNEST B. MARSH  
Dayton, Ohio (With Kell Evang. Party) Aug. 12 to Oct. 21
- I. C. MATHIS  
Portland, Ore. (First church) Sept. 2 to 16  
Ellet, Ohio Sept. 23 to Oct. 7
- Dayton, Ohio (First Church) Oct. 14 to 28  
Grand Rapids, Mich. Nov. 4 to 18  
Newton, Kans. Nov. 25 to Dec. 9  
East San Diego, Calif. Dec. 16 to 30
- J. B. McBRIDE  
Cincinnati, Ohio (Carthage Nazarene church) Sept. 6 to 23
- W. W. McCORD EVANGELISTIC PARTY  
Bessemer, Ala. Aug. 28 to Sept. 16
- A. McNAUGHTON  
Froid, Montana Aug. 20 to Sept. 9  
Homestead, Mont. Sept. 10 to Oct. 7  
Hercia, S. Dak. Oct. 16 to Nov. 4  
Mitchell, S. Dak. Nov. 11 to 25
- E. C. MILBY  
Calamline, Ark. (Camp) Aug. 30 to Sept. 9
- L. G. AND BERTHA MILBY  
Jonesboro, Ark. Sept. 2 to 23  
Taylorsville, Ill. Sept. 26 to Oct. 14  
Goshen, Ind. Oct. 17 to Nov. 4  
Cincinnati, Ohio (33 W. 65th St., Carthage church) Nov. 11 to 25
- JAMES MILLER  
Evansville, Ind. Sept. 5 to 9  
Kalamazoo, Mich. Sept. 18 to 23  
Adrian, Mich. Sept. 23 to Oct. 7  
Arnel, Colo. Oct. 14 to Nov. 4  
Oklahoma City, Okla. (West Side) Nov. 8 to 25  
Oklahoma City, Okla. (Capitol Hill) Nov. 28 to Dec. 16
- W. H. MINOR  
Freedom, Okla. (Ellendale Church) Sept. 3 to 16
- HERSCHEL MURPHY AND WIFE  
Bonham, Texas (Prairie Point) Sept. 28 to Oct. 14
- WM. O. NEASE  
Saginaw, Mich. Sept. 23 to Oct. 7  
Flint, Mich. Oct. 14 to 28  
Owasco, Mich. Nov. 4 to 18
- WILL H. AND LILLIE B. NERRY  
Cedarvale, N. Mexico Sept. 9 to Oct. 7  
Cusamunga, Calif. Oct. 17 to Nov. 4
- AUG. N. NELSON  
Albana, N. Y. Sept. 4 to 16
- G. E. AND BYRDIE OWEN  
Ames, Iowa Sept. 2 to 16
- DWIGHT M. PEEFLEY  
Manchester, Ohio Sept. 2 to 16  
Payne, Ohio Sept. 23 to Oct. 7
- LAWRENCE REED  
Kent, Ohio Oct. 7 to 21  
Bridgewater, Pa. Oct. 22 to Nov. 4
- J. E. AND ADA REDMON  
Evansville, Ind. (Dist. Assembly) Sept. 5 to 9  
Rantoul, Ill. Sept. 16 to 30
- LEWIS J. AND EDYTHE RICE  
Pittsburgh, Pa. Sept. 9 to 23  
Sidney, Ohio Sept. 30 to Oct. 14  
Hamden, Ohio Oct. 15 to 28
- O. F. RING  
Concho, W. Va. Sept. 9 to 23
- J. A. RODGERS  
Cleveland, Ohio Sept. 9 to 23  
Lowell, Mass. Sept. 30 to Oct. 14  
Beverly, Mass. Oct. 21 to Nov. 4  
Cliffondale, Mass. Nov. 11 to 25
- G. HOWARD ROWE  
Brooklyn, N. Y. Aug. 28 to Sept. 14  
Silgo, Pa. Sept. 16 to 30  
Lincoln Park, Pa. Oct. 7 to 21  
Dayton, Ohio Oct. 22 to Nov. 4  
Johnstown, Pa. Nov. 11 to 25
- MISS MAE RUSSELL  
Cedarvale, Kans. Aug. 31 to Sept. 16
- MR. AND MRS. R. A. SHANK  
Denver, Colo. Sept. 23 to Oct. 6
- E. E. SHELHAMER  
Greer, S. C. (Camp) Aug. 24 to Sept. 2
- E. D. AND MINNIE SIMPSON  
Bentonville, Ark. Aug. 27 to Sept. 9  
Jonesboro, Ark. Sept. 9 to 23  
Bethany, Okla. (Assembly) Sept. 26 to 30  
Searcy, Ark. (Dist. Assembly) Oct. 3 to 7
- C. V. SPIEL  
Abernathy, Texas Aug. 30 to Sept. 10
- E. H. STILLION  
