

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVII. NO. 29

KANSAS CITY, MO., OCTOBER 10, 1928

WHOLE NO. 861

SINGING IN THE WAYS OF THE LORD

THE psalmist wrote, "They shall sing in the ways of the Lord." These words are applicable to the saints of all ages, but are particularly true of Christians under the New Covenant. The kingdom of God is "righteousness and peace and joy in the Holy Ghost."

One of the great American theologians at the close of his outline of theology, wrote the following words which beautifully illustrate the fulfillment of the psalmist's prophetic utterance:

"And thus does Christian theology end in a song of thanksgiving and praise. It is a temple filled with the glory of God and of the Lamb. We have attempted to sketch and follow out its course from the beginning to the end, through all the stadia of its development. The whole system is concentrated in the principle of the Incarnation in order to Redemption. It is holy, thrice holy; in view of it we must ever repeat the Trisagion, *Sancte, sancte, sancte*; for it is holy in its inception, holy in its methods and workings, and also holy in its results. The basis is laid in the wisdom, power and love of God the Father; the method is set forth in the incarnation and atonement of the Son; the end is secured by the effectual working of the Holy Ghost. And these three are one; the whole system is a trinity—a triunity. In the Triad, the whole of theology is recapitulated. It all redounds to the glory of the Father and of the Holy Ghost. And in it is completed and realized that magnificent promise and prophecy, that in the dispensation of the fulness of times, all things shall be gathered together in Christ. 'For it pleased the Father that in him should all fulness dwell.' "

It is the communication of this fulness through the Spirit that is the Christian's source of joy, and it is the constant communion with Jesus that enables His people to sing in the ways of the Lord.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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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.

SANCTIFICATION PROGRESSIVE AND PERFECT

THE early Methodists were true and strong in their teaching concerning both the doctrine and experience of entire sanctification, and their writings must ever command the attention of the earnest student of this vital subject. Their theologians gave attention to both the progressive and instantaneous phases of sanctification, but due to the fact that the doctrine was little known in the church, they probably emphasized the progressive phase more than the instantaneous, which they approached in a more or less apologetic manner. The holiness movement likewise gave attention to both phases of the experience, but emphasized more especially the instantaneous factor in the experience.

In previous articles we have called attention to the negative aspect of sanctification, or purification; and to the positive aspect of devotement to God. The progressive and instantaneous phases of sanctification attach to both negative and positive aspects. There is need for clear thinking at this point. Failure to properly distinguish between these elements results in shallow thinking and superficial experience. And the consequences of this shallow thinking and superficial experience are found in the "higher life" and "deeper death" theories of sanctification; in "suffering" as a complement to sanctification, and a "baptism of fire" to complete the work of sanctification not fully accomplished by the "baptism with the Holy Ghost." These theories are not due alone to confused thinking; they spring from and lead to confusion in spiritual experience.

Those who over emphasize the progressive element in sanctification, will ever fail to bring seekers to the point of entire consecration; while those who emphasize the instantaneous element to the exclusion of the progressive will ever make profession too easy, and develop among the people a shallow and legalistic type of profession.

Some will doubtless say that we are confusing sanctification with growth in grace, but it must be remembered that no sanctity is possible to man, even at the foot of the throne without the blood of Jesus. There can be no remission of sins without the blood; there can be no cleansing from inbred sin without the

blood, and there can be no final and perfect salvation without the merits of that same blood. It is the sprinkling of the blood that removes the pollution of sin from both offerer and offering, making it possible to approach the throne of grace, there to receive every good and perfect gift. Growth in grace, the unfolding of the divine life, increase in love and all the fruits of the Spirit, the mellowing influences of suffering and the refining power of fiery trials; all of these things are gifts of His grace but they are no part of sanctification. They can never render us acceptable to God nor preserve us in His favor. Above and over all must ever be the sprinkled blood that alone can sanctify.

Suffering never sanctifies; only the blood of Jesus can sanctify, and to make suffering any part of sanctification is derogatory to the blood of Jesus. Fiery trials may broaden our sympathies and refine our spirits, but this alone can never render us acceptable to God.

It is reported of Mr. Wesley that, in conversation with another minister who quoted the lines "Every moment Lord I want, the merit of Thy blood," he replied in the assurance of his faith, "Every moment Lord I have, the merit of Thy blood."

The progressive and instantaneous phases of sanctification are perhaps most clearly set forth by the apostle John in his first epistle; a passage much used by holiness people. "*But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin*" (1 John 1:7). Here there is (1) a definite and instantaneous act of sanctification by which the soul is cleansed from all sin; (2) there is a progressive sanctification by which those who walk in the light are the recipients of the continuous merit of the sanctifying blood. Those therefore who are sanctified wholly by an instantaneous act of the Spirit, are, through the indwelling of that Spirit, made the constant recipients of a continuous or progressive sanctification. We are not sanctified apart from the blood, we are sanctified under the blood.

There is a remarkable harmony between this text and one found in 1 Peter 1:2, "*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.*" There can be nothing clearer than this, (1) Salvation is through the sanctification of the Spirit; (2) Sanctification as an instantaneous act, cleanses from all sin and brings the believer to a place of obedience, or full conformity internally, as well as externally; (3) Walking in this obedience, they dwell constantly under the sprinkling of the all atoning and sanctifying blood. Sanctification as an instantaneous act cleanses us from all sin and brings us to a place of obedience; walking in the light of obedience, we are the recipients of a progressive or continuous sanctification, which is necessary to render even our obedience acceptable to God.

THE ZERO HOUR

UNDER the above title there is an article in another column from District Superintendent A. E. Sanner of the Idaho-Oregon District relative to Northwest Nazarene College. Readers of this article will notice that the Special Finance Committee of the Northwest Educational District has held a meeting recently and decided that the "zero hour" for the campaign will be November first. At that time if sufficient funds are on hand to meet the indebtedness, the money will be released and the indebtedness paid. If sufficient funds are not on hand, then according to agreement, all subscriptions over five dollars, which have been paid in will be returned to the donors, and the property sold for what it will bring and the amount received turned to the creditors. In a special letter to the Editor, District Superintendent Sanner says, "we mean business" and when he says it, those acquainted with him know that he means exactly that and nothing different.

We can well understand the position of the brethren on the Northwest Educational District. At one time previous sufficient subscriptions were taken to cover the entire indebtedness, but immediately following the close of the campaign, that section of the country suffered a great decline financially due to after-war readjustments. As a result, the subscriptions came in slowly and in amounts about sufficient to meet the interest and some of the more pressing obligations. As a result, the money was gradually consumed and when the subscriptions, less a certain amount of shrinkage, were paid, there was still considerable of the old indebtedness still standing. The brethren well understand this, and are seeking to avoid a recurrence of the same thing. They know that their subscriptions covering the indebtedness will be insufficient unless paid soon. It is for this reason that they have set a "zero hour" and will decide the campaign as a success or a failure on November first.

This leads us to say a few words concerning our educational institutions in general and Northwest Nazarene College in particular. Each Educational District needs its own educational institution. Statistics clearly show that on the average attendance is drawn from certain well defined limits. There has been a theory advanced by some that we should have a central institution or two and disband our work in other districts. Such persons are well meaning as to intention, but are either uninformed or misinformed. Such a course of procedure would, first of all, serve to lift the responsibility from the sections of the country not immediately adjacent to the institution, and make financial support as difficult and perplexing as at present. Furthermore, failure of any one of our institutions would not materially increase attendance at other of our institutions. It would simply mean total loss to the church.

Northwest Nazarene College has made rapid and honorable advance in the educational world. The

Educational District it represents may well take pardonable pride in its success. Twelve years ago, this institution was little more than a Grammar School with a few academy classes. It had but little equipment and no stable, dependable constituency. Now it offers full college courses with certification by the State Board of Education, its Academy is accredited in the state of Idaho, has an excellent plant and equipment and a loyal constituency.

The time has come to lift the burden from the shoulders of the Board of Directors and the administrative officers, and enable them to devote their time and strength to the purpose for which the institution was organized. The constant financial strain under which most of our colleges have operated during the last few years is unwholesome from the educational standpoint. The constant pressure necessary to secure funds for operation, and the "high pressure" methods apparently necessary to arouse the people to the gravity of the situation, always have a reaction in the student body. Students are not especially anxious to register in an institution tottering on the brink of failure. Our institutions must be relieved from their indebtedness, must be granted adequate support by the church, and take on a degree of permanency before the attendance will reach the high mark that our colleges deserve.

There must therefore be a "zero hour." Now is the time for the people of the Northwest Educational District to bend every effort to bring this campaign to a successful termination on November first. And those who have money to invest in the young life, may well invest it here. The Lord's work must ever be first to the sincere, devoted Christian. We are confident that the people will rally, and that this campaign not only can be brought to a successful close, but that the "zero hour" will mark a successful termination and end in victory.

THE SOUTHERN CALIFORNIA CAMP-MEETING

The Southern California Campmeeting cannot properly be called a "camp," for there were but few "campers," unless the people who filled the Administration Building, the Music Hall and the Men's Building made over into dormitories could be called "campers." The attendance was perhaps the largest in years, fully two thousand people being in the service the last night. There were one hundred seekers at the altar during the last day, and from fifty to sixty several evenings during the week.

After assisting in carrying the burden in previous camps during the summer, it was a rare treat to us to enjoy the great messages of the evangelists and to witness the times of blessing at the altar, without the distracting care of administration. District Superintendent Little is a great "campmeeting" general and seems to carry upon his heart every interest of the kingdom. There was an afternoon given to Home

Missions and an offering taken for much needed seats to be used in the district tents. There was a Foreign Missionary service under the direction of the W. M. S. and in charge of Mrs. Paul Bresee. The Schmelenbach family was present and spoke to the delight and edification of the people. At the close an offering of nearly \$500 was taken toward their return to the field. There was an educational rally on the last Sunday afternoon and another offering for the improvements on the college. The platform was filled with about two hundred students, members of the faculty and board of trustees, with a number of visitors. It is our observation that these special services generally aid instead of detracting from the soul saving work of the camp. God seems to honor the people who give attention to every phase of His work without slighting any.

The evangelists in charge were Rev. Dean and Rev. T. M. Anderson. The music was under the direction of Professor Mandtler, Rev. Keyes had charge of the Young People's work and Mrs. Schwab the children's services. It could not be said of this meeting that there were no sermons directly on "second blessing" holiness. We have rarely ever listened to series of sermons through a meeting where the note rang clear and strong in every sermon. As we listened to these sermons we were especially impressed with the tremendous power there is in truth when wielded under the Spirit's direction.

Rev. Frazier was in charge of the tents and grounds and is an expert in arranging and conducting this kind of work. Brother Morehouse and Rev. and Mrs. Hutchinson were in charge of the dining hall.

There is a God ordained place for the campmeeting in spreading the work of holiness, and perhaps no funds reap richer results in the long run than the money expended in conducting holiness campmeetings.

A DAY OF PRAYER FOR AMERICA'S CRISIS

A call for a day of prayer and fasting on Sunday, November 4th. Victory through prayer in other lands.

We are in receipt of a letter from George T. B. Davis of London, England, with an enclosed article which makes a great appeal to us. The article is entitled, "A Day of Prayer for America's Crisis," in which is set forth some of the remarkable answers to prayer for the over-ruling providence of God in grave political situations. Christians cannot afford to lower themselves to the level of mud-slinging politicians. We must stand firmly for the cause of right in every moral situation, but we also have access to a throne of grace, and we should ever avail ourselves of the help which comes from above. The article is intensely interesting and will be of great help we believe to the readers of the HERALD OF HOLINESS. The following is the article entire:

On the 6th of next November the people of the United States will face the greatest crisis since the Civil War; and one of the greatest in the 152 years of the nation's existence. The

party issues involved are merely an incident. The real conflict is not political, but spiritual and moral; and the victory, if achieved, will be won in the spiritual realm.

The battle is a titanic struggle between the powers of light and darkness. It is a conflict between the hosts of Satan and the forces of righteousness and truth. It is a warfare "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In the coming contest carnal weapons will be of small avail. Spiritual forces must be countered by spiritual forces. The only certain pathway to victory lies in intercessory prayer. The advance must be made on our knees in our closets, and in united prayer groups.

Hence, God's children who are alive to the peril that is facing our nation must cry earnestly day and night for deliverance and victory. It is suggested that Sunday, November the 4th, should be observed as a day of fasting and prayer by individuals, and whenever possible by united meetings for prayer in churches, mission halls and homes.

In other nations great crises have been won in the spiritual realm. During the past century Great Britain has faced at least three great perils to her national existence. In each case a day of prayer was appointed and observed throughout the land, and each time disaster was averted by confession and united intercession.

It is scarcely necessary to recall how the recent World War went on and on with no apparent prospect of ending; but within six months after the day of prayer appointed by Congress, and three months after the nationally observed day of prayer in Great Britain, the Armistice was declared.

A year and a half ago it seemed as if Russia had China completely in her power. The military leaders were her pawns, and the missionaries were fleeing for their lives from their fields of labor. But the tragic events in the land of Sinim drove Christians all over the world to their knees in intercessory prayer; and in addition to the great volume of individual petition, a special day of fasting and prayer on behalf of China was observed in that and other countries on Armistice day last November. On that day in one Chinese city of less than fifty thousand inhabitants the Christians held a continuous prayermeeting for ten hours, and so fervent was their spirit that nearly one hundred people scarcely moved from their seats during the entire period.

Within six months the Russians had been expelled, the military and civil rulers were doing their utmost to stamp out Communism, and most of the missionaries in China had returned to their stations. And no less significant is the remarkable fact that missionaries who have been in China for ten, twenty and thirty years, are declaring with one accord that the hearts of the people have never been so tender and receptive to the gospel message as at the present moment. It is a fresh addition to the victories of faith recorded in the eleventh chapter of Hebrews.

At the present moment the people of Sweden are facing the greatest crisis of the last hundred years. The Socialists and Communists are combining their votes at the polls in September to secure control of the country. Realizing that it is only prayer that can defeat the foe, one of the foremost Christian leaders of the country has sent out appeals for earnest intercession to save the nation from disaster.

In view of the great crisis which is facing us in our own land on the 6th of next November, shall we not, like Ezra and Nehemiah and Daniel of old, confess before God our national and individual sins and failures and cry earnestly and fervently to Him day and night for forgiveness and deliverance and victory? And on Sunday, the 4th of November, shall we not gather in churches, and halls and homes for hours of united confession and intercession and petition before the Throne of Grace?

SEPTEMBER GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

Governor Smith, Democratic candidate for the presidency of the United States, proposes to have the Volstead Act modified as an immediate measure of relief from the tyranny of prohibition. Then he proposes to modify the Eighteenth Amendment itself so as to provide for what is in substance "State Wide Local Option." He assures us that his plan will put an end to bootlegging and to other violations of the liquor law. He also declares that if elected, he will not be influenced in making appointments by any man's church relationship. And now if we find out that the bootleggers and the intolerant Roman Catholics are all planning to vote against him we will think his case is plausible. But if we find out that the bootleggers and the liquor sympathizers generally and the Roman Catholics of the country are for him we will be inclined to judge him by the supporters which his program makes. For a man is known by the company which chooses him, you know. The fact is Governor Smith is bidding for the wet vote of the country. Well, let him have it, but let the prohibition vote of the country go solidly against him. If the dries will stick together, Smith can have the wet vote and he will still be beaten two to one this November. Our only fear is that some dries will be duped into voting for Smith and that many other dries will go to sleep and not vote for anyone at all. But the election of Governor Smith would set the cause of prohibition back fifty years in this country.

I see the Publishing House is advertising "Lectures to Professing Christians," by Charles G. Finney, as abridged by Evangelist E. E. Shelhamer. The book sells for fifty cents in paper and seventy-five cents in cloth. Brother Shelhamer has done a splendid work in abridging these remarkable lectures and the present edition is clearer and more readable than any we have ever seen. And this is a book what every Christian should buy. Really he should buy it in the cloth binding and he should read it the first week that he owns it. Then he should lay it on some convenient shelf and should read it again once every six months as long as he lives.

I was just thinking this morning of the men I have known who set in to set the Nazarenes right, according to some notion of progress or retrogress that they happened to possess. And it was a joy to record the fact that all these men have passed or are passing and that this God ordained movement moves on, and we are encouraged. This movement is of God and the man who cannot work in harmony with it may have a place in the world to work, but he certainly has not been called to revolutionize the movement. Let us

not be disturbed by the rantings of disgruntled and the pantings of self-appointed reformers. Let us go on and preach holiness and get sinners converted and believers sanctified and let us pour out our efforts to keep ourselves and our neighbors spiritual and zealous and useful—this is the real way to "save the Nazarene movement."

Dr. Morrison, the Missionary Secretary, and the new Department of Foreign Missions are showing commendable zeal in the effort to return furloughed missionaries to their fields and to send out well qualified persons for first term service among the heathen. We are sure that this is what our people and friends want and we believe they will back up this aggressive program with more liberal gifts for the cause. God has wonderfully blessed our efforts in foreign fields and we are better organized and better acquainted with the needs and have a more intelligent interest than ever before in our history. It really seems that we are at the point where a decidedly forward movement in foreign missionary work is desirable and practical and we are glad to see clear indications of its beginning. We do not need to do some spectacular thing, but we do need to send reinforcements to all our present fields. We need to inaugurate an extensive building program in the interest of better housing for our missionaries and better and more places of worship for them and their converts, and we should enter some new fields, especially the Philippine islands, within the next few months.

The possibilities for evangelism and organization in what we call "the Home Missionary Field" are stupendous. The harvest for full salvation reapers is so ripe in the provinces of Canada that it seems indeed a pity and a shame that we cannot send at least fifty preachers up there this year and back them and the faithful workers who are already there with sufficient money to enable them to enter the hundreds of fields in which they could within a few months establish self-supporting work. Then there are Montana and Wyoming, the new home missionary district of the Northwest, and the Carolinas, Georgia, Florida, Mississippi and Louisiana, the great home missionary field of the Southeast which is destined to become the next great center of Nazarene development. We are really just now ready to begin a crusade of evangelism and organization that will be epoch making in its scope and type. What would not the fathers of our movement have given to have seen a day of opportunity such as we have!

As a movement like ours grows in numbers, it must also grow in grace and devotion, otherwise its size will become a hindrance and its existence will become a menace. Even now there is no need among us so great as the need for more prayer and more depth of spiritual life.

WRITE THE VISION: MAKE IT PLAIN

By General Superintendent Goodwin

WE MAY have a vision without becoming visionary. A clear vision of the plan and will of God for one's life is almost essential for success. So in a great movement there must be a vision of the need of the world and the call of God if the movement is to brave the storms and become an aggressive and abiding force for spiritual good. As with the apostle Paul, there must be a God-given revelation, through experience and a divine commission. Paul had seen the Lord in his transformed experience, and heard the voice of a divine commission. His future was determined, he could do no other than follow in obedient willingness, his new found pathway.