Andover, Ohio (Cherry Valley Church) Sept. 2 to 16  
Wadsworth, Ohio Sept. 19 to Oct. 7  
Washington, Pa. Oct. 10 to 28  
Portland, Maine Oct. 31 to Nov. 18
- F. W. SUFFIELD  
Lynchbrook, N. Y. (121 Garfield Place) Sept. 9 to 23
- B. D. AND MARGUERITE SUTTON  
Shreveport, La. (Camp) Sept. 1 to 15  
Thomas, Okla. (Camp) Sept. 10 to 30  
Cincinnati, Ohio (First Church) Oct. 7 to 21
- ELWOOD TAYLOR  
Danville, Ky. Sept. 16 to Oct. 7
- T. L. AND GERTRUDE TERRY, MISS DOUGLAS ROGERS  
Evansville, Ind. Sept. 5 to 9  
Czar, Mo. Sept. 10 to 20  
Sugar Grove, Mo. Oct. 1 to 21  
Belgrade, Mo. Oct. 24 to Nov. 13
- FRED THOMAS  
Almononghela, Pa. (Box 352) Sept. 8 to 18  
Warren, Ohio (care Rev. F. D. Palmer) Oct. 18 to 28  
Clarksburgh, Ont. Sept. 7 to 10
- I. N. TOOLE  
Indianapolis, Ind. (Westbrook church) Aug. 19 to Sept. 2
- N. E. TYLER  
Mansfield, Ark. Aug. 30 to Sept. 9
- N. B. VANDALL  
Villa Park, Ill. Sept. 3 to 16  
Atlanta, Ga. Sept. 30 to Oct. 21  
Boaz, Ala. Oct. 23  
Meade, Kans. Nov. 4 to 18  
Parsons, Kans. Nov. 25 to Dec. 16
- VAUGHAN RADIO QUARTET  
Champaign, Ill. (Assembly) Aug. 29 to Sept. 2  
Newport, Ky. (Assembly) Sept. 5 to 9  
Salem City, Ga. (camp) Sept. 20 to 30  
Kentucky District Oct. 8 to 29  
Springfield, Ill. (First Nazarene church) Oct. 22 to Nov. 4  
Little Rock, Ark. (First Nazarene church) Nov. 11 to 25
- JESSE UHLER  
Springerton, Ill. Aug. 30 to Sept. 9
- WEAR EVANGELISTIC PARTY  
Arkansas District September
- E. W. WELLS  
Thomasville, Ga. Aug. 22 to Sept. 9  
Columbus, Ga. Sept. 16 to 30  
Dublin, Ga. Oct. 2 to 16  
Atlanta, Ga. Oct. 22 to Nov. 4
- H. W. WELSH  
Bloomington, Ill. Sept. 5 to 23  
Waukegan, Ohio Oct. 21 to Nov. 4  
Columbus, Ohio (Third St. Mission) Nov. 11 to 25
- JOHN WESLEY TRIO—Mr. and Mrs. Guy Nelson and Pearl Kimbro  
Casper, Wyo. Aug. 21 to Sept. 2
- EARLE F. WILDE AND WIFE  
San Jose, Calif. Aug. 29 to Sept. 16
- LON R. WOODRUM  
Eula, Texas Aug. 31 to Sept. 16
- MISSSES LOLA YOUNG AND LOUISE CORNELL  
Coshocton, Ohio Aug. 28 to Sept. 2

## SLATE OF THE HOME MISSION EVANGELISTIC TOUR

### The Nebraska District

Rev. Marvin S. Cooper, District Superintendent, with Mr. Kirby Fields and wife, special singers of Anderson, Ind., will tour the Nebraska District in the interest of Home Missions on the following dates:

- Sept. 4 (All day meeting) ..... Atlanta  
Sept. 5 (All day meeting) ..... Farnam  
Sept. 6 (All day meeting) ..... Lone Star  
Sept. 7 (All day meeting) ..... Curtis  
Sept. 9 ..... Alliance  
Sept. 10, 11 ..... Hemingford  
Sept. 12-16 ..... Chadron  
Sept. 18 (All day meeting) ..... Scotts Bluff  
Sept. 19, 20 ..... Broadwater  
Sept. 21 (All day meeting) ..... Maxwell  
Sept. 23 ..... Arnold  
Sept. 25, 26 ..... Hastings  
Sept. 27 (All day meeting) ..... Guide Rock  
Sept. 30 ..... Homer and Hubbard

MARVIN S. COOPER