To this young movement, known as the Church of the Nazarene, in the words of the ancient prophet, we may question, "Young man, what seest thou?" Do we clearly see the lesson of the candlestick? First, it must be made of pure gold. The very nature must be pure, holy; with all brass, tin and iron burned away with God's refining process of sanctifying grace. Second, as a lightbearer in a dark place the candlestick must be supplied with a given oil flowing through golden pipes, or, in our thinking, clean lives. Third, the secret of light was not in the stick but rather in the oil. Hence the lesson: "Not by might, nor by power, but by my spirit, saith the Lord."

Do we realize the vital importance, the absolute need, the imperative demand, that our lives shall be constantly filled with the presence and graces of the Holy Spirit? That the church must be filled with the spiritual presence, the services characterized with a heavenly atmosphere of love and tenderness, graced with power from on high? On the other hand, is there a growing tendency to trust in human might and power? Is there a growing reliance in better church buildings, better equipment, larger numbers? God can use better equipment for church buildings, colleges, endowments, all of which are most needful in carrying forward the work. But over all and above all and through all these human attainments or equipments, God's holy presence in golden oil must freely run through every department of the work. Remember, the candlestick must be glorified by the flame. And the flame, the glowing love, the divine passion, the inspired speech, the tongue of fire, are all impossible without the oil of the Holy Ghost.

How important that we do not misplace our confidence in earthly human powers for success. "Put not your trust in princes nor in the son of man, in whom there is no help." Princes and men may seem very important in providing means and equipment to

carry on the work, and they may be used in many ways, for God often uses them to carry on His work; but this is no real excuse for our misplacing confidence or resting our trust in them. We must rather trust in the living God, who made all things and giveth life to all flesh. Men and even princes with all their human power and authority are only in time. They must die, their breath will go forth, all we can see of them will go back to the earth; all their power and pomp and glory will pass away, and all their plans and purposes will perish. Another prince will come to the throne of power and change all the plans and purposed help promised you. Why then be deceived and trust in mere human attainments and equipments? We may appreciate them and be truly thankful for all material prosperity but to trust in them as the real force of success is to rest upon a broken reed. The conclusion of Psalm 146:3, 4, must be very clear. "Put not your trust in princes, . . . in whom there is no help. His breath goeth forth, . . . in that day his thoughts [plans or promises concerning you] perish."

If we are to reach the largest success in this growing Nazarene movement, there must be an increasing confidence and trust and a deeper sense of conscious dependence upon God and a more complete reliance upon the presence and power of the Holy Ghost.

This must not be a blind, careless, reckless, indifference as to right conditions, as to right heart attitudes in relation to God, or His will, or our relation to others. No one can really rest until known conditions have been met and the heart fully swings into His will. God giveth the Holy Ghost to those who obey Him.

To carry forward this God-given vision of a "continuous revival," we must have the mighty presence of the Holy Ghost. But to have the holy presence with us in conscious power there must be perfect willingness in glad obedience to all the will of God. Our relation to others must also be in harmony with God's revealed plan, namely there must be a kind, tender attitude in forgiveness for all wrongs intended or unintended, even when oft repeated as frequently as seventy times seven in one day.

How vital, how important that this spiritual movement shall keep the vision of its close relation to its God. In a very peculiar sense our church must "live and move and have our being in God." God must be over all, through all and in all, and *all* in all. Can we say with Paul, "We have not been disobedient unto the heavenly vision?"

THE CHURCH OF THE NAZARENE

An Estimate of our Place
By GENERAL SUPERINTENDENT CHAPMAN

IT IS really more important that we should properly appraise ourselves than that others should be correct in their estimates of us. For if we give ourselves too high a standing we must suffer the usual effects of a *superiority complex*, which is individual and collective vanity and deadening bigotry. And if we give ourselves too low an estimate we shall esteem our calling unworthy of our best effort and shall die, either from divided allegiance or from weak devotion.

We think, therefore, that no good can come of classing our movement with that "Pentecost" which is recorded in the early chapters of the Acts of the Apostles. Pentecost is in a class with Sinai where the law was given and with Olivet where the feet of Jesus shall stand in the day when He shall return to the earth in the glory of His second advent. Sinai, Pentecost and the second coming of Christ are epochs which are co-ordinate in classification.

The Church of the Nazarene is, we think, in a class with such subordinate movements in Christian history as that which took place in England in the days of John Wesley and his coadjutors. It is on the same plane as every other movement which has had for its purpose the restoration of primitive Christianity: and we believe its purpose and place are just as vital and necessary as those of any other such movement that can be named.

The pedigree of the Church of the Nazarene, as is the case of every truly Christian movement, reaches back to the earliest days of the Christian Church in the world, and it claims no factor or quality of a worthy sort that was not present there. In fact, Christianity is a revelation and not an invention. Therefore, it does not improve by means of the introduction of human qualities, but is good in proportion to the divine qualities which are in it. And because it is a revelation and not an invention, its best forms are its earliest forms, and its restoration must always be a "return" to former things. "Back to the Bible," "Back to Pentecost," and "Old-time Religion" are synonyms for the best types of Christian doctrine, experience and life.

And in a more particular way, the Church of the Nazarene dates from what has been called, "The Modern Holiness Movement," which had its clearest beginnings a little less than a century ago, and which was held by its adherents to be a revival of the teachings and practices of John Wesley and the early Methodists. But the holiness movement, although at times and in places chiefly among Methodists, was not a denominational movement, but embraced a large number of people in the various churches of the country

without much regard for denominational lines. And because of its rather liberal interpretation of denominational differences, it was dubbed as a "Come Out" movement by many who did not fully understand it. As to its adherents, the majority of them continued to hold membership in the various churches and the holiness work itself was called "interdenominational." But the word interdenominational was never very fitly applied to the holiness work, for the various denominations as such did not co-operate in it. It was rather undenominational than interdenominational. And indeed the time came when there was a considerable number of people who did not hold membership in any church who were identified with the holiness movement, and the time finally came when there were some who opposed the idea of holding any such membership at all.

From a very early period of the holiness movement there were, besides the scattering holiness people in the various churches which were in the main unfriendly to them, bodies of definite holiness people like the Free Methodists, the Reformed Baptists and certain branches of the Mennonite Brethren in Christ. But in every case each of these bodies held to reforms and to interpretations of ordinances and peculiarities of practical living which were not held by sanctified Christians generally, and thus these churches became and remained more or less exclusive, and did not show tendencies to envelop the holiness movement as a whole.

For many years the holiness movement was primarily evangelistic and spent its energies in scattered and unmethodical efforts to preach the Wesleyan doctrines throughout the land and to lead Christian people into the experience of full salvation. And during this period campmeetings dotted the land and the doctrine of holiness was heard in a surprisingly large number of places in city, town and country.

But about twenty-five or thirty years ago there was a decided swing toward the idea of organization among the holiness people. No one of the then existing holiness churches seemed to exactly meet the requirements, so the bands were converted into independent churches and in the various and widely separated sections of the country these churches came into existence at practically the same time. The ideals and purposes of these various churches were identical, and as they heard of one another, they were drawn together for fellowship and co-operation in the work. But when it was found that such differences as did exist were rather the result of local influences than of necessary conviction, movements for organic union

were undertaken, and the nucleus of the present Church of the Nazarene came from a union of these various bodies and not from a faction of any sort. In their most recent Quadrennial Address, the General Superintendents of the Church of the Nazarene called attention to the fact that while many churches, even holiness churches, began as factions in protest against a parent body, the Church of the Nazarene is not a faction, but is rather the flowing together of what would have become competitive bodies of believers in holiness. This fact with reference to its origin may have somewhat to do with the fact that the church to this day is constructive and ready for organic union with other holiness bodies and possessed of remarkable unity within its own ranks. For no one can deny the fact that faction begets faction and that unity begets unity, and that converts partake of the spirit and temper of their early leaders.

We believe, therefore, that the Church of the Nazarene was called into being for "such a time as this," and that its providential place is well outlined for it. It is a nucleus designed for the conservation of the forces set for the spread of Bible holiness. It is indeed the gathering place of the products of the undenominational holiness movement. It is itself denominational as to solidarity, but undenominational as to the scope of its service and as to historical interpretations of polity and ordinances and such other questions as have served to divide the Christian forces on non-vital matters.

In the very nature of things, Nazarenes must rejoice in the success of any man or any movement in the work of spreading scriptural holiness, for that is their avowed task, and others help when they do this work. And on the very meanest basis that it is possible to base the calculation, Nazarenes must be glad for the success of any man or any movement in the spread of true, scriptural holiness, for the place of the Nazarene is so strategic that they stand the best chance of any church to matriculate such as may receive the doctrine and obtain the experience of holiness anywhere. They are strategic on church polity, the mode of baptism, their order and form of worship, and their spirit of fellowship. The position of the Church of the Nazarene is such that truly, "It is an ill wind that does not blow the Nazarenes good."

And perhaps it is due our critics that we should say that our growth in the past has been neither too fast nor too slow, although uninformed persons have suggested these extremes. The proper rate for good assimilation is normally ten per cent per year, and the Church of the Nazarene has been making just about that average during the last twenty years. And now, when the membership is around the 80,000 mark, the church was never better united nor of a better spirit and temper and type. Indeed, those who hold that it is the place of the Church of the Nazarene to fill an important corner in the great task of spreading an old-time holiness revival around the world, leading

up to the second coming of our blessed Lord, have very much ground for such a claim. No one of judgment will say that the task is easy, but the characteristic Nazarene answer to the challenge of a difficult task is, "It can be done."

We announced some time ago the series of articles from General Superintendent Chapman designed to present the work of the Church of the Nazarene to its friends, but primarily to interpret the work to the Nazarenes themselves. God has called us to specific work, and to understand and appreciate this work will serve to unify the church in its mission and to develop an increased interest in spreading holiness. Following the article on "The Nazarene Prospect," Dr. Chapman will continue his series of articles on the Church of the Nazarene as follows (I) An Estimate of Our place; (II) Its Eclecticism; (III) Its Originality and Solidarity; (IV) Three Essential Factors; (V) Will It Succeed? (VI) Its Spirit and Temper.

POSSESSION THE MEASURE OF OBLIGATION

By C. A. McCONNELL

"Such as I have, give I thee." No more than that—but *that*. Such as I have! It was not the three hundred pennyworth of bread that fed the multitude, but the little lad's few barley cakes and few small fishes. It was not the expected coin of alms, to assuage his hunger, that sent the man at the Beautiful Gate leaping and shouting, but an application of the spirit of Christ from the heart of His disciples. Love with an empty pocket ever brings to the Master a more glorious offering than Indifference and Selfishness, halting with their bags of gold between them. The richness of the gift is in the heart of the giver. That is the glory of the gift of the Holy Ghost. Jesus could give us nothing of greater value. That is the measure of His love, because it transforms us into His likeness. But I hear him say, "Freely ye have received, freely give." The poor man is not he who has little of what the world calls wealth, but he who knows not the power of divine multiplication of that which he has—be it little or much. Possession of the spirit of Christ gives ability for Christlike deeds—and possession is the measure of obligation. Failure, should it ever come to the Church of the Nazarene in any measure, will not be because we have failed to secure large gifts from the rich, but because we have withheld from the Master, through self-interest or lack of faith, our barley cakes and small fishes. As we get to the place where we lose the sense of selfish possession of the good things of this life—recognize God's ownership and our stewardship—"silver and gold have I none"—then those who sit in darkness shall hear the words, "In the name of Jesus Christ of Nazareth, rise up and walk."

"RELIGIOUS EARNESTNESS"

By A. M. Hills, LL. D.

Fervent in spirit; serving the Lord (Rom. 12:11).
Earnestly desiring (2 Cor. 5:2). *Always abounding in the work of the Lord* (1 Cor. 15:58).

I READ in a religious English paper, recently, the single phrase, "the curse of aimlessness!" It fairly haunts me. It has burned its way into my religious consciousness. It has started some reflections that will not be stilled.

How many people seem to have no aim! "Where are you going?" "Oh, nowhere in particular!" "What are you going to school for?" "Oh, I have to; the state compels me to go to school." "What are you going to college for?" "Dad wants me to go." "What are you going to do after graduation?" "I don't know." "Have you any profession or occupation in view?" "No." "What do you desire?" "I would like to marry a rich man who would dress me and support me in idleness?" "I would like to marry a rich girl and live on her pa's money." "What did you join the church for?" "Nothing in particular. It gives entrance into ready-made society." "What did you join the lodge or club for?" "For fun. It is the fashionable stunt to pull off in these days!" And so on and so on, endlessly!

How thankful I am that my mother hired me to read the Bible through before I was eight years old. It inducted me into an atmosphere of noble aims and serious purpose. It is a book of holy ambitions and high ideals. The people it holds up for our respect and emulation were not aimless floats on the stream of time, but men of heroic purpose and mighty endeavor. Dead things float! Chaff and dust are carried by the wind any whither. Living things, even bees and birds, decide where they will go and what they will do and be.

Compare this wicked, disgraceful aimlessness with St. Paul's "fervent in spirit; serving the Lord." The Greek for "fervent in spirit," is "boiling hot." No coldness; no lukewarmness; no mild enthusiasm; but boiling hot with a passionate desire to achieve something and bring something to pass for the good of humanity and the glory of God. "Earnestly desiring," "always abounding in the work of the Lord!" What motives the Bible reveals for such a life!

I. The present condition of humanity! A race fallen and depraved! Fallen from virtue and victimized by sin. Sick with moral and physical bruises and wounds and putrefying sores that have not been healed or bound up, or mollified with ointment.

If it were possible to visit all the hospitals and hear at once all the shrieks and groans and cries of agony and despair extorted by sin from suffering humanity; if we could hear the moans of the heartbroken and the helpless, the wails of the dying and the lost, what

ear could endure the voice of woe, what finite mind could comprehend its awful meaning!

Joseph Cook visited India and saw such exhibitions of the sufferings and horrors of the child-widows of that sin-cursed land, that when he came back home he told us that "the memory of the woes of those thirty million innocent widows beat upon my soul like the eternal moan of the sea."

But what he saw and felt was but one little, infinitesimal fraction of the sorrow and anguish that humanity is enduring daily from its sin. In the palace as well as the hut, among the rich as well as the poor, among the highbrows of learning, and the densely ignorant, sin strikes with its poison fangs, and men suffer and die, without hope and without God, and plunge with a wail into the horrors of a lost eternity.

It was this that brought Jesus from the skies to rescue the perishing. It is a similar motive that ought to stir to the depths every noble heart. It ought to wake from aimless lethargy everyone who has a touch of virtue and has had a taste of salvation, and start him out on the swift feet and wings of love to reach the imperiled, before sins overtake them. Blessed are they who shelter the young and fortify their unsullied natures from the approaches of Satan, and the solicitations of evil; who introduce them to the friendship of Jesus, before some emissary of hell conducts them to the haunts of vice!

But thrice blessed are they who, not having reached them before their pollution, have had the holy daring to follow the wandering and the lost down to the very gates of hell, to rescue them as brands plucked from the burning. It is a most Christlike enterprise to march down the declivities of falling society and battle with evil on its own ground, where vice is most strongly entrenched, and sin is the most daringly defiant, and wrestle with the powers of darkness on the very borders of hell for the rescue of the lost.

II. There is the motive of the cross. God's suffering Son dying a death of shame on the accursed tree, to make atonement for the world's sin; that all the stricken sons and daughters of men might have access to an altar of mercy and a chance to gain eternal life.

Oh, the power of that cross to arouse men. "I, if I be lifted up, will draw all men unto me!" How it kindled the heroic in the breasts of the early disciples until they welcomed martyrdom itself to win the lost. How it aroused the enthusiasm of the imperial mind of Paul, as soon as the truth of Christ's deity dawned upon him! How he broke away from all racial limitations, and Jewish restraints, and rushed on from nation to nation, with his glad tidings of salvation, until the world became his parish and all humanity his debtor. Once in an outburst of emotion he ex-

claimed, "God forbid that I should glory save in the cross of our Lord Jesus Christ!"

It was the motive influence of that same cross that sent Adoniram Judson to Burmah and sent Henry Martin to India, and Moffatt and Livingstone and Mackay to Africa, and John Paton to the cannibal islands of the Pacific, and all the other princely souls to the ends of the earth. Their own great hearts had been inspired by the cross, and they longed to carry its holy inspiration to all mankind.

III. There is the motive of assured success. "Al-ways abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Jesus does not let His laborers go unrewarded. Even a cup of cold water given in His name is not forgotten. And what astonishing results often follow a few spoken words. There was John B. Gough, a hopeless young drunkard. He had lost his young son and wife from hardship and want occasioned by his intemperance. He had lost every place of employment by drink. He saw no hope for the future and nothing before him but darkness and despair. He procured some poison, determined to end his worthless life by suicide. That Sunday afternoon, going down a street in Worcester, Massachusetts, a Christian man, one Joel Stratton, laid his hand on him and kindly invited him to a temperance meeting in a church that evening. He went and signed the pledge and was converted and gloriously redeemed. He became one of the most effective temperance lecturers and Christian orators this world has ever had. He afterward said, "I had not received a kind word in so long, that that kind invitation of Joel Stratton and the gentle touch of his hand was like the touch of an angel's wing!" Oh, the influence of a few kindly words spoken for Jesus to a poor wretch within an hour of hell!

Another man, just out of Sing Sing, New York, state prison, is shambling along the street intoxicated, going still deeper and deeper in sin. A Christian worker speaks kindly to him, helps him to a coat to keep him from freezing, and induces him to go to the mission service at Water Street. He kneels at the famous old bench, prays six words, and is saved! "Oh," you may say, "that was only a state prison and Irish drunk that was saved, which is hardly worth mentioning!" But that poor drunk became one of the most successful soul-winners that that great city ever had. And when he died, Broadway Congregational Tabernacle was packed to the doors, and there were ten thousand more in the streets, the best Christian people in the city, who had assembled to honor the memory of that great Christian, Jerry McAuley.

Many years ago there was a revival in Yale College. There was a popular and gifted young professor who stood in the way, and hundreds were waiting to see what he would do. He went to his room to think it over. A voice said to him, "Horace, what do you believe?" "Well, I believe in the eternal difference between right and wrong." "Then take your

stand on the side of right." He accepted Christ and over six hundred followed him into the kingdom of God. He became one of New England's most widely known preachers—Dr. Horace Bushnell.

Dr. Chapman and Billy Sunday were holding meetings in Indianapolis. Dr. Chapman asked the pastor of the First Presbyterian church to ask Benjamin Harrison, President of the United States, to the platform. He hesitated; he asked Sunday to ask him. Sunday said, "I went to President Harrison and asked him, 'Please take a seat on the platform; your presence might induce others to take a stand for Christ.' His daughter said, 'Papa, go.' He said, 'Mr. Sunday, if you think that my presence on the platform will honor my Savior, and induce anybody to accept Him I will go.' He went, and the vast audience sprang to their feet and burst into cheers, and sang 'My Country 'Tis of Thee!'"

Some seventy years ago a venerable Baptist minister, Rev. James A. Haldane, died in Edinburgh. In his early manhood he commanded an English man-of-war, *Melville Castle*. One day in a naval battle he ordered a fresh set of men to take the place of those who had just been killed by a broadside of the enemy. The men, seeing the mangled bodies of their comrades, instinctively drew back. He poured forth a volley of oaths and wished them all in hell. A Christian seaman, shortly afterward said to him respectfully and reverently, "If God had heard your prayers just now where would you have been?" The pointed question was driven home by the Holy Spirit, and from that day he was a changed man. He resigned his captaincy in the British navy to become a humble minister of Christ. His own brother became one of his converts, who afterward studied in Geneva, and while there led Frederic Monod to Christ, who became one of the evangelical leaders of France; and also Merle Daubigne, the saintly historian of the Reformation. Who can measure the results of that rebuke administered by that pious private sailor, to his angry and blasphemous captain, in the name of Jesus!

O aimless ones! what are you doing? To what despairing one are you speaking a cheering word? On what broken and helpless sinner are you laying a healing hand? Before what curious eyes are you taking a stand for Jesus? Or before what vast audience are you voting for Christ? Work, for the night is coming and the shadows are lengthening. What you do must be done quickly. And, remember, "Your labor is not in vain in the Lord!"

God's grace is not something passive and tolerant, like the banker's "three days of grace" on a note; rather it is positive and enabling, making it possible to meet life's demands and still be spiritually solvent. The language of the recipient of God's grace is not, "God excuses me for not doing," but, "I can do all things through Christ which strengtheneth me."

HOW LONG WILL THE HOLY GHOST REVIVAL CONTINUE?

By Rev. N. B. Herrell

CHRISt could not do many mighty works when He was on the earth because of the unbelief of men. The Holy Ghost, the other Comforter, the Spirit of truth, is circumscribed in His effort to accomplish His work by the unbelief of the supposed followers of Christ. True, He is not speaking of Himself, yet He has as well defined work to do as Christ had in His first advent to earth. The one outstanding danger of good and well meaning Christians of today, is to yield to the temptation to do just as the disciples did when Christ was giving them His last and parting message on the coming of the Holy Ghost. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6, 7). Then with emphasis on the purpose and objective of the present dispensation, He said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The curiosity of man to look into that which is kept secret from him has been the downfall of not only individuals but whole movements. While the Church of the Nazarene has undertaken to steer her bark in the middle of the stream of the present dispensation, yet, we have the curious minded souls with us who would get our vision off the main issue of this dispensation to behold their dreams and guesses of some future event that the Father has reserved to Himself.

THE PURPOSE OF THIS DISPENSATION

The purpose of the present dispensation is the seeking out from among the Gentile nations of the earth a Bride for the Lord Jesus Christ. It is not God's purpose to save the human family in the present age; the great inspired invitation reveals this fact; it says, "Whosoever will may come." All could come, but nowhere is it mentioned that all would come. When we miss God's purpose for the present time we lose the propelling force that challenges the best that is in us.

The history of God's people is marked with sad wreckages where a movement started out well but fell into the hands of leaders who placed secondary things in the place of first things. God is jealous for His cause and has plainly told us what our job is for the present age and that we are to attend to it and leave Him to look after the future events of other times and seasons. Acts 1:8 is Christ's program for the present time and it is so large that it requires both God and man to carry it forward successfully. There are movements that have specialized on many of the future events, they are with us today and the proof of their

mistaken ideas are evident to all observers. Now for the Church of the Nazarene to permit herself to allow a man, or men, or a school or schools to lead her to substitute any other program than is set forth in Acts 1:8; with all that it truly means would be tragic and a calamity.

THE SECOND ADVENT OF CHRIST

The second advent of Christ is based upon the finished work of the Holy Ghost in securing the Bride of Christ from among the Gentile nations. The blessed Holy Ghost is here on a mission leading up to the second coming of Christ which is to be the crowning act of His glorious achievement in this age. As the agents of the Holy Ghost in His search for the Bride of Christ we have got to beware that we do not get so taken up with the climax of the age that we will hinder Him in achieving His end. Our weakness and danger is to be home seekers for heaven instead of soldiers of the cross on the battle field of service. Some pray, "O Lord, how long, how long, O why don't you come and take us home to heaven from this sin and wickedness? Come, Lord Jesus, come quickly." Such soldiers, and praying, will delay the Lord's coming. If we want Him to come, get up, get out, and win some lost soul to Christ and thus help the Holy Ghost to secure the Bride and Christ will come the sooner. We have many who are watching for His coming but seemingly have no vision, passion or faith for the salvation of souls. The foolish virgins did this well.

THE HOLY GHOST REVIVAL

As Eliezer, Abraham's chief steward, was sent to seek his son Isaac a wife, in like manner the Holy Spirit was sent into this world to seek out a Bride for Christ. The Holy Spirit opened up His evangelism on the day of Pentecost and is to continue among the Gentile nations until the Bride is full, complete, and ready to be presented a glorious Bride without spot or wrinkle or blemish of any kind. The Holy Spirit has not withdrawn, moved out or slackened His effort in His quest for the Bride. The saints are to change their soldier's armor on the field, for ascension robes to the marriage supper of the Lamb. Holy Ghost, mourner's bench religion, is the battle cry of the hour, followed up with the preaching of pentecostal sanctification as a second work of grace. The Holy Ghost is promoting revivals everywhere He can find human channels to work through. He is in the earth with a well defined program to evangelize the nations until He hears the trumpet sound in the upper sky. Brother, have you the vision, burden, passion and faith to co-operate with the Holy Ghost in His work of winning souls for Christ? Can the church count on you? How much will you put into the cause? The Holy Ghost will finish His task and present the Bride to

Christ, but brother, where will He find you should He finish His task tonight? The chief business of the Holy Ghost is to run revivals in the home and foreign lands. If we keep up with Him we will keep at the job day and night. More meetings in the centers of population all around the world is the call of the Holy Spirit. Yes, while the sleepers sleep, and the doubters doubt, and the sign seekers seek for more signs, let us as God's anointed people strike for the fields, and start a thousand new revival centers where holy fire may burn and glow to welcome the Bridegroom to the upper sky. The Holy Ghost revival is on and will continue until the Lord descends with a shout to receive the finished work of the Holy Ghost in the person of the Bride.

*Christ commissioned His people to go,
Win somebody today;
Heed the Spirit, wherever you go,
Win somebody today.*

CARTHAGE, MO.

WHY DO THEY HATE THE CHURCH?

By REV. C. E. CORNELL

THERE are many individuals who are prejudiced against the Church which, without very much cultivation, sooner or later, grows into bitter hatred. They charge the Church with almost every crime under the sun. They say, that the Church is a money-absorbing institution; that the Church does no one any good; that the preachers are lazy and many of them are working for number one, and are not interested in uplifting humanity or bettering social or moral conditions.

Dr. Frederick Lynch, an international writer of renown, writing in *The Christian Herald*, recently said some practical things on the above subject:

It is an interesting thing that practically every novelist sooner or later turns to religion and the Church as the subject of his story. I can think of hardly one novelist from George McDonald with his "Robert Falconer" down to Sinclair Lewis with his "Elmer Gantry" who has not made the struggle between faith and doubt or between orthodoxy and modernism the subject of one of his stories, and it has generally been the most popular novel that he has written. It shows how shallow are certain remarks to the effect that people have lost interest in religion. Novelists are very keen on human interests and publishers very much alive as to what the reading public wants, so, when you find every novelist writing on religion, you may be very sure that the public is more interested in it than in any other subject.

I have recently been reading some of these novels—recent ones—as well as some articles in the popular magazines which deal with the widespread dissatisfaction with the Church which the authors think they discern among what they call the "intellectuals" of our day. Some of these articles deal with the cynical or indifferent attitude toward the Church evinced by

college students and their neglect of it after graduation. The striking thing about all these books and articles is that they invariably attribute the hostility to the Church or indifference to it, to the fact that it clings to a lot of theological doctrines which the modern man cannot accept and repeats creeds whose articles are antiquated and outgrown. These books are full of the difficulties the thoughtful man experiences in accepting the confessions and the creeds. They all end with the assertion: "Let the Church drop its antiquated theologies, rewrite its creeds or abolish them entirely; let it preach simply the fatherhood of God, and the brotherhood of man; above all let it make service the only test for membership and the thoughtful people and the students will all flock to it again."

This all sounds wonderful and convincing, but the trouble is it is not true. Whenever the Church has done just this thing, the people have not flocked to it. The country is full of churches which have done just this thing and these people who neglect the Church because of its antiquated doctrines do not go near them. The Unitarian church is free. It has no theology and no creeds. Its gospel is the fatherhood of God, and the brotherhood of man and the life lived in the spirit of Christ, and generally does not go beyond this doctrinally. (If the recent volume of sermons on humanism contributed mostly by Unitarians is any index, many of the Unitarian churches do not even preach God). But are these dear people and groping students, perplexed by the doctrines, flocking to these churches? Not in the least. They are the emptiest churches in the land.

What then is the trouble? In the summer of 1925 I happened to be in Rome. It was Holy Year and thousands of pilgrims from all over the world were flocking into the city. Every day at noon the pope met hundreds of these pilgrims in a hall in the Vatican and preached a short sermon to them. I happened to be present one day and I was very curious to know what the pope would say to that dense throng. What he said in substance was this: "You will find in every country today groups of men who hate the Christian Church and are attacking it. They will tell you they are opposed to it or indifferent to it because of its doctrine. Do not let them deceive you. It is not the Church's doctrines or theology that disturbs them; it is her morality that they hate. It is her demands of the pure, unselfish, sacrificial, sinless life that keep them out or makes them antagonistic—not her theology."

I am inclined to think that the pope hit the nail on the head. I am more inclined to think so since I have noted the covert or even open attacks on the fundamental Christian morality found in many of the religious articles and books by our clever intellectuals, with Sinclair Lewis, Mr. Mencken and Mr. Asbury as their prophets.

Personally, when I find a man who begins telling me that he does not have anything to do with the churches because they repeat the Apostle's Creed, I am inclined to ask him if it is not rather because they repeat the Ten Commandments.

Department of Bible Studies Steps of the Spirit in Book of Acts By Prof. J. B. Galloway

Lesson Thirty-six

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for the Week.* First day, Zeph. 1-Hag. 2. Second day, Zech. 1-5. Third day, Zech. 6-9. Fourth day, Zech. 10-13. Fifth day, Zech. 14-Mal. 4. Sixth day, Matt. 1-4. Seventh day, Matt. 5-7.
2. *A Choice Portion from the Week's Bread-Basket.* "Consider your ways" (Haggai 1:5, 7, and see also 2:15, 18).

The whole book of Haggai consists of only thirty-eight verses, yet the prophet calls the people to consider their ways four times. Haggai was the prophet to the restored remnant of Jewish exiles who had come back from the Babylonish captivity. They had returned with the blessings of God and begun to restore the house and cause of God, but after a time had become lax and sat down to enjoy the good things that God had given them. They were living in luxury; while the cause of God was neglected. His exhortation would not be out of place today. His voice was the Voice of God. "Thus saith the Lord of hosts; Consider your ways" (1:5).

1. *Consider your way of living.* Ease and luxury are apt to lead to a self-satisfied life that has forgotten God.
2. *Consider how you invest your time, means and opportunities* (1:7). "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but you are not filled with drink; ye clothe ye, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."
3. *Consider your failures* (2:15). Your labor has all come to naught. God says, "I smote you with blasting and with mildew and with hail in all the labours of your hands."
4. *Consider how you have treated God's cause* (2:18).

PART TWO. FOLLOWING THE FOOTSTEPS OF THE HOLY GHOST THROUGH THE BOOK OF ACTS Study Twelve, Acts 16.

1. *Build Your Own Commentary.*

Describe the spiritual advantages of Timothy. Compare Acts 16:1 with 2 Tim. 1:5; 3:15.

Note the change from "they" in verse 4 to "we" in verse 10. This indicates that the writer of the book was an eyewitness to the things that he records here.

Connect "established in faith" with "increased in number" (v. 5).

Connect "were forbidden of the Holy Ghost to preach the word in Asia" (16:6) with "assuredly gathering that the Lord had called us for to preach the gospel unto them" in Macedonia, Europe (16:10).

Connect "There stood a man of Macedonia . . . saying, Come over into Macedonia, and help us" (v. 9) with "we endeavored to go into Macedonia" (v. 10). Mary Lyon says, "To know the need should prompt the deed."

Was the "man of Macedonia" a woman? Connect verse 9 with 14.

Note what came with the open heart of Lydia, an open mind, mouth, hand and home.

Note what the jailer did before Paul told him to believe. He fell down (v. 29). Before a man can properly believe on Christ he must fall down in repentance with a humble, sorrowing heart. Note what follows: he made restitution by undoing what he had done (v. 33). He made a public confession by baptism. He supported the cause, "brought them into his house, he set meat before them" (v. 34). Then he rejoiced and influenced his whole house for righteousness.

2. *The Holy Ghost Forbids and the Holy Ghost Permits.*

Sometimes the Holy Ghost says "No," and sometimes He says "Yes" to our plans. At one time He forbids and at another time He permits. Paul had such experiences. On his second missionary journey after he had gone through the regions of Galatia, and was forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. He would turn to the left hand but the Spirit forbade him. Then he would go to the right but was not permitted by the Spirit. The doors were closed on both sides. What was he to do? But before him was a beckoning hand calling him on to Macedonia. The scattered tribes of Bithynia in the north were luring him, and he would preach in proconsular Asia but the Spirit said "No." In perplexity he is driven on. What was he to do? On the Spirit-led man goes, not realizing where the hand of Providence was leading until the vision came. One door was closed that another may be opened. Yea, all other doors are closed that the one right way may not be missed. Some local or incidental incident, some failure or misunderstanding on the part of a friend or some affliction, illness or financial difficulty blocks the way for the carrying out of the plans that you thought would please the Lord or the way that you would go. Be not disheartened. Look for the vision. Before you is Macedonia. Onward! Leave the alluring Bithynia, think no more of Asia. Macedonia is in need of your help and attention. Cross the unknown sea to the call of Macedonia. A whole new continent is before you. Why fall by the wayside to the right or left? The perplexity, cross currents, difficulties and darkness will not always hang over you. Forward is the plan. Such

is the leadership of the Holy Ghost. He will guide the man that will let Him. The man in fellowship with the Lord will see that all the disappointments and difficulties are part of the divine program. All is under the guiding hand of the Holy Ghost. It is the one who keeps his eye on the Lord that sees the guiding hand of the Leader. We may not understand why He drives us west when we would go north or south. If He is leading, why do we need to know why? What would Paul have missed if he had failed to follow the leadership of the Holy Ghost but had carried out his cherished plan? And what would we miss by doing the same?

PART THREE. A MOMENT'S MEDITATION OF CHRISTIAN DOCTRINE FOR THE HOME CIRCLE
The Holy Spirit and Difficulties

Jesus was led of the Spirit to the temptation and conflict with the devil. And the same Spirit may lead us into a place of difficulty where we may be tried and tempted to the limit. We should pray not to be led into temptation, yet there are times when the Spirit will not answer this prayer, but for our own good will permit the devil to try us. When such occasion arises we are not to yield to the enemy but resist and develop moral strength by the fight. When the Spirit permits us to be thus tried He will be with us to support and strengthen us. The leadership of the Spirit, even though He has led us where we are tempted, is a guaranty that He will give us all the needed strength for the struggle. Our part is to appropriate the needed grace. His strength is inexhaustible, we may use it; His wisdom is infinite, we may be enlightened by it. His mercy is gracious, we may enjoy it.

THE LOCAL CHURCH SCHOOL BOARD

By REV. E. P. ELLYSON

OUR correspondence with pastors, Sunday school superintendents and others during the past quadrennium has indicated quite large dissatisfaction relative to two points in the form of local Sunday school government; i. e., the Sunday school committee and the manner of electing officers and teachers. As to the first, we have had many inquiries as to the duties of the Sunday school committee, but have not been able to give any satisfactory answer for these duties were nowhere given. It would seem that this committee was supposed to be the connecting link between the church and the school, but the only power they were given was to become members of the Sunday school board and take their place in the business as members with the others. But in many places they did not even attend the board meetings, and where they did they usually took little, if any, part. Thus this connection with the church was a failure. The only other connection with the church was in the fact that the superintendent's election must be approved by the church board and he became a member of the church board. But as a member of the church board his task was much more largely to help this board with the church affairs than to get any help for the Sunday school from the church or church board. This does not seem to be a good business arrangement and the call comes for a better organic union between the Sunday school and the church, and if there is to be a committee that it have some definite place and task. In answer to this call the following change has been made:

1. Instead of the Sunday school committee we now have

the local church school board. This board consists of the pastor, the superintendents, and from three to seven other persons elected by the church at the annual church meeting. The following is the statement of the new Manual:

¶ 103. The church school board shall be composed of the pastor, *ex officio*, the superintendents, *ex officio*, as herein provided, and not fewer than three or more than seven members elected by the local church at the annual church meeting, to hold office until the close of the next church year (¶ 62) and until their successors are elected and qualified (¶ 57). As soon as the superintendent of the Sunday Bible school is elected and duly installed, he becomes a member, *ex officio*, of the church school board, except he shall neither hold other office on this board nor have a voice in his nomination for re-election.

The personnel of this board means everything to its success and its value to the work of the church. Persons who are interested, are enthusiastic, and who are informed relative to this line of work, should be selected. Get the best persons for the task that are available in the membership of the church. No more serious work belongs to any board or committee than to this one. Pastor, you cannot afford to let this slip by lightly.

The new Manual continues:

¶ 103a. The superintendent of the Sunday Bible school shall be a member, *ex officio*, of the District Assembly (¶ 126).

¶ 104, § 1. The church school board shall be regularly organized with a chairman, a vice chairman, and a secretary.

This board does not lose itself in any other organization. It organizes and functions for itself. It is the church's responsible representative carrying on for the church.

§ 2. The treasurer of the local church may act as treasurer of the church school board (¶ 102).

The word "may" is used here because the method of financing the school will determine whether the church treasurer shall be the Sunday school treasurer or whether the school shall have a treasurer of its own.

§ 3. The church school board shall hold regular meetings at least once each quarter, to receive reports from the superintendents, and to transact such other business as may be within its jurisdiction.

§ 4. Special meetings may be called by the chairman or the secretary, with the approval of the pastor.

Regularity is essential to the success of any undertaking. We cannot succeed in this work by going by "fits and starts." The time for holding this meeting must be sacredly held and every member must be faithful in attendance. This is a Christian responsibility. At least once every quarter this board must meet to hear reports, consider the conditions, give encouragement, make any corrections that are necessary, and plan such improvements as may be possible. Here is where some of the studying and consulting to show ourselves workmen that needeth not be ashamed can be done. This board should insist on the quarterly report of the superintendent, that it be accurate, and that it contain the items needed. If we will attend to business better we will have better schools. Having to make reports will be an inspiration to do things.

2. This board has a particular task to perform. The new Manual states this task as follows:

¶ 105. The business of the church school board shall be:

§ 1. To have full charge of all local church school interests, in harmony with the pastor and any regulations adopted by the local church or the church board (¶ 100, § 14).

The church school board stands in much the same relation to the Sunday school, or other schools of Christian religious education, as does the board of trustees to the college. They have full charge, but they do not carry on the work directly; they intrust this to appointed or elected agents—the faculty, the superintendent and his helpers. This board has general oversight, declares the general policies, harmonizes the program with that of the church and community, encourages the workers and sees to it that they do their part. This board must work in harmony with the church and pastor, and is amenable first to the church board, and finally to the church, for all of its activities. It must be a help and an encourage-

ment, never a block, to the work; it must boost and not hinder the superintendent; to have full charge does not mean to "boss" in any wrong sense. Holiness should save us all from being bosses, we must be workers together, each in his place.

§ 2. To organize or cause to be organized, in conjunction with the pastor, one or more Sunday Bible schools in connection with the local church, and, when practicable, arrange for vacation Bible school work and for week-day Bible school work, and provide for the same to be supervised and maintained.

Every church should have one good Sunday school. There are communities near many of our churches where a second, and it may be a third, school should be organized. These schools may later mean new churches. In many of our cities where we have but one church we should have more. Every church that can possibly do so should have a vacation Bible school, and many more could have this if they only thought so and would go at the task in real earnest. A few could also have the week-day Bible school. This board should seriously study the local conditions relative to these things and organize such work as can be carried on successfully. We must extend our work to meet the need of our day.

§ 3. To encourage Bible study, mission study, temperance study, and leadership training, and to organize and to foster local classes for the same as may be practicable, appointing officers and teachers, and arranging for equipment and maintenance of such classes.

Every Sunday school should do something along the line of Leadership Training. This board must encourage the organization of training classes. Where classes are not possible they must encourage the taking of the course by correspondence. We must insist on better trained officers and teachers. Also this board must insist that the supplemental missionary, temperance, and patriotic work be done. The church holds this board responsible for seeing to it that all of this work is done.

§ 4. To have for its object in conducting the affairs of the Sunday Bible school, and other schools, through instruction in the principles of our holy faith, personal salvation, the promotion of scriptural holiness and Christian living and service among our people, and among all others whom we may influence, through the prayerful and careful study of the Word of God—the Bible.

This board must not be a mere company of detectives, or "heresy hunters"; their work is chiefly constructive. But in these days of so much false teaching and when error is trying to capture all of this work, we must have a kindly but keen watchfulness that we hold fast to our objective as here stated. To do this work, of course, the board members must know the truth and know the danger signals.

3. Now we come to the second point of particular objection. The officers and teachers have all been elected by the Sunday school board, except that the superintendent must be approved by the church board, and this Sunday school board has been composed of the officers and teachers. Thus they elect themselves. To this many have objected, and we all know that such is not good business. A few suggested that the superintendent should be elected directly by the church. Some objection was made to this on the ground that it would place the superintendent on a par with the pastor, and so the present plan was adopted. In this plan no one has a voice in his re-election or in filling a place he vacates, the pastor must approve all, and each presiding officer must approve those who are to work under him. This is done in the interest of harmony. The plan of election as given in the new Manual is as follows:

§ 5. To nominate to the church board, with the approval of the pastor, the superintendent of the Sunday Bible school, and, where organized, the superintendent of the daily vacation Bible school and the superintendent of the week-day Bible school. The church board shall elect the superintendents. Church school superintendents shall report quarterly to the church school board and to the annual meeting of the local church and the district church school board (§ 56, 100, § 13).

§ 6. To elect the other officers of the schools and the super-

visors of the departments, upon nomination of the superintendent and the pastor (§ 100, § 15).

§ 7. To elect the other department officers, upon nomination made by the supervisor, the superintendent and the pastor.

§ 8. To have the right to disapprove the appointment of any teacher appointed by the Sunday school cabinet (§ 100, § 13).

(a) The church board elects the superintendents, but it can elect only those nominated by the church school board with the pastor concurring. (b) The church school board elects the other officers of the general school, but these must be nominated by the superintendent and the pastor. This gives the superintendent a voice in the selection of those who are to make up his consulting cabinet and immediate coworkers. (c) The church school board also elects the department officers but here each department supervisor has a voice relative to those of his own department as well as the superintendent and pastor. (d) The church school board does not appoint the teachers, they have only the power to disapprove an appointment in some very rare case where they deem interference necessary. The teachers are appointed by the Sunday school cabinet which will be described later.

Each Sunday Bible school shall be organized, as far as possible, under the by-laws for Sunday Bible school found in § 365 of this Manual. The Department of Church Schools (§ 275) should be consulted relative to the form of constitution for other schools.

The constitution of the Sunday school, and all other of these schools, is the Manual. But it is necessary also to have certain by-laws dealing with certain details of the work. These will in some points need to be adapted to the local conditions. But in these adaptations there must be no violations of the constitution—the Manual. It is the constitution we are now studying.

4. Instead of the local Sunday school year being the current year, beginning January 1, it is now the same as the assembly year. This is stated in the new Manual as follows:

¶ 107. The church school year shall begin immediately following the final adjournment of the District Assembly and end with the final adjournment of the next succeeding District Assembly (§ 62).

(The next study will be the by-laws for the Sunday school)

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

It takes the furnace the gold to brighten! Without the furnace, as the song states, the gold remains unbrightened. Without the fire the silver remains unpurified. And without the trial the heart must also be unpolished by the grace of the Lord. As the fire brightens the gold, so the character is made lustrous by the winds of fate which blow, the ragings of the storms which arise, and by the heat of the battle against sin. Many a saint, when first he learned to walk with the Lord, could not understand the mission of trials, difficulties and temptations. They are to brighten the soul, and to make it shine with the light of the glory of God. Without the burden to bear the countenance will be unable to radiate the bliss of salvation. Unless the long night of trials is passed through, the glory of the bursting sun of the dawn will never come. The refiner sits—as pictured in the Bible—and watches the fire as it melts and refines the gold, until the stage is attained wherein the face can be beheld in the mass of the purified gold; so the Master allows the fire of trial to burn, the heat of difficulties to refine, and the flame of burdens to purify until He is able to behold His image, the glory of His life, reflected from us. This is the mission of trials in the life of the saint—to brighten the gold of the hidden man—to polish the character until the world can see in one the image of the Master—to make lustrous until self will be hid in the beauty of the Lord. Then may the fire burn, the furnace of trial flame, the crucible of heat be molten, that in us the world may behold the beauty and the glory of the light of heaven; and seeing it may they turn to the Lord. Seek then the fur-

nace, my soul, if thou wouldst reflect the light of Christ. Call for the trial if thou wouldst shine with the transfiguration glory.

*"If you can't be a pine on the top of the hill
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree.
If you can't be a bush be a bit of the grass,
And some highway some happier make;
If you can't be a muskie then be a bass,
And the liveliest bass in the lake!
We can't all be captains, we've got to be crew,
There's something for all of us here.
Here's big work to do and there's lesser to do,
And the task we must do is the near.
If you can't be a highway then just be a trail,
If you can't be the sun be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are!"*

Cometh the night then the morning! The night ends in the grandeur of the bursting dawn. The storms are followed with calms. The darkened cloud bears the brightened rainbow—and the darker the cloud, the brighter and more radiant the rainbow. The battle is swallowed up in victory. The sword of the warrior is exchanged for a crown, or a garland for the brow. There is never yet a trial but it is terminated in the glowing glory of heaven's sunlight and blessing. Were there no trial possibly there would then be no sunlight and divine radiance. Cometh the burden, then the sustaining grace. Cometh the long journey then "the city of gold." Cometh the icy hand of death, then the golden strand. Cometh a life of service, then the time of rewards. Each follows the other with the same certainty as does the night and the day. Without the battle, there could be no victory. And were there no storms for the soul, there could be no assuring voice of Christ, crying out, "Peace be still!" This blessed voice is worth far more than all the difficulties when the wind rages, the waves toss, and all else that causes one to exclaim, "Help, Master; we perish!"

*"Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely."*

—HENRY VAN DYKE.

When life's storm clouds rift! As long as the Christian is on earth there will be storm clouds to mar the sky of the soul. There will be burdens too heavy to carry, steep trails too long to journey, mountain peaks too lofty to scale. Friends will forsake. Strength will fail. The human body will ache. The mind will tire of its constant battle. But there will come a day when these storm clouds will rift. Every one will clear away, and the sky of time will brighten with the heavens of eternity. We call it death. Ah, no it is not death. It is but the rifting of the dark clouds of time, and the dawning day of eternity creeping on with all its purple aurora, its golden streamers of celestial light. May then we look for the rifting of the clouds. Let death then be a welcomed visitor, which is but the flaming chariot of fire riding through the clouds to carry us to our heavenly home. If one's life is encircled with the dark storm clouds; if they swell in their dingy and murky blackness; if they hover as a haze over the soul, look, aye, wait for the day of their rifting. That day will be ensphered in the glory of heavenly light. It will be filled with scenes which will delight the soul. The storm clouds will then have gathered for the last time. No more shall the winds whip the sea of life into a frenzy. Eternity has slipped up on time,

and driven away all that has been burdensome and that tends to bind the soul. May that day soon hasten to o'ertake us. May the clouds of this age drift asunder, and through the rift may the glorious prospect of the City of Holy Delights come into view. Blessed will be its grandeurs, more blessed its reunion. Trees of life, and the crystal stream flowing over an opaline bed, the templeless city, will then come into view. May the hour be not delayed!

*"O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow again!"*

*"We have erred in that dark hour
We have known,
When our tears fall with the shower,
All alone!
Were not shine and shadow bent
As the gracious Master meant?
Let us temper our content
With His own."*

*"For, we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad."*

—JAMES WHITCOMB RILEY.

The shelter in the storm! The storm!—how we shudder at its memory. It was in the pines of the Northland, that reached down to the Great Lakes. Across them we saw the wildest winds whipping the waves into a fury. As it came nearer we felt the tinge of the changed breath of the air. Immediately we looked for shelter. To seek a place of shelter in the pines was impossible; for the winds were breaking limbs and rending the trees from the earth. A weird howl and a strong moan made everything silent with their horridness; and in the calm of the center of the storm, all life waited as if for death or release. The heavens were as black as death or the caverns of earth's darkest spots. Not a creature dared come forth. But along the shores of the lake we stood afraid to run, fearful of the falling trees, cringing at the flashes of lightning, and frightened as the thunders rolled. But in the midst of the storm clouds a tiny rift shone through. And through the rift there burst out a star in all its glory and light. One message struck me, one voice faintly spoke, one index finger pointed unerringly. Out of the storm came the message—my soul in the storms of life which will rage, when winds howl, and waves beat, and lightning flashes luridly, there is a shelter from its fury, a hiding place from its wind. It is Christ the Rock. There never blows a storm but He is able to cover thee there. Never a blackened cloud so ominous with danger but He will afford a shelter serene. Amid the breaking roar of the thunder's crash, He alone will give a serenity, a holy peace which the world can never afford. Then why should we worry when life's storms brew? He is the shelter. If riding the wildest waves, why should we be careful of the fate? Christ is the anchor of the soul. If walking in the darkness of the storm's clouds when thy heavens are dingy with their blackness, why shouldst thou be fearful? He is the light, which lighteth every man. There is glory in knowing that in the raging of the storm we are secure in the shelter. We will then seek for the storm, that He may hide us from its frenzy and its raging.

Life is composed of storm after storm, rising winds and howling furies, the thunder of rending heavens, and the striking lightning. But for every succeeding storm there is a shelter for the soul, a shelter safe and secure.

*"Can you sing a song to greet the sun,
Can you cheerily tackle the work to be done,
Can you vision it finished when only begun,
Can you sing a song?"*

*"Can you sing a song when the day's half through
When even the thought of the rest wearies you,
With so little done and so much to do,
Can you sing a song?"*

*"Can you sing a song at the close of the day,
When weary and tired, the work's put away,
With the joy that it's done the best of the day,
Can you sing a song?"*

PITTSBURGH, PA.

LATE NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

A new bridge is being built over the Seine, behind the Cathedral of Notre Dame. Particular interest is attached to this bridge, as it marks one of the oldest crossings of the Seine, and also because it is the first to be made of reinforced concrete. The old statue of Saint Genevieve, the patroness of Paris, which was taken from the old bridge, will find its place on the new.

A fascinating story of apes that sing in unison was told by H. N. Ridley of Kew, London in the zoological section. "The gibbons," said Mr. Ridley, "are famous for their song at sunrise and the marvelous thing is that the notes they utter run up and down the scale perfectly. To hear them singing in unison across a valley is a weird experience."

It is possible, when the future is dim, when our depressed faculties can form no bright ideas of the perfection and happiness of a better world—it is possible still to cling to the conviction of God's merciful purpose towards His creatures, of His parental goodness even in suffering.—WILLIAM ELLERY CHANNING.

David Rees Davies, headmaster of Dame Anna Childs Endowed School at Whitton-Knighton, Ireland, recently celebrated his ninety-second birthday anniversary at his desk in the schoolroom. He is believed to be the oldest working schoolmaster in the United Kingdom, and he received many birthday cards, gifts and letters of congratulation.

Greatly to the surprise of local fishermen, a school of nine large whales appeared off Kurihamamura, Miuragun, Japan, at the same spot where Commodore Perry first put in with his squadron years ago. Although without whaling equipment, the fishermen succeeded in capturing one of the school with a wire rope, after chasing it out to sea for several hours. Later they caught six others.

Veritable examples of furniture of the period known as Tudor—the latter part of which coincides with the Elizabethan period—are almost always of oak. In these old pieces the oak has turned a rich dark tone, quite unlike the polished "golden oak" of present-day furniture. There are chests, tables, chairs and coffers—all large, heavy.

While digging a trench near Portsmouth, Va., workmen found the skull and vertebrae of a man embedded in five feet of chalk. The skull, which appeared to be of a person of large stature, contained a set of teeth in an almost perfect state of preservation.

Be still, my soul!—the Lord is on thy side;
Bear patiently the cross of grief and pain;
Leave to thy God to order and provide—
In every change He faithful will remain.

—ANONYMOUS.

Walnut was the favorite wood of the Queen Anne period, which extended from 1702 to 1714. Besides chairs, tables, seats, desks, there were lovely china cabinets and attractive clocks. Upholstery was frequently covered with petit-point work and there was much use of lacquer and marquetry. The scallop shell decoration belongs to this period, the rush bottom chair was usual and the claw and ball foot was sometimes used on chairs and tables. Mahogany did not come into any considerable use until after this period.

He picked them out on his knees. Slowly, thoughtfully, through the night, he sifted back and forth, taking account of weaknesses and drawbacks until at last the list of twelve men stood clear. A great night's work, that, getting fishermen ready to be apostles. No wonder Peter came back, and John's fire burned out in love. That night's knee work did it. Nothing human can resist quiet steady, confident knee work. Try it on your daily job (Luke 6:12-16).

Studies of a 40,000-acre forest in Germany showed that oak trees were struck by lightning most frequently, followed by elms, chestnuts and pines.

About 300,000 acres of now barren land in the Sudan will be made suitable for cotton raising by the construction of an irrigation dam on the Blue Nile.

Ten thousand books and more are published annually in America.

Originally purchased for \$1,600 the 16-acre plot of land on which the White House at Washington stands is now appraised at \$10,500,000.

Instead of imposing a jail sentence on drivers for traffic violations, Berkeley, Calif., has adopted the plan of locking up the drivers' cars for a thirty-day period.

That wheat 4,000 years old will grow has been proved by a New South Wales farmer, who obtained from Egypt some of the grain which had been buried with mummies. In due time after sowing, green blades appeared, grew to exceptional height and developed seven-eared wheat.

Twelve hundred blind persons, among them many players of note, earn their living as musicians in France. Eight organists of large Paris churches, including Notre Dame, are blind, while several composers and many small orchestra conductors likewise owe their musical education to the National Institution for the Young Blind.

Francis H. Richards, 76 years old, of Stamford Conn., is Thomas A. Edison's closest rival for the title of "the world's most prolific inventor," having nearly 1,000 patents to his credit. Mr. Edison has patented some 1,200 devices, Elihu Thompson 617, Charles E. Scribner 437, George Westinghouse 340, and Edward Weston 299.

One thousand cubic feet of gas, states a gas company, will cook eighteen meals for six persons, heat shaving water for 1,000 days, light two candles a day for 500 years, roast enough coffee to make two cups daily for seventy years, bake 1,700 three-fourths pound loaves of bread, boil 275 gallons of water, broil seven three-pound steaks, barbecue ham for 1,750 sandwiches, and do the work of two hens in hatching eggs.

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

LOOKING IN ON THE ASSEMBLIES

The General Missionary Secretary took a look in on the Iowa District Assembly gathered at Council Bluffs in the hospitable care of Pastor Borton's congregation. The Iowa men and women who are pushing holiness through the medium of the Church of the Nazarene are a royal company. There is as fine a group of young men and women in that assembly as one will find in a long day's march.

Dr. H. F. Reynolds was in the chair, and expedited assembly matters with the hand of a veteran. All hands gave enthusiastic attention to the claims of the world-wide spread of holiness through the missionary department of the church, and gave hopeful evidence of a greater interest in this holy cause than has prevailed in several years.

Brother Dobson, the retiring District Superintendent, is leaving a fine, well organized district to his able successor, Brother James Short. We look for an unusual advance in this great state under the impetus of Brother Short's administration. Iowa is one of the greatest states in the union, and may well adopt the motto, "Watch Iowa grow."

We also spent a delightful two days at Joplin, Mo., in fellowshiping with the Kansas City District heroes and heroines. A spontaneous response of the pastors and delegates to the missionary address, placed eighty-eight dollars in the hands of this writer to see that some worthy missionary was returned to an anxious and waiting field. The spirit of the assembly was delightful. Dr. Williams was at his best in the chair, and under his warm exhortations, and the spirited singing of Prof. London, there was quite a bit of political response, especially when the enthusiastic report of the Committee on Temperance and Prohibition was read. No political names were called, and nothing undignified or out of place was said, but any man with ability to see through an empty barrel with both ends knocked out, could see that there was a general determination on the part of most Nazarenes to support a certain political candidate who is just now running for President of the United States.

Brother Herrell, the retiring District Superintendent, suddenly found himself also the incoming incumbent, and was asked to assume the burdens, woes and joys of that important office for another twelve months. His success merits his re-election.

Later we hied ourselves off to look in on the Kansas boys and girls, who are being ably led by Brother A. F. Balsmeier. Here we attended the W. F. M. S. convention that preceded the assembly, and were pleased and gratified at the interest, success and advance that the good women of that district have made in missionary endeavor in the past year. A

very substantial gain in all lines was reported.

The assembly listened in a fine, enthusiastic manner to a missionary address and when we suggested that it only lacked a bit of money to pay passage across to Africa to have our good Brother Schmelzenbach again on his African heather, they rose up, and compelled us to get a good sized pan in order to hold all the bills and coin that they thrust into our hands. It totaled about a hundred and thirty dollars. They shouted and cried, and gave and got blessed and were happier the more they gave. Brother Balsmeier and his great band of Kansans have started a wonderful campmeeting that will soon equal anything in the nation. They have a great little school at Hutchinson that is growing into a great big one. They are spreading holiness up and down the land in gracious manner and getting ready to begin to start a mighty revival that will spread over the nation.

THE MISSIONARY SPIRIT OF THE NEW TESTAMENT

The Old Testament is not exactly missionary, though there are spots in it, like Jonah's visit to Nineveh, that are strongly suggestive of the missionary idea. But when we get over into the New Testament we begin to catch world-wide vision immediately. "In him shall all the nations of the earth be blessed," is an early intimation of the world outlook of the religion of Jesus Christ. At His birth the angels declared His coming would bring good tidings (i. e., the gospel) to all nations. Then comes the statement that "God so loved the world," that He sent His Son to die for it. When giving His parting commands on the last day of His stay on earth, the Savior said, "Go ye into all the world, and disciple all nations." What a marvelous vision that! How different from the contracted view that the Hebrews had held in the Old Testament days.

When the promise of the mighty, burning baptism of the Holy Spirit was being discussed, He said, "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." Note the majestic sweep of that vision, "Jerusalem," that is, at home. "Judea," that is the neighboring counties, states and provinces. "Samaria," to the nearest unfriendly people that you may know about. "And to the uttermost parts of the earth." Wherever throbs a human heart, wherever men and women carry wants and woes, there the Savior directs that the gospel be preached, a Savior from sins be offered, and cleanser of the Woes, and burts and impurities that sin has caused, be presented. *What a wonderful vision!* That is one of the things that marks

Jesus as Deity. The sweep of His plans. His greatest vision, is this missionary vision.

And this was never far from His thinking. His great desire that His people be united—alas, how far from unity His people have drifted—was in order "that the world may know." He was ever thinking in terms of the gospel for a whole world.

Can we, dare we, limit our vision to anything less than this? Can we ignore His dying command that we "disciple all nations"? At least are we not obligated to do strenuously all that we can do in that respect? Seriously, reader, are we not up against the necessity of either going to distant lands ourselves, or in uniting with others to send someone?

Also note the intimate relation that the baptism with the Holy Ghost bears to the matter of testifying to His saving grace "to the uttermost parts of the earth." It is strikingly significant that the possession of the blessing of holiness that we all profess, and upon which the church we love is found, is made to depend on spreading that experience from our home church (Jerusalem) to Judea, (the rest of the county or state), to Samaria (the nearby semi-foreign lands), and to the uttermost parts of the earth (China, Africa, Japan, India, South America)!

Reader have you the missionary vision? Do you see a Church of the Nazarene in the next village to you? Can you catch the possibility of planting several in the states that are not yet entered to any considerable extent? Do you realize that the Master's command includes an invasion to every unreached region within our grasp? Do you see that it includes Latin America, Mexico, Europe, Asia, Africa? Amen and amen!

FIRED TO DO SOMETHING

I have been an interested reader of "The Other Sheep" for some time and have especially been interested in the missionary letters. In the September number is a letter from Dr. David Hynd, giving an account of the "Romanist" invasion of Swaziland. This was most interesting to me from the fact that I know the real object in view there, the crushing out of all Protestant missions. I was fairly "fired" as the saying goes, to do something at once for the missionaries who are so handicapped both in funds and competent help. But as a layman and with only limited means with which to work, I feel handicapped myself. But I and all the other Nazarenes can PRAY and trust God and give what they can afford to give and encourage the friends of the church to do the same; and if our seventy thousand prayers ascend to heaven and we hold on to God and trust Him, victory is sure in Africa, and in all the world.—O. R. Hovius, Emporia, Kansas.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as we had arrived at Orlando, Fla. We preached on Thursday night for Brother H. H. McAfee, the pastor of one of the Southern Methodist churches, but he was not at home; he was in Georgia in a revival for another Methodist pastor, but as I had known him and his wife the most of their lives, she made us feel at home, although he was away. Sister McAfee had the meeting well advertised and we had all that could get into the house. It was one beautiful service, and one of my old friends of more than twenty years, the Rev. Robert Dyke, the pastor of the Christian and Missionary Alliance was there, to help boost and to take the offering and help us make good.

Then on Friday night we were in his church. He has a most beautiful church and a fine people. We had great services in his church and a fine offering. On Friday, we took dinner with him and his noble wife and beautiful daughter. He had for us a great fish dinner. It was a new kind of fish to me. The most costly that can be brought to the city and the same fish, when it is sold in New York City, brings \$1.25 per pound. Brother Dyke wanted us to have the best, and we had it. Our stay in Orlando was most delightful. We were in the home of Brother McAfee and his wife and children were as kind to us as anybody on earth could be. You can't beat the McAfees for old-fashioned goodness and deep spirituality.

I don't think that you can find a more beautiful city in the South than Orlando, Fla. There are forty-seven beautiful lakes in the city and every one is a beautiful lake, and the fine palms, and then around the city as fine oranges and grape fruit as you ever put your two eyes on. They are marvels of beauty.

Saturday morning came and we were up early and made a run to Ft. Lauderdale. We turned east from Orlando and struck the East Coast Highway about two hundred miles east of Miami. Our trip then was one of beauty; we were on the banks of the great Indian river, the most of the way down the coast, and this is one of the most beautiful rivers in the nation. We pulled down through West Palm Beach on Saturday, September 15. It is one of the beauty spots of the nation but oh, my, my, when we came back through the same city on Tuesday morning, September 18, it was one of the most horrible sights that you will see in a lifetime's travel. There is no way for me to describe the fearful wreck of homes and property and human life.

We preached in Lauderdale on Sunday for Brother C. R. Chilton, and the storm was coming up then. After dinner we

made a run to Miami to the home of Brother J. L. Roby, but by that time the storm was on and we had no afternoon service or night service but we had no storm at Miami to amount to anything. Not one building was damaged by the wind and rain, not any more than some roofs that were leaky, and the wind and rain blew the water into the house and made it unpleasant, but no damage. We stayed over Monday the 17th and tried to have a service at the Northside church for Brother Roby, but we had no lights and only a few out. We had a good time with the few that were there. We spent Sunday and Monday at the home of Brother and Sister Roby and their beautiful daughter Miss Elizabeth. She is fixing to go to Nashville to college at Trevecca and study for the ministry. She is a very fine preacher and a great soul winner. She very seldom ever preaches or even makes a talk without somebody getting to God. Monday night after preaching we went to the beautiful home of Brother and Sister Groover. They are as fine people as I ever met and are as true, red-blooded Nazarenes as you will find in the nation, and they are well-to-do and good to the core. That makes a fine combination.

We were up early Tuesday morning and started to Sebring, Fla., back up over the same highway that we had come down on Saturday, and stopped a few minutes at Lauderdale and went to the parsonage and found that the storm had done considerable damage in Lauderdale. Our church was partially wrecked again but the damage was nothing to compare with what it was two years ago. The great storm two years ago was September 18th and finished up on the 19th. This year the storm was on the 16th and finished up on the 17th, almost two years from one to the other. We traveled for two hundred and fifty miles along the track of the storm, from Lauderdale to Fort Pierce, a distance of more than a hundred miles. There was not much left but wreck and ruin.

At Ft. Pierce, we turned west to Sebring and made a trip through the inland country of a hundred miles and as there was not much to destroy but timber, the storm took vengeance on the beautiful pine forest. The fine pines were blown down by the tens of thousands, but when we reached the great lake, Okeechobee, and the city of Okeechobee, the city was about destroyed, and some of the cities on the lake were almost wiped off the map. The gale across the big lake was 125 miles an hour and the waves ran so high that they rolled out onto the land and drowned the people by the hundreds. By the time we had reached Sebring, the storm had almost run its course. Some damage was done in Sebring but nothing to be compared with Palm Beach and some other coast towns.

We stayed Tuesday and almost to noon on Wednesday at Sebring. On Tuesday

night we preached in the Salvation Army hall to a fine crowd of lovely people and enjoyed it very much. We stayed in the home of Brother and Sister B. A. Cope. Some of the HERALD OF HOLINESS readers may remember that Sister Cope was the youngest daughter of Sister Norris of Pittsburgh Pa., and Sister Norris is also the mother of the wife of my fine pastor, Rev. Macrory, pastor of the First church of Pasadena. We had a fine time in their lovely home. There are no finer people on earth than B. A. Cope and little Lois. Lois has been one of my little chums since she was a wee tot. She was so cute when she was small that I nicknamed her my Little Gipsy, and Lois is still Uncle Bud's Gipsy.

It was like leaving home to leave them, but Wednesday at about 10:30 we made a run across the fine country to Lakeland where Brother and Sister Crawford are our fine pastors. We had a great service in Lakeland. My, my, but we had the folks. Sister Crawford had the meeting well advertised and we had people to peddle. At this writing the District Assembly is just now opening with General Superintendent Chapman in the chair. At this very hour they are opening the assembly. We enjoyed our stay in Lakeland very much. Well, may heaven smile on them and give them the best assembly in the history of the district is my prayer for those dear people in beautiful Florida. In spite of a few storms, Florida is the beauty spot of the earth. More later.

In love,
UNCLE BUDDIE.

Sunday School Lesson

For October 21, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Christian Stewardship.

LESSON TEXT: 2 Cor. 8:1-9; 9:6, 7, 15.

GOLDEN TEXT: *First gave their own selves to the Lord* (2 Cor. 8:5).

THE conditions which called forth these utterances from Paul on "Christian Stewardship" was the poverty of the saints at Jerusalem. Living as they were in the midst of great religious prejudice, they suffered constant social, as well as religious, persecution entailed upon them by the Jews. There was also a heavy drain on them because of the almost continuous flow of Christian visitors to the city, which was the religious metropolis of both Jews and Christians, making the claims of hospitality on the mother church quite pressing.

It was no more than just that the Gentile church at Corinth should respond liberally to the appeal of Paul, for there was dire necessity, and since

NOVEMBER FIRST AND THE ZERO HOUR

Attention, Northwest Educational Zone

THE other day the writer was in conversation with a young man who engaged in that great battle of St. Mihiel, and who was seriously wounded. He told how on a certain evening instructions were passed along to all the men that they were to be located that night thus and so, and that at midnight the American forces would put on a terrific barrage which would be continued until five the next morning, at which time the barrage would lift and the men were to advance right into the face of the enemy. That was the **ZERO HOUR**. This young man told me they slept none that night, and of the mingled feelings they had coming up to that fateful **ZERO HOUR**. What a thought! **ZERO HOUR!**

Well, the Finance Committee of the Northwest Educational Zone met in Pendleton, Oregon, August 30, and have set the **ZERO HOUR** for the present campaign being carried on to entirely liquidate the indebtedness of Northwest Nazarene College. The campaign was inaugurated in May, 1927, and has been carried on continuously since, and must now be consummated. The **ZERO HOUR** has been set. It is November First.

All hands have worked hard. The people have responded nobly. The entire debt has been covered by pledges. But \$12,000 must yet be realized on these pledges to make the campaign a success. The committee is asking all who have pledged and have not as yet paid, to pay in full before **NOVEMBER FIRST**. If you haven't the money, please borrow it and remit. The college must be saved to the church. And victory is near. Let not one fail!

NOVEMBER FIRST AND THE ZERO HOUR! Shall we succeed or fail, which? We await your reply. For the committee,

(Signed) A. E. SANNER, *Treasurer.*
Nampa, Idaho.

these Jews had turned away from Judaism, they would no longer receive any gifts of charity from Jews living in other countries who sent assistance to the poor Jews at Jerusalem—this being a custom—for they had forfeited their right to any further consideration.

We are much interested in studying Paul's appeal. His method of approaching the Corinthian Christians. The Corinthian church abounded in many benefits beyond other Gentile churches. He very adroitly strengthens his appeal by citing them to the Macedonian churches, which though they had suffered many afflictions had made liberal contributions to this worthy and urgent cause. Instead of the extreme poverty and affliction of the Macedonian Christians acting as a cause for withholding assistance, as might have been expected, their generosity knew no bounds. It seems their temporal privations had the effect of increasing them in spiritual riches. These dear saints out of their penury begged for the privilege of helping to alleviate in some measure the suffering of their brethren in that distant part of the world.

It is true that tribulation when borne with unflinching fidelity will produce true Christian qualities. Those who have suffered most, as a rule, are most forgetful of themselves and the cry of afflicted ones will quickly pierce their hearts and find a ready response. Comfort makes men selfish. Have we not noted churches which have become so snug that it is very difficult to arouse them to a sense of churchly obligation? As comforts have increased the spirit of the Laodiceans has

been clearly manifested—"we have need of nothing." Self-centered and satisfied they sit within their luxurious pews unmoved and unwilling to share the burdens of other Christians, though we are enjoined so to do and "thus fulfill the law of Christ."

Paul tells the Corinthians that the cause of such liberality in the midst of such abject poverty, was the product of an unqualified consecration to God. They first gave themselves to the Lord. The giving of oneself to the Lord means more to the individual and the church than the giving of one's money, but, with such an abandonment of self to God that property is held as belonging to Him also. When Christian people recognize the fact of their stewardship and give intelligently and liberally the various interests of the church will be supported without embarrassment to pastor and people.

This was "willing" and not commanded giving. Such gifts are a proof test of love. There is a fine contrast between the giving of these early Christians and the painful efforts at money raising that is characteristic of the present day methods in our churches. It would argue that *self* had not been given for if *self* is given nothing is withholden but if *self* be not given, then there is a constant effort to retain all one can for *self*, grudgingly giving now and then in order to avoid being criticized.

Paul speaks in praise of those attributes of the Christian life which they exhibited, and strongly urges them to add to these the grace of liberality also. To fall short in the grace of giving meant

an incomplete and insincere affection for Christ and their fellow-men.

We learn from this lesson that Christ is the great Giver, therefore He is our example in the grace of giving. Seen in this light, liberality is a very vital part of Christian life and an unspeakable privilege for it reflects the gift of the Master.

Liberality has its reward but the reward must not be the motive for generous giving. God loves a whole-souled giver and such a steward will have a plentiful yield in the harvest time. We ought to give generously and cheerfully, but also thoughtfully and wisely for it is possible to do more harm with our giving than good. So let us give not only generously and cheerfully, thoughtfully and wisely but let our gifts be a subject of much prayer, for in this as in all our works we should have the mind of the Spirit. Remember we are stewards of the manifold grace of God and in our stewardship we must be faithful to Him.

"Take my life and let it be;
Consecrated Lord to Thee.
Take my silver and my gold,
Not a mite would I withhold."

DALLAS DISTRICT

Since our last report we have been on the go constantly and will continue to do so until the assembly convenes Oct. 24-28. Our church at Whitesboro is in better condition spiritually and in harmony than it has been for a few years and there is a good opportunity there to build a good church. We are looking for a good man or woman who can pastor the church and build a good congregation. We regret to lose our dear Brother W. E. Bond, who is leaving for west Texas.

Independence and Cedar Mills have had some good meetings and the work is in fine shape. Both churches called Paul Dickerson for their pastor. Brother Dickerson did good work at Cedar Mills this year. Several of our members are leaving that church for the West. We regret that so many of our people are leaving our district and we are confident that we have averaged at least one hundred members a year for the last four years who have left our district for some western or northern district. This has caused us to suffer as far as membership is concerned and we have had to gather new recruits which we praise the Lord He has given us at least in a measure.

We regret losing Brother and Sister Redwine from our Denison church and although the church recalled them, after prayer over the matter Brother Redwine feels his work is finished at Denison. The church there is in much better shape than it was a few years ago.

I. L. Flynn is also leaving his charge this year at Sherman and S. M. King is taking his place. Brother Flynn has done a good work at Sherman in spite of the opposition he has had and the difficulties he has had to overcome. The work there is in good condition and we predict for Brother King and the Sherman church a great year that is just ahead.

McKinney church, under the pastorate of J. A. Sharp, has had one of the best

years it has had in several years. He has had an increase in membership of over 20 and nearly all the new members are people who have been saved or sanctified under his ministry.

T. C. Ingram, Route 5, McKinney, has had the best year of his life as far as salvation work is concerned with about one hundred and fifty professions and the largest increase of membership on his charges that perhaps any pastor has had on our district. Brother Ingram is not going back since he feels clear that his work is finished and he is open for a call to the pastorate.

Mt. Pisgah church has a beautiful spirit of harmony and the little band is encouraged to press on. Brother S. C. Bozarth has done a good work there. C. W. Johnson will pastor Culleoka, Valdosta and Mt. Pisgah for the coming year. We welcome Brother Johnson back to our district.

Let every Sunday school, each N. Y. P. S. and W. F. M. S. be sure to elect your new officers before the assembly so we can have the newly elected officers' names and addresses in the assembly minutes. This is according to the new ruling of the last General Assembly.

According to last year's assembly ruling each church is to see that the sum of \$2.50 per delegate be paid to the assembly for entertainment. This includes preachers as well as lay delegates (Assembly Minutes, 1927, page 22).

We would also urge all who expect to get assembly license and those taking the course of study to meet the Examining Board on Tuesday, Oct. 23, at 402 N. Haskell Ave.

We would also remind our churches of the indebtedness on our church in general, that the total amount was subscribed at the General Assembly of which amount the Dallas District delegates subscribed the small sum of \$1,000. This amount is to be raised on the Sunday of Nov. 25. Let each plan now to raise at least 75c a member so we will be sure to get the entire amount. If we do not raise that amount on that day the district is to make a note and pay interest on the balance. We can do the job if we will, so let us not fall down on what we can do. God has given the district a reasonably good crop and although we have been behind with our finances, let us not forget to express our thanks to God for what He has done for us. We may have to sacrifice a little but we do not enjoy a good experience of grace unless we do sacrifice a little for our Master who gave his life for us.

F. E. WIESE, District Superintendent.

SALEM CAMPMEETING

We just closed a good campmeeting at Salem, Virginia. It was the best meeting the association has seen for many years. The town became more kindly disposed to the work of the camp. Rev. O. H. Callis, one of the Southern Methodist general evangelists, was our collaborator in the campaign. He is a splendid preacher and a great revivalist. Prof. C. P. Gossett, the noted baritone soloist, had charge of the music. He is an expert in the music realm.

We are now closing out the final camp

of the season. During the early days of the summer campaign we were in the Arkansas State Nazarene Camp at North Little Rock with Rev. J. W. Oliver and Dr. A. O. Henricks of Trevecca College. We had a great camp while there. We met Rev. M. E. Borders, pastor of the First Church of the Nazarene at Little Rock. He is doing a great work in that big southern city. Yours in Christ,

ANDREW JOHNSON.

N. Y. P. S. OF FLORENCE, COLO.

The N. Y. P. S. of Florence, Colorado, is still on the map and doing things for God. As young people we have looked on the broad ways of the world and then turning our eyes to the way that is narrow we see the footprints of Jesus there and that is why we are walking in the old-fashioned gospel path today. However, it is not because we know we must go that way if we would get to heaven, but we find such glory, happiness, peace and joy in this way that the world has lost its charms and we want Jesus only, and His will in our lives. We find that the real Christian standard is high and are trying to keep a standard in our Florence circle that we would not be ashamed to present the Master. Our young people are not of the world. We are not boasting, except in the Lord, but we want to say to those that are trying to follow Jesus in the ways of the world that you will never find his footprints there. We are happy following Him in the old Bible path, it isn't drudgery, we haven't lost anything but have found everything, praise His dear name.

MISS AGNES TROGDEN, Reporter.

CHURCH NEWS

FIRST CHURCH, CHATTANOOGA, TENN.

The annual business meeting of the First Church of the Nazarene here, was held recently at which time all the departments of the church gave reports. The church treasurer submitted a financial report which showed that this assembly year was the best since the church was organized, twenty-one years ago. All local, district and general budgets have been paid regularly as they became due. One interesting feature as to the financial report revealed that the church is run exclusively on the tithing system. A good percentage of the membership of the church voluntarily set aside one-tenth of their income to be used only for

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the promotion of the church work. In this way there are no annual drives for the budgets as the tithe adequately and regularly takes care of all expenses. Try this plan of financing your church and see how well it works, also watch for an outpouring of God's blessings.

Reports were given by the Sunday school, and the N. Y. P. S. and the W. M. S. These departments have made good progress. The Nazarene Helpers, a society organized for the purpose of helping the poor of the city, has done a commendable work.

One of the interesting items in the pastor's report showed that there have been over four hundred conversions in the regular church services, and in the special revivals conducted by our pastor, not counting those who have been converted in the twelve prayermeetings held each week by various laymen and local preachers in homes and on the street corners, in the jail and workhouse, etc.

All of the officials in all departments were unanimously re-elected for the ensuing year. Our beloved pastor, the Rev. W. M. Tidwell, who is now serving his twenty-first year as pastor of the First Church of the Nazarene here, is greatly pleased with the progress of the church. We, as laymen, are sure that God has His hand on our faithful pastor, and are truly thankful to the great God of the skies for giving us a leader with a level head, one who is master of every situation, one who uses good, old-fashioned common sense along with a thoroughly sanctified heart; to know him is to love him.

Dr. A. O. Henricks, former president of Trevecca College, Nashville, Tenn., will be with us for a special meeting beginning October 11.

Our testimony in brief: We have our eyes set toward the goal, we are praying much, our heart is fixed, by the grace of God we are determined to make the landing; we ask an interest in your prayers.

M. E. RUFFNER, Secretary.

PASTOR H. J. EASON, LYONS, GEORGIA — "Bethel church, near Lyons, has recently had a wonderful meeting. Conditions were anything but hopeful, and the interest of the few faithful had begun to lag. The pastor as well as others was on the verge of despair. But at the regular monthly appointment the Lord was present in convicting power and several prayed through. We felt that God had ushered in a revival upon us and announced that the meeting would continue. The service Monday night was unusual. At least half of the congregation was at the altar. Every one was serious. Those who did not come forward had no smile of levity, and some came closer up instead of leaving the building. Such praying and shouting as followed reminded us of the olden days. The meeting ran a week and was broken up by the storm; so we felt that God opened it and closed it according to His own great wisdom. There was not a fruitless service. We did not keep account of seekers, but there was a goodly number. Some were saved, some sanctified, and some reclaimed. One young preacher of the Methodist church

was sanctified and testified that he had almost decided to give up altogether. We had ten applications for membership and there is a possibility of others. We are encouraged."

EVANGELIST LON R. WOODRUM—"When I last reported for the Cleghorn Band, we were in Burkburnett, Texas, where we had a hard fight, but on the last night ten souls prayed through, which made twenty-six in all. Then we went to Mineral Wells, thence to Howe, Texas. Fifty-seven prayed through at Howe. Our next meeting was at Buffalo Gap, Texas. It was another hard battle but several prayed through. Cisco, Texas, was our next stop where fifty-four were saved or sanctified and thirteen united with the church. We closed our last campaign at Eula, Texas, September 16. A good many were saved or sanctified there. In eleven months we held twenty-two revival campaigns besides several special rallies, in which nearly a thousand souls were saved or sanctified and almost two hundred folks were taken into the Church of the Nazarene. At the close of the Eula meeting our party was disbanded. Brother Cleghorn was quite ill and we ask your prayers in his behalf. Personally, I have enjoyed this assembly year with the party. I preached 225 sermons and delivered 35 lectures. At present my address is 1603 West 39th St., Kansas City, Mo. Our assembly convenes the first of November at Plainview, Texas. Then my address will be 1902-14th St., Lubbock, Texas."

PASTOR JOHN CARTER TURK—"One year ago last month our good District Superintendent, Rev. H. H. Hooker, wrote me

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at Mobile asking me to take the pastorate of the Hartselle, Alabama, church as he wanted to put the District Assembly on there. After praying over the proposition, I reluctantly accepted and came here determined to do my best. Upon arriving here I found the church in a very bad condition and the few remaining members much discouraged. Only four members were left and they had about lost their faith in a work being established in Hartselle. This was very natural, considering their unfortunate experience of the last three years. Our good Sister Turney had given land upon which to build a church building, paid several thousand dollars and loaned several thousand more to build the beautiful building that now stands on the lot, and she, Brother McDaniel, and a few more had sacrificed money, time and work to get the work started, only to find at the end of three years seemingly nothing but failure. I saw no possible chance of entertaining the assembly as I soon found out that the Hartselle citizens were none too favorable when I talked to some of them. This discouraged me much. Imagine me, a green pastor on his first full time charge, attempting to put over a proposition like this. Even the pastors over the district thought it unwise for us to attempt to entertain the assembly. Well, after several weeks wrestling with myself and the devil out in the pine woods back of the church, I decided to do my best and leave the rest with God. The Lord said to me, 'You do your part and I will do the rest.' With this assurance the burden rolled away and I started out. First, I visited the people all over the town and country, introduced myself to them and prayed with as many as I thought wise. Later I went to every home in Hartselle, praying as I went, and asked them to take delegates. Well, it came easier than I had imagined and I soon had homes for nearly 300 delegates, and many of the very best homes in the city. Never was I so kindly received by any people as I was by the citizens of Hartselle. While I was getting homes for the delegates, Brother McDaniel was having the church fixed to accommodate the crowds. When the delegates and visitors began to come the Hartselle people be-

gan to take notice and at the first meeting there was a large crowd present. The assembly made a great impression upon the people of the town, and so far as I could find out, the hosts were perfectly satisfied with the way that the delegates acted in their homes, while many were greatly impressed with their spiritual lives. The city and country fell in love with Dr. Williams, our good General Superintendent who presided, and are still talking about him and wanting to know when we will have him again. At the end of the assembly, I was called for the present year and being much encouraged, I accepted, determined to find out if God really wanted a church in Hartselle. I had found hundreds of neglected people over the town and country who needed the help of a preacher. Many homes had never had a preacher to visit them and they really appreciated my coming to them and reading the Bible and praying. Many of these homes were so unfortunate as to have afflicted folks in them, and at present I have many permanently afflicted people whom I go to regularly every week and try to cheer them up. Some of the best friends I have in this old world are among these dear sick folks, and I enjoy going to them and getting blessed trying to help them. This has been the greatest year of my life. While up until a few days ago, not one person joined our church, yet I have felt that God was in this movement here in Hartselle and if I would keep on doing my best that surely He would bless, and thank God He has. Right after the assembly our little band of Nazarenes, together with a few good holiness folks of the other churches began to pray that God would send us a couple of evangelists, and give us a great revival. Finally He sent along our good District Superintendent and wife, Brother and Sister Hooker, and Brother Rogers, song evangelist of Nashville, and on August 15, we launched a campaign in a big tent near the church. God was with us from the start. Right away souls began to get saved and sanctified. Brother Hooker preached great messages with the power sent down from heaven, while Brother Rogers prepared the way for him in some of the greatest messages of song that I ever heard. Brothers Hooker and Rogers make an ideal team. Both of them pray hours every day and go into the pulpit filled with God and His message. Words could not do justice to the revival that came. About 100 souls prayed through at the altar, many others blessed in the meeting and at their homes, fifty lined up with the church, while others are looking our way, and the evangelists were well paid for their service. At the end of the meeting, the church called me for another year, and the Lord said, 'Follow me,' so I accepted. We now have a Sunday school of seventy and expect to run up to one hundred by the assembly a month from now, and to about two hundred by the 1929 assembly. We also have a N. Y. P. S. of about forty active members with many others, and looking forward to doing a great work in the future. Our congregations at the regular morning and evening evangelistic services are growing fast, and the mid-

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week Thursday night prayermeeting is on fire. Pray for Hartselle and come visit us."

SONG EVANGELIST C. V. SPELL—"The summer months just passed, have been, for the most part busy ones to us, in the field of song evangelism. God has been pleased to put His Spirit in blessing upon our souls and in some helpful measure His blessing upon our labors. We have labored with no nicer men as pastors during all these years, than we have found this year. Men of sacrifice, courage and determination, content with nothing less than God's best for themselves and for the churches with which they labor. Since the first of April we have labored at the following places: Cameron and Waco, Texas; Lawrence, Kansas; Memphis, Bonham, San Angelo, McKinney and Goldthwaite, Texas. At Goldthwaite, we were with Brother Will H. Lynn as pastor. Lynn is such a congenial and brotherly man and has some most excellent children, who are a great help in the work. If you who read this should need a singer for your fall or winter meetings write me at, General Delivery, Dallas, Texas."

SONG EVANGELIST PEARL WILCOX—"The writer had the privilege of laboring at the Clifton, Ga., campmeeting with C. M. Dunaway as evangelist and Miss Alma Budmar of Muncy, Pa., as coworker with young people and ministry of song. We alternated in the conducting of singing and sang duets. Here we saw some great victories, both young and old praying through to definite victory. The glory of God swept over the camp in demonstration and power. Brother Dunaway fearlessly preached the truth and uncovered sin. God honored his ministry. This meeting was the forty-second campaign held by this man of God in and around Atlanta which is his home city. People attended this meeting who were saved and sanctified under Brother Dunaway's ministry twenty-five years ago. Some came from Alabama and other parts. Brother Dunaway is greatly loved in the South and has a great following. I know of no people who excel in hospitality, the people of the South. I shall always thank God for this experience in the Southland."

PASTOR CHARLES SWAN, ALMA, MICH.—"We thought the readers of the *HERALD OF HOLINESS* might appreciate some news from our newly organized Church of the Nazarene here. Although a membership of nineteen were organized under difficult circumstances we are now moving forward to a definite program. God's blessing is upon us and victory is ours. The saints have rallied to the support of their pastor in a noble way. Our new District Superintendent, Rev. R. V. Starr, has been a blessing and great inspiration to us. He has given us invaluable help and godly advice. The church is getting under the burden for a mighty revival. We have five fine people waiting to be received into membership by letter. A precious young girl of fourteen years of age was saved recently and went many places in company with her mother to make restitution. May the people who know how,

pray God to give us a place to hold our services. Homes are now too small to accommodate the crowds. People are getting under conviction and the Holy Spirit is working upon the hearts. Our Sunday school increased from twenty-five to thirty-two last Sunday. Surely we do thank our great God of wonders. Finances are coming in fine. 'Finally brethren pray for us.'

PASTOR PERRY ROOD, MIDDLEPORT, OHIO—"We have just gone through one of the best revivals in the First Church of the Nazarene here, that it has ever been our privilege to witness. We have had some great meetings here the last year and a half with several of God's great soul winners but none seemed to just reach all classes like Rev. J. A. Rodgers, evangelist, of East Palestine, Ohio. Brother Rodgers' success here perhaps could not have been so wonderful had he not had Rev. Frank and Helen Lehman, players and singers, their little eight-year-old son, James Lehman, solo singer who drew hundreds of people to the large tent nightly. These brethren are just like one in a revival; they seem to know just what to do at the right time to make things go. We had souls at the altar every night; more than seventy-five seek-

ers sought for pardon or sanctification. About a thousand people witnessed a large baptismal service in the Ohio river Sunday afternoon. We took thirteen good members into the church. Brothers Lehman and Rogers took over thirty subscriptions to the *HERALD OF HOLINESS*. These evangelists stood back of the pastor and the church, and made scores of new friends for our church. The church here the last night of the meeting gave them a unanimous call back for a second meeting. Brother Rodgers is about as much concerned in making Nazarenes after they are saved, as he is to get them

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saved to which I say, Amen. The church here has taken on new life and we are determined to let the people know we are here to stay and that we have the best thing in the town and they can share it with us if they pay the price. We bought a parsonage and lot here last winter where we hoped to build a new church but now find that we are down town too far so we are making steps to buy farther up town and build a church that will bring credit to the Church of the Nazarene and holiness movement in this section."

PASTOR F. R. MORGAN, WEST TULSA, OKLA.—"We have been here for three years and called back for the fourth year. We have had some of the most blessed times I think we ever had with any church. We have had some battles but some way the good Lord has brought us out on victory side. We have received forty-one into the church since last assembly, and have lettered out several. I believe last Sunday was one of the most profitable services we have ever had since we have been here, God was present to bless and not only to bless but to reveal everyone's heart and life. Our Sunday school is holding up well and the class offerings are good. Our finances in the church are coming on all O. K. Our people almost all tithe, and several that are not members put their tithe in with us. One family who are not members of the Church of the Nazarene and do not live in this state, send their tithe to this church. God bless them; they love the truth that the church stands for. We are planning on building this fall. Our church is too small for our congregations, or at least our Sunday school needs separate rooms for each class. That is our greatest need. If the good Lord still smiles on us we will go to the District Assembly October with all budgets paid in full."

EVANGELIST J. L. GLASCOCK—"We have held two meetings since last reporting. The first one was held at Beulah Park, Alexandria, Indiana. The Rev. J. E. Hewson, of Indianapolis, had charge of the meeting from the beginning to the end, also doing his share of the preaching, and raising the money necessary to finance the meeting. Rev. Howard W. Sweeten, of Ashley, Illinois, arrived on Monday after the first Sunday, and did his part of the preaching for four days. Then went on to another campmeeting. The writer arrived on Wednesday before the last Sunday and remained to the close of the meeting, alternating with Brother Hewson in the preaching. Brother J. D. Campbell and wife had charge of the service of song and did their part well as did our colleagues in the preaching services. All of us having delightful Christian fellowship with one another. From Alexandria Park, we hastened on to Hurlock, Maryland, where for fifteen days, we waged a hotly contested battle. Otto Davidson and his wife had charge of the service of song, and they performed their part well. This meeting was held under the auspices of the Runderland County Holiness Association, which is composed of some of the best exponents of entire sanctification we have ever labored with. The visible results were not what we hoped they would be, but other efficient evangelists who have labored there have had similar experiences. However, the gracious Holy Spirit was blessedly present in every service, and the people there, and the many who attended the services from other towns and cities, together with a number of Christian ministers testified that they were greatly blessed. Mrs. Glascock having recently passed through a major physical operation, has delayed a little our program for fall meetings but now that she is having a speedy recovery we will soon be able to be afield again. Persons de-

siring to correspond with us relative to dates for meetings, should address us, 1350 Grace Ave., Cincinnati, Ohio."

FERGUS FALLS, MINNESOTA—"Following shortly after the close of our District Assembly at Jamestown, N. Dakota, we went into a revival with C. T. Corbett of St. Paul, Minn., as our evangelist. He is called the 'boy evangelist' but he sure knows how to get the glory down and get under the burden for a lost and dying world. We were able to get him for only one week, August 24 to 31, as he had another meeting slated beginning September 2, but during that time twenty-three knelt at the altar and found Jesus in saving, sanctifying or reclaiming power. Then the following Sunday, Evangelist P. P. Belew came to assist us push the battle against sin and Satan and was here for two and one-half weeks. He is a mighty man of God and preaches old-time salvation. Not so many knelt at the altar but we feel great victories were won and as a church we are farther up the road spiritually than ever before. We surely appreciate the efforts of these men and may God bless them both. Now under the capable and efficient leadership of our pastor, Rev. T. L. VanHecke, we are looking for great days ahead. We expect to have the Chatfields with us in November, but in the meantime we don't propose to lie down on the job but expect to keep on fighting the devil at every turn. Pray for us at Fergus Falls, Minn."—Mrs. W. J. McDougall, Secretary.

SHELTON EVANGELISTIC PARTY, (Composed of Rev. James and Mildred Atkinson, Misses Rev. Bettie Ellis, and Hattie Bigham, all of Hamlin, Texas, and the writer).—"Our last meeting was held at Borger, Texas, noted for its wickedness and crime, although there are many as fine folks there as one will find any place. Here under a district tent, beginning August 15, we fought sin and preached repentance, restitution and Bible holiness for twenty-five days. Truly this was the hardest fought battle of our lives. Our faith was tried, courage tested, our efforts opposed, as never before. But we were rewarded for our labors, with souls praying through to victory and the church greatly strengthened. August 10 we pitched our tent in White Deer, Texas, where God gave us a great meeting, many hearing holiness preached for the first time and some walked in the light; and obtained the blessing; some were called to preach, and the sick were definitely healed. People came from neighboring towns to hear the truth and get blessed of the Lord, and we closed August 26 with great victory. On August 23 the writer was forced to bed on account of contracting poison gas while at Borger. Brother and Sister Atkinson and Miss Bigham returned to Hamlin, probably to assume their studies in Central Nazarene Academy. Miss Ellis entered Bethany-Peniel College. The writer is at home still under the care of doctor, September 22. But glad to report am now rapidly regaining my health and will soon be able for services again."—W. G. Shelton:

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PASTOR A. B. BRACKEN, GARDEN CITY, KANSAS—"We are now comfortably settled on our new field and delighted with the reception given and brotherly spirit we find in the entire city. We thank God for the privilege of following a good man and woman like Brother and Sister Hackley. They have the love and respect, not only of its entire membership, but the business men and community at large. We hope and pray that we may do as well as they. We have a membership of about fifty and one of the best buildings on the district. A great opportunity to put something over for God. In these days of indifference and coldness we believe that a love, as given in the 13th chapter of First Corinthians, will draw all men and put a work over everywhere. Pray for us."

PASTOR GEO. VOCT, CURTIS, NEBRASKA—"Over Sunday, September 16, Rev. Marvin S. Cooper, District Superintendent, accompanied by Mr. Kirby Fields and wife of Anderson, Indiana, were with us and rendered very valuable service to the church in Curtis. The meetings had been well announced and splendid congregations were in attendance, especially on Sunday evening, when the church was

filled almost to overflowing. The forceful gospel messages brought by Brother Cooper were owned of the Lord and many hearts were touched. The singing of Brother and Sister Fields was in the Spirit and made us feel that heaven was very near. Numbers of people in attendance have spoken words of high commendation and are eager to hear such singing again. On Sunday evening Brother Cooper brought some of the financial news before the people and received a ready response. After the message of the hour many hands were raised for prayers. Our church has subscribed to the budget. God is blessing us and we are getting ready for an old-fashioned revival. Amen."

PASTOR J. S. WALLACE, JONESBORO, ARK.—"Just closed a great meeting of old-time salvation. Rev. L. G. and Bertha Milby were our evangelists and they can not be excelled when it comes to putting it over. Brother Milby is an old-time preacher of the gospel. While he put it straight he does it in a way that people love him and come again. Sister Milby is one of the greatest Sunday school workers it has been our privilege to listen to. God is with them. Prof. E. C. Milby was our song evangelist and

there is no cleaner, better young man in the holiness ranks, as a singer of the gospel. God gave us a gracious meeting. Some seventy souls bowed at the altar for prayer and several were happy finders. To God be all the glory. While old Jonesboro has had a hard knock, thank God we are coming on top again. God is marvelously blessing us here and giving us the hearts of the people. The last Sunday was a great day, and we took into the church seven fine people and others are looking our way. The church gave the evangelist a call back, the workers were well paid and the evangelist took up a love offering for the pastor of sixty dollars. Pray for us."

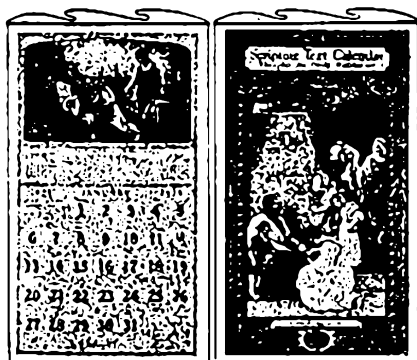
PASTOR ERNEST S. MATHEWS, EDMONTON, ALTA.—"May 25 we started for the General Assembly and did not reach

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home again until August 17. We had a wonderful summer, traveling 8,000 miles in our Ford, without serious accident, visiting relatives and friends, preaching, testifying, exhorting in jails, parks and churches. The blessing of God has attended our Sunday morning services in an unusual way since our return. We started with two mottoes: 'I will rejoice in the Lord' (Hab. 3:18), and 'God is able' (2 Cor. 9:8). Two weeks ago we had a foreign missionary service. After the sermon we received an offering of some \$66.50. A week ago we had our anniversary service. After the sermon we received in cash and pledges, \$353.50, which was raised to \$425 before the day closed, to apply on our church indebtedness. Last Sunday we had a service in the interest of home missions. In spite of the special offerings of the previous Sundays, \$53 was given. Some churches have a way of giving their pastor an occasional or periodical 'pounding.' We have not been afflicted from the spasmodic method, but have been the re-

cipients of continual bounties. Butter, eggs, milk, meats or vegetables have been our weekly portions. Our people have scattered and the marked exodus among our young people has depleted our numbers, but the dear Lord is giving us others. One young man was saved last night. There were three young lady seekers Friday, and so we take courage. We are praying for a real Holy Ghost revival. Please join us."

—
EVANGELIST C. T. CORBETT—"The last two meetings I've been in, have been truly blessed of God and answers to prayer on the part of the people. August 24 to 31 found us in a glorious revival at Fergus Falls, Minnesota. One surely can have good fellowship with Pastor VanHecke and his flock of prayers. They had the glory prayed down when we arrived and just the 'pulling of the trigger' did the work, bringing some twenty to the altar where the fire fell on their souls. I left them happy, as Evangelist Belw stepped into the pul-

pit to continue the meeting while I traveled on to my next engagement. This being at our baby Church of the Nazarene, just outside of Montevideo, Minn., an inland town called Lac que Parle, with a great community for Nazarenes. The tent was already pitched and we settled down for a campaign of two and one-half weeks for souls. Brother Mark Jensen is the worthy pastor, a man strong for holiness and firm in prayer and 'bull dog' faith. One service found twenty-four seeking God and the number increased upward to about forty before we closed. A gracious communion service was conducted, also five new Nazarenes were made. One man of seventy-six years found the open fountain. Am pressing on more determined than ever that 'Holiness' is our main message for the people. I'm glad for the holy fire of power and purity. I need your prayers, people."

PROFESSOR R. E. GILMORE—"For the last twelve months it has been my good fortune to be associated with Bethany-Peniel College and the college church.

NOW READY!

Journal of the Seventh General Assembly of the Church of the Nazarene

Held in Memorial Hall, Columbus, Ohio
June 14 to 26, 1928

A detailed report of the business sessions and the evening services; reports in full of the different officers and departments of the church; financial reports from various departments; roster of delegates and alternates; membership of assembly committees, etc., etc.

Every person, delegate and visitor, who attended the General Assembly will be interested in this Journal. It will help you to live over again the seasons of blessing and inspiration and will acquaint you with the interesting occurrences that took place in sessions and services which you did not attend.

Every member and friend of the church who was unable to be at Columbus surely will want to read through the Journal. It is the next best thing to having attended in person.

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The brethren consented for me to have leave of absence this year and at present I am at the University of Chicago doing some graduate work. Bethany-Peniel College was in the midst of a great opening when I left. In fact, both school and church seemed to be at a high peak. Brother Parrott, pastor of the college church, took in around seventy-five members the last two Sundays, bringing the membership up to more than 800. Bethany-Peniel College has enrolled a record number of college students. There is a general spirit of optimism among the patrons of the school. The endowment for state accrediting is already assured and now Brother Parrott and President White are talking and planning to get the school into the North Central Association of Colleges. I have considered it a great privilege to teach in the college and to be assistant pastor of the church. I taught half time and, because Brother Parrott had such heavy responsibilities in connection with the school, preached half time also. My leave of absence will last about twelve to eighteen

months, during which time I will be studying here in the University of Chicago and preaching around occasionally as opportunity affords."

EVANGELIST J. E. BRASHER—"Since reporting last, the Lord has signally blessed our labors and has given us success in revival work. Our work has been mostly in southwest Alabama and west Florida. Yet we have traveled in Mississippi and in Louisiana to Pensacola, Mobile, Meridian, Laurel and Hattiesburg, Miss., and on to New Orleans, La., and wherever we have been, there seemed to be a great wide open door for holiness, something that satisfies the longing soul and fills the hungry soul with goodness. Our town is having a tent meeting, continuing for three weeks, held by the Rainey Evangelistic Party of Los Angeles, California, where scores are praying through.

To those who know themselves, all things work together for good, and all things seem to be, as they are to them, good.—E. B. PUSEY.

WANTS

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

WANTED--Books in first year Course of Study for Local Preachers. Write giving prices to Clarence Todd, Dana, Indiana.

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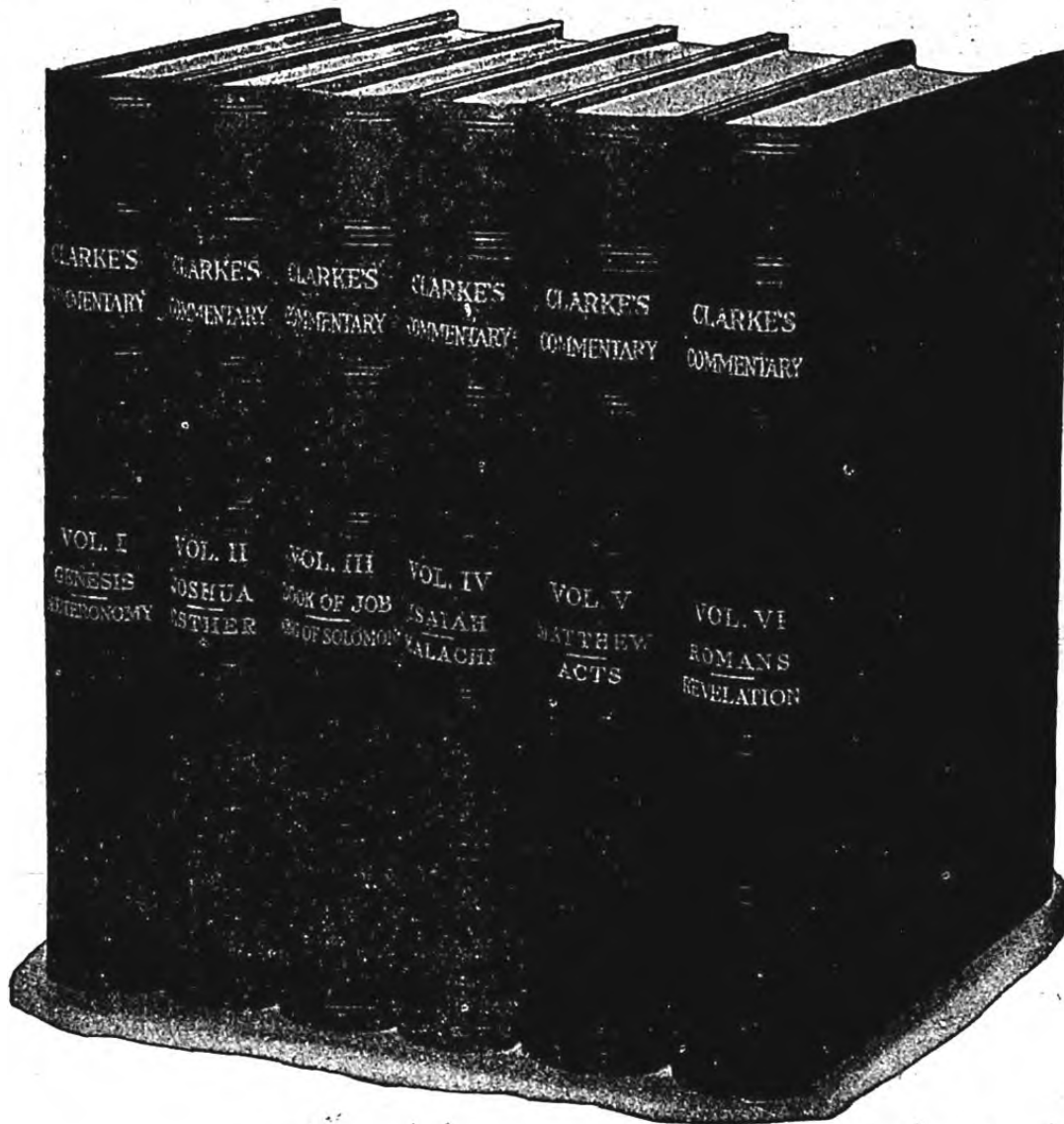
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TELEGRAMS

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

NAMPA, IDAHO

Students continue to enroll every day. 249 registered in upper units first week. Greatest opening college has ever had. Dormitories full. Nearly 100 per cent increase in dining hall patrons. Chapel over crowded, fine spiritual atmosphere, 152 testimonies at chapel prayermeeting tonight.—Russell V. DeLong.

WACO, TEXAS

Attention: San Antonio District—The assembly will be held at Austin, Texas, instead of at McAllen. This change has seemed best for several reasons: 1st, a number of brethren have requested the change as it will be impossible for them and their delegation to make the trip to the Valley. 2nd, the McAllen church is putting on an extensive building program at this time. 3rd, our General Superintendent needs the change in order for him to carry out his schedule, as it would require twenty-four hours more of travel for him, if we should go to McAllen.—O. F. Hatfield, District Superintendent.

CARTHAGE, MO.

Organized new church at McCune, Kansas, with twenty charter members, almost all heads of families. Also purchased commodious church building in good location. Rev. J. J. Steele just closed revival with the pastor, Rev. Homer Jolley. Sunday school organized and the church has a fine opportunity and future.—N. B. Herrell.

RANTOUL, ILL.

Just closed splendid revival, J. E. and Ada Redmon evangelists. Successful altar services. A great financial blessing. A full house all through. A class of fourteen received into church. A fine spirit on the people.—John H. Drake, Pastor.

PAYNE, OHIO

Great revival on, conviction deep, town and country stirred. Sunday great day, altars lined, souls praying through in old-time way, tide rising higher, end is not yet. D. M. Peffley at his best.—Rev. Minnie Morris Moorhead.

AKRON, OHIO

One of the greatest days we have seen for a number of years with Rev. Chas. Hanks, Arlington Street church, Akron, Ohio. Church packed to overflow, seventy-five seekers last night. Will run another week. Hanks has a great church, is a great pastor, wide awake, and I count him one of the best in our movement.—John Fleming, Evangelist.

ANNOUNCEMENTS

NOTICE — Montana - Wyoming: There will be a convention in Billings, Montana, October 10-14, 1928, for the purpose of organizing Montana and Wyoming into a district. Dr. H. F. Reynolds is to preside. Pastors of all churches in these two states should be present with their Sunday school superintendent,

President of N. Y. P. S., deaconesses and two elected delegates. For information write me.—W. D. Shelor, 304 N. 33rd Street, Billings, Montana.

NOTICE, Change in address—We wish our friends to know that our address has been changed from Wilmore, Ky., to 707 Shropshire Ave., Lexington, Ky. Those wanting to correspond with me in regard to meetings, may address me accordingly.—Elwood Taylor.

SPECIAL NOTICE—I am acting District Superintendent of the Iowa District until Nov. 1, when Rev. J. W. Short goes on the field. After that time I will be available for evangelistic work anywhere the Lord may lead. My slate is already being arranged for the fall and winter. My home address is 1701 Eighth St., Des Moines, Iowa.—C. Preston Roberts.

NOTICE, Arkansas District—The District Woman's Foreign Missionary Society will meet at Searcy, Ark., Oct. 30, at 9:00 a. m. Let all our women be present at the appointed time. We must plan for a great advance the coming year. We expect noted speakers.—Anna L. Oliver, District President W. F. M. S.

NOTICE, Arkansas District—All undergraduates are requested to meet the Board of Examiners at Searcy, Ark., Oct. 30, at 10:00 a. m. Those being recommended for ministerial license are also requested to meet with us, and bring your grades. This is important.—John W. Oliver, Chairman.

WEDDING BELLS—A beautiful church wedding was solemnized at Coshocton, Ohio, on September 12, when Miss Inez Pearl, the daughter of Rev. and Mrs. A. H. Perry, pastor of the Coshocton Church of the Nazarene, was married

"Bible Gems" Missionary Calendar for 1929



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

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to Rev. Gene E. Phillips, Pastor of the Church of the Nazarene, Rochester, N. Y., the bride's father officiating, assisted by Rev. Chas. A. Gibson.

NOTICE, Hamlin District—All undergraduates are requested to meet the Board of Examiners at Plainview, Texas, on Tuesday, Oct. 30, at nine a. m.—J. T. Stanfield, Chairman.

NOTICE—I am entering the evangelistic field, after being pastor at Savannah, Ga., Church of the Nazarene for fourteen months. I am an elder on the Georgia District and finished my theological course at Trevecca College. Wife and I sing together with guitar accompaniment. I will also consider a call to a pastorate.—J. T. Williams, 122 Walberg St., Savannah, Ga.

NOTICE—I have finished my schooling and have been doing evangelistic work during the summer and will now go where the Lord leads me, for meetings. I am especially interested in young people's evangelistic work, and am ready for work in the Lord's vineyard anywhere. Address, Francisco, Indiana.—Evangelist James F. Powell.

PRAYER IS REQUESTED by a sister in Spencer, W. Va., for her unsaved husband, also that he may be able to find employment; by a mother in Colorado for her son who is in need of an operation for which they have no funds; for a sister in Utah who is, with her family, going through a very trying time; by a brother in Brownwood, Texas for workers to open a mission in that place.

NOTICE—The Dallas District W. F. M. S. Convention will be held at Dallas Central church, October 23. Let all delegates be sure to be present. Let all who expect to receive assembly license and those who are taking the course of study be sure to be present for the day of examination Tuesday October 23rd. Place, Dallas Central Church, 402 N. Haskell Ave. According to the new ruling of the last General Assembly each Sunday school be sure to elect their Sunday school superintendent, the N. Y. P. S. their president, and the W. F. M. S. their president, so we may have their names and addresses in the Assembly minutes. Let all delegates be sure to pay your \$2.50 for assembly expense the first day of the assembly. This includes preachers as well as lay delegates. Assembly Minutes, 1927, page 22.

NOTICE—All members of the Arkansas District Assembly, will please take note that the assembly expense was placed by the last assembly at \$2.50 per member. This \$2.50 is to be paid by all members, whether you attend or not. Please remit to me at once your \$2.50 so that this will all be out of the way for the assembly.—Anna L. Oliver, District Treasurer, 621 Olive St., N. Little Rock, Ark.

A NOTE OF THANKS—I want to report that my health has been restored and I want to thank the saints of God for their prayers and the good Dr. McCullough, that my life has been spared and I am now ready to make dates for meetings at any time, so hurry up, I want to get at it. John T. Hatfield, 726 N. Mariposa Ave., Los Angeles, California.

CHICAGO CENTRAL DISTRICT N. Y. P. S. and Sunday School Group Conventions

Dr. J. B. Chapman, special worker, Nov. 6-18.

WISCONSIN GROUP—Racine First Church, Nov. 14 and 15. Chairman, R. L. Wisler, 3615-16th St., Racine, Wisconsin. Phone, Jackson 7538. Church, Corner Washington and Hays.

CHICAGO GROUP—Austin, Chicago Nov. 15 and 16. Chairman, G. B. Williamson, 501 North Central, Austin Y. M. C. A.,

Chicago, Illinois. Phone Austin 9120. Corner Race and Pine.

OLIVET-DANVILLE-CHAMPAIGN GROUP—Olivet, November 12 and 13. Chairman, W. S. Purinton, 927 N. Franklin St., Danville, Illinois. Phone 2644 J.

PEORIA-ROCK ISLAND-BLOOMINGTON GROUP—Peoria, Illinois, November 8 and 9. Chairman, Edna Wells Hoke, 509 Fisher St., Peoria, Illinois. Phone 4-1614. Church, Corner 5th and Fisher Sts.

SOUTHERN ILLINOIS—Carterville, Illinois, November 5 and 6. Chairman, Condon Arms, Carterville, Illinois.

DECATUR-SPRINGFIELD GROUP—Decatur West Side, November 7 and 8. Chairman, Rev. H. B. Jensen, 520 N. Monroe, Decatur, Illinois. Phone Main 6386. Church, Corner of Eldorado and Monroe.

For further particulars, write chairman of each group or E. O. Chalfant, District Superintendent, General Delivery, Danville, Illinois.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS
Office, 2923 Troost Ave., Kansas City, Mo.
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.
Arkansas (Searcy)Oct. 31 to Nov. 4
Louisiana (Alexandria)Nov. 7 to 11
San AntonioNov. 14 to 18

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.
Dallas (Dallas, Texas)Oct. 24 to 28
Hamlin (Plainview, Texas)Oct. 31 to Nov. 4
Arizona (Tucson)Dec. 5 to 12

J. B. CHAPMAN
Office, 2923 Troost Ave., Kansas City, Mo.
Georgia (Atlanta)Oct. 17 to 21
Alabama (Jasper)Oct. 24 to 28
Mississippi (Gulfport)Oct. 31 to Nov. 4

EVANGELISTS' SLATES

ALLINE ANDERSON
Liberty Center, OhioSept. 30 to Oct. 21
MACK AND ETHEL ANDERSON
Farmington, IowaOct. 7 to 21
Iola, Kans.Oct. 23 to Nov. 11
Meridian, IdahoDec. 2 to 10

T. M. ANDERSON
Flint, Mich.Sept. 30 to Oct. 14
Cleveland, OhioOct. 21 to Nov. 4
Barberton, OhioNov. 8 to 18
Monongahela, Pa.Nov. 21 to Dec. 2
Lansing, Mich.Dec. 9 to 23
Webb City, Mo.Jan. 6 to 20
Ollert, Ill.Jan. 23 to Feb. 3
Seattle, Wash.Feb. 10 to 24
Portland, Ore.Feb. 26 to March 10
Cincinnati, OhioMarch 14 to 31

JARRETTE E. AYCOCK
Columbus, OhioSept. 30 to Oct. 14
P. P. RELEV
Nebo, Ill. (General Delivery) Sept. 28 to Oct. 7
St. Paul, Minn. (P. O. Box 564) Oct. 10 to 28
Portland, Mich. (Gen. Del.) Nov. 18 to Dec. 2

W. O. BENNETT
Cadillac, Mich.October
BOWMAN EVANGELISTIC PARTY
Lewistown, Ill.Sept. 16 to Oct. 14
Cuba, Ill.Oct. 17 to Nov. 11

MIR. AND MRS. R. E. BRIDGEWATER
Kenesaw, Nebr.Oct. 14 to 28
Hariland, Kans. (Prairie Flower church)Nov. 4 to 18
Hopedale, Kans.Nov. 25 to Dec. 9

RAYMOND BROWNING
Cincinnati, OhioOct. 7 to 21
C. C. BURTON
Churubusco, Ind.Oct. 7 to 28
Argo, Ill.Oct. 29 to Nov. 18

A. D. CAREY

Spring Valley, N. Y.Oct. 10 to 28
Brooklondale, N. Y.Oct. 30 to Nov. 11
Brooklyn, N. Y.Nov. 16 to Dec. 2

JACK AND RUBY CARTER

Temple, Okla.Oct. 11 to 19
Memphis, TexasOct. 20 to 28
Plainview, Texas (Assembly)Oct. 31 to Nov. 4

C. C. AND FLORA CHATFIELD

Lincoln, Neb.Sept. 30 to Oct. 11
Billings, Mont.Oct. 31 to Nov. 11
Fergus Falls, Minn.Nov. 14 to Dec. 2

F. E. COLE

Montgomery, Mich.Oct. 7 to 21

C. A. CONDON

Herrin, Ill.Sept. 30 to Oct. 21

REV. C. T. CORBETT

Clam Falls, Wisc.Sept. 27 to Oct. 11
Minneapolis, Minn. (First church)Oct. 28 to Nov. 11
Litchfield, Minn. (N. Y. P. S. Convention)Nov. 16 to 18

STEBEN D. COX

New Albany, Ind.Sept. 28 to Oct. 11
Connersville, Ind.Jan. 6 to 20
Winchester, Ind.Feb. 15 to March 3
Brazil, Ind.Oct. 21 to Nov. 4

C. C. AND MARGARET CRASIMOND

Dowling, Mich.Sept. 30 to Oct. 14
Bay City, Mich.Oct. 21 to Nov. 4
Hopkins, Mich.Nov. 6 to 18

STELLA B. CROOKS

Emmett, IdahoOct. 7 to 21
Caldwell, IdahoOct. 28 to Nov. 11
Salt Lake City, UtahNov. 18 to Dec. 2
Home—ChicagoDec. 9 to 23
Cambridge, Mass.Dec. 30 to Jan. 13

J. E. DAVIDSON

Mission, OhioSept. 30 to Oct. 14
Samaris, Mich.Oct. 21 to Nov. 4
Shelby, OhioNov. 11 to 23

RAY DAVIS

Tyro, Kans.Sept. 30 to Oct. 14
Bartlesville, Okla.Oct. 15 to 22
Holdenville, Okla. (Assembly) Oct. 24 to 28
Lyman, Okla.Nov. 1 to 13
Buffalo, Kans.Nov. 21 to Dec. 12

C. I. AND IRENE DEBUARD

St. Louis, Mo. (Mt. Zion church)Nov. 14 to Dec. 9

M. E. AND NINA DE VOLL

Jansen, Nebr.Oct. 14 to 23

II. N. DICKERSON

Marcus Hook, Pa.Sept. 30 to Oct. 14
Bluffton, Ind.Oct. 21 to Nov. 4
Caro, Mich.Nov. 11 to 23

J. J. DOUGLAS

Amarillo, TexasSept. 28 to Oct. 14

C. M. DUNNAWAY

Atlanta, Ga. (Nazarene Tabernacle)Sept. 30 to Oct. 21

CHARLES DYE

Selma, Ind. (Harris Chapel)Oct. 7 to 26

J. R. EDWARDS AND WIFE

Toledo, OhioOct. 4 to 21
Port Elizabeth, New JerseyNov. 15 to 23
Rio Grande, New JerseyNov. 20 to Dec. 9

EDWARDS EVANGELISTIC PARTY

Pasadena, Calif. (Bressee Ave. church) November

EDWARDS EVANGELISTIC LADIES' QUARTET
Grand Junction, Colo.Oct. 12 to 28

THEO. ELSENER AND WIFE

Owosso, Mich.Sept. 30 to Oct. 14
Elkhart, Ind.Oct. 21 to Nov. 4
Alliance, OhioNov. 6 to 18

KIRBY AND JUANITA FIELDS, Song Evangelists
Alliance, Nebr.Oct. 14 to 28
North Platte, Nebr.Nov. 4 to 23
Fremont, Nebr.Dec. 2 to 19
Newport, Ky.Jan. 13 to Feb. 3

BONA FLEMING

Henryetta, Okla.Oct. 1 to 14
Chicago, Ill. (First church)Oct. 28 to Nov. 11
Oskaloosa, IowaDec. 2 to 10

REV. JOHN FLEMING

Newport, Ky.Oct. 9 to 21
Chicago, Ill. (First Church) Oct. 28 to Nov. 11
Richmond, Ind.Nov. 18 to 26

L. N. FOGG
Chicago, Ill. (Austin church) Oct. 11 to 21
Harvey, Ill. Oct. 22 to 28
West Southerville, Mass. Nov. 4 to 18

C. J. FROST
St. Louis, Mo. (Maplewood church) Oct. 7 to 21

C. B. FUGGETT
Baltimore, Md. (First Church) Sept. 30 to Oct. 14
Nichols, Kans. (First Church) Nov. 4 to 18
Topeka, Kans. (First Church) Nov. 19 to Dec. 2

J. E. GAAR
Alabama District (Jasper, Ala., mail address) Sept. and Oct.
Lake Charles, La. (322 Oakland St.) Oct. 21 to Nov. 4

PAUL AND DORA GEIL
Toledo, Ohio Oct. 4 to 21
Portland, Me. Oct. 28 to Nov. 18
Bath, Me. Nov. 21 to Dec. 9
Columbus, Ohio (Third St. Mission) Dec. 30 to Jan. 13
Kurtz, Ind. Jan. 18 to Feb. 3
Chumbusco, Ind. Feb. 10 to 20

H. A. GREGORY
Corsicana, Texas Sept. 29 to Oct. 7
El Paso, Texas Oct. 14 to 28

CLARENCE J. HAAS
Auburn, Maine Oct. 14 to 28

ERNEST C. HAERR
West Liberty, Ohio Oct. 21 to Nov. 4

J. C. HAFLEY
Hominy, Okla. Sept. 28 to Oct. 14
Memphis, Texas Oct. 17 to 28

LEWIS E. HALL
Moscow, Idaho Oct. 1 to 21
Harard, Idaho Oct. 24 to Nov. 11
Kuna, Idaho Nov. 13 to Dec. 0

I. X. HAMPE
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
Amarillo, Texas Sept. 28 to Oct. 14

B. H. HAYNIE
Derry, N. H. Oct. 7 to 21
Kenmore, Ohio Oct. 28 to Nov. 11

A. O. HENRICKS
Chattanooga, Tenn. (First church) Oct. 11 to 21
Mt. Sterling, Ky. Oct. 23 to Nov. 4

N. J. HEPBURN
Trenton, Mo. Sept. 15 to Oct. 14
Canon City, Colo. Oct. 21 to Nov. 18

WILLIAM HESLOP AND WIFE
Richmond, Ky. Oct. 14 to 28
Morristown, Ind. Nov. 4 to 18
Coshocton, Ohio Nov. 25 to Dec. 10

LEE HILL
Walla Walla, Wash. Oct. 14 to 28
Pullman, Wash. Nov. 4 to 15

FRANK T. HOLLENBACK
Ossian, Ind. (Gen. Del.) Nov. 1 to 18

ALLIE AND EMMA IRICK
Bloux City, Iowa Oct. 14 to 28
Bapula, Okla. Nov. 4 to 18

A. H. JOHNSTON AND WIFE
Lincoln Place, Pa. Oct. 7 to 21

WIM JONES
Dodge City, Kans. Oct. 1 to 14
Sublette, Kans. Oct. 10 to 28
Somerton, Ariz. Nov. 4 to 18
El Centro, Calif. Nov. 19 to Dec. 2

WILL EVANGELISTIC PARTY
Dayton, Ohio Aug. 29 to Oct. 21

WILLIAM E. KEYS
Bedlands, Calif. Sept. 30 to Oct. 14
Pozuna, Calif. Oct. 17 to Nov. 4
Belleville, Calif. Nov. 11 to 25

WELINE KIRK
Oase, Kans. Oct. 11 to 28
McPherson, Kans. Nov. 4 to 25
Newton, Kans. (State N. Y. P. B. Convention) Nov. 28 to 30
Cincinnati, Kans. Dec. 2 to 20

FRANK AND HELEN LEHMAN
Lowell, Mass. Sept. 30 to Oct. 14
Waltham, Mass. Oct. 21 to Nov. 4

JACK LINN AND WIFE

Chester, W. Va. Oct. 10 to 28
Spartanburg, So. Carolina Nov. 1 to 18

T. T. LIDDELL
Lewistown, Ill. Sept. 10 to Oct. 14

W. W. LOVELESS
Midway, Pa. Oct. 5 to 21
Corapolis, Pa. Oct. 25 to Nov. 11
Columbus, Ohio, Gen. Del. (Sunshine Mission) Nov. 17 to Dec. 2
Columbus, Ohio, Gen. Del. (Third St. Mission) Dec. 8 to Dec. 23
Pittsburgh, Pa., Gen. Del. Jan. 5 to 20

THEO. AND MINNIE E. LUDWIG
Richmond Hill, N. Y. Oct. 4 to 21
Anderson, Ind. Oct. 25 to Nov. 11
Science Hill, Ky. Nov. 15 to Dec. 2
Bloomsburg, Pa. Jan. 4 to 20
Methuen, Mass. Jan. 23 to Feb. 10

ERNEST B. MARSH
Dayton, Ohio (With Kell Evang. Party) Aug. 12 to Oct. 21

I. C. MATHIAS
Dayton, Ohio (First Church) Oct. 14 to 28
Grand Rapids, Mich. Nov. 4 to 18
Newton, Kans. Nov. 25 to Dec. 8
East San Diego, Calif. Dec. 10 to 30

J. B. McBRIDE
Lamar, Colo. (Nazarene Church) Oct. 14 to 28
North Powder, Oregon (M. E. Church) Nov. 11 to Dec. 2

W. W. McCORD
Alexander City, Ala. Oct. 8 to 28
Montgomery, Ala. Oct. 20 to Nov. 18
Luverne, Ala. Nov. 10 to Dec. 9

A. McNAUGHTON
Mitchell, S. Dak. Nov. 11 to 25

L. G. MILBY
Taylorville, Ill. Sept. 26 to Oct. 14
Coshen, Ind. Oct. 17 to Nov. 4
Valparaiso, Ind. Nov. 11 to 25
Mt. Vernon, Ill. Dec. 2 to 23
Hull, Ill. Jan. 6 to 20

JAMES MILLER
Armel, Colo. Oct. 14 to Nov. 4
Oklahoma City, Okla. (West Side) Nov. 8 to 25
Oklahoma City, Okla. (Capitol Hill) Nov. 28 to Dec. 10

W. F. MILLER
Newell, W. Va. Oct. 10 to 28
California, Pa. Nov. 0 to 18
Terrace, Pa. Nov. 21 to Dec. 2
Joplin, Mo. Dec. 9 to 23
Oil City, Pa. Jan. 6 to 20

W. H. MINOR
Mt. Vernon, S. Dak. Sept. 30 to Oct. 14
Edmond, Okla. Nov. 4 to 18
Bartlesville, Okla. Nov. 23 to Dec. 9

HERSCHEL MURPHY AND WIFE
Bonham, Texas (Prairie Point) Sept. 28 to Oct. 14

WM. O. NEASE
Flint, Mich. Oct. 14 to 28
Orosso, Mich. Nov. 4 to 18

WILL H. AND LILLIE B. NERRY
Cucamonga, Calif. Oct. 17 to Nov. 4
Ontario, Oregon Nov. 11 to 25
Burns, Oregon Dec. 2 to 10

AUG. N. NILSON
Norristown, Pa. (1027 Cherry St.) Oct. 4 to 28
Gouverneur, N. Y. (299 W. Main St.) Nov. 1 to 18

EDWARD C. ONEY
New Castle, Ind. Sept. 30 to Oct. 14
Wurtland, Ky. Oct. 21 to Nov. 4
Warren, Pa. Nov. 11 to 25
Newell, W. Va. Feb. 3 to 17
Syracuse, N. Y. Feb. 24 to March 10

D. M. PEEFFLEY
Franklin, Ohio Oct. 14 to 28
Lynn, Ind. Nov. 18 to Dec. 2
Fayette, Ohio Dec. 7 to 23
Lancaster, Ohio Dec. 30 to Jan. 14
St. Bernice, Ind. Jan. 21 to Feb. 4
Columbus, Ohio (Sunshine Mission) Feb. 11 to 25

LAWRENCE REED
Kent, Ohio Oct. 7 to 21
Bridgewater, Pa. Oct. 22 to Nov. 4

J. E. AND ADA REDMON
Indianapolis, Ind. (Ray St. Church) Oct. 7 to 21
Winchester, Ind. (Gen. Del.) Oct. 23 to Nov. 11

LEWIS J. AND EDYTHIE RICE

Auburn, Ind. Sept. 24 to Oct. 14
Hamden, Ohio Oct. 15 to 28
Radcliff, Ohio Oct. 30 to Nov. 11
Errett, Mass. Nov. 18 to Dec. 2

J. A. RODGERS
Lowell, Mass. Sept. 30 to Oct. 14
Beverly, Mass. Oct. 21 to Nov. 4
Cliffondale, Mass. Nov. 11 to 25
Worcester, Mass. Nov. 28 to Dec. 10
Mannington, W. Va. Jan. 6 to 20
Portsmouth, Ohio Jan. 27 to Feb. 10
Derry, N. H. Feb. 17 to March 3
Lincoln Park, N. H. March 4 to 17
Somerville, Mass. March 24 to April 7
Terrace, Pa. April 14 to 28

G. HOWARD ROWE
Lincoln Place, Pa. Oct. 7 to 21
Dayton, Ohio Oct. 22 to Nov. 4
Johnstown, Pa. Nov. 11 to 25

MISS DORIS ROGERS
Indianapolis, Ind. Nov. 29 to Dec. 16
Lancaster, Ohio Dec. 30 to Jan. 13

E. E. SHELHAMER
Lawrenceville, Ill. Oct. 14 to 28
Lansing, Mich. Nov. 4 to 18

E. D. AND WINNIE SIMPSON
Chickasha, Okla. Oct. 14 to 29

MILTON SMITH
Houston, Texas Oct. 4 to 14
Chickasha, Okla. Oct. 10 to 28

E. H. STILLION
Washington, Pa. Oct. 10 to 28
Portland, Maine Oct. 31 to Nov. 18
Bath, Maine Nov. 21 to Dec. 9

FRED W. SUFFIELD
Emporia, Kans. (114 W. 2nd Ave.) Sept. 30 to Oct. 14
Portland, Oregon (6515-67th St. S. E.) Oct. 21 to Nov. 25

B. D. AND MARGUERITE SUTTON
Cincinnati, Ohio (First Church) Oct. 7 to 21
Troy, Ohio Oct. 28 to Nov. 11
Franklin, Ohio Nov. 18 to Dec. 2
Detroit, Mich. Dec. 30 to Jan. 13
Toledo, Ohio Jan. 13 to 17
Atlanta, Ga. Jan. 23 to Feb. 10

HOWARD W. SWEETEN
Moers, N. Y. Oct. 14 to 28
Darby, Pa. Oct. 29 to Nov. 11
New Philadelphia, Ohio Nov. 12 to 26
Indianapolis, Ind. Dec. 1 to 17

E. C. TARVIN
Albany, Ky. Oct. 21 to Nov. 4

T. L. AND GERTRUDE TERRY
Czar, Mo. (Davisville, P. O.) Oct. 1 to 20
Sugar Grove, Mo. Oct. 21 to Nov. 11
Clinton, Ind. June 0 to 30
Hockville, Ind. July 7 to 28
Danville, Ind. Aug. 4 to Sept. 1

SAMUEL THOMAS AND WIFE
Villa Grove, Ill. Oct. 1 to 20
Frankfort, Ind. (R. R., U. B. church) Oct. 21 to Nov. 4

FRED THOMAS
Bloomington, Ill. Oct. 10 to 14
Warren, Ohio (care Rev. D. D. Palmer) Oct. 18 to 28
Sparta, Tenn. Nov. 2 to 11
Gary, Ind. (care 4615 Penn St.) Nov. 15 to 25

I. N. TOOLE
Youngstown, Ohio Oct. 21 to Nov. 11

N. B. VANDALL
Atlanta, Ga. Sept. 30 to Oct. 21
Boaz, Ala. Oct. 23 to Nov. 4
Meade, Kans. Nov. 4 to 18
Parsons, Kans. Nov. 25 to Dec. 16

VAUGHAN RADIO QUARTET
Kentucky District Oct. 8 to 20
Springfield, Ill. (First Nazarene church) Oct. 22 to Nov. 4
Little Rock, Ark. (First Nazarene church) Nov. 11 to 25

WEAR EVANGELISTIC PARTY
Dodge City, Kans. Oct. 1 to 14

E. W. WELLS
Dublin, Ga. Oct. 2 to 16
Atlanta, Ga. Oct. 22 to Nov. 4

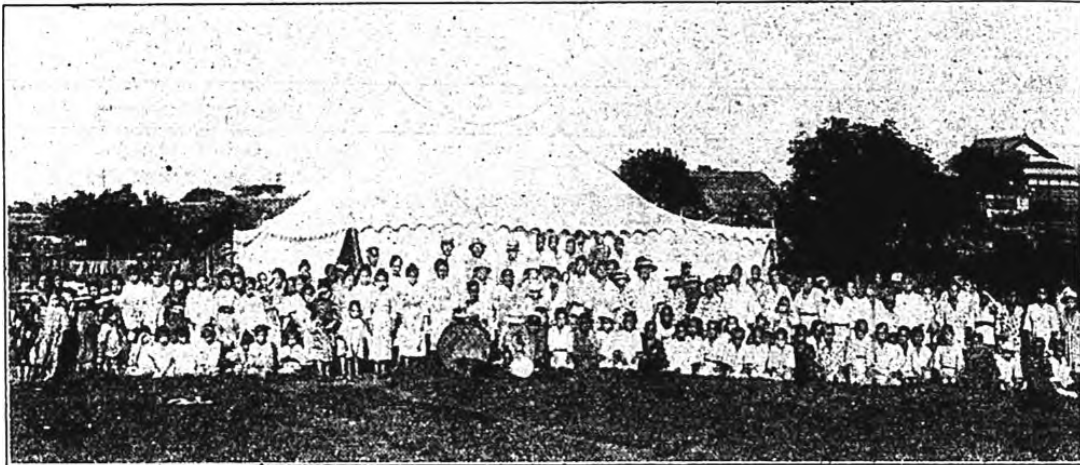
H. W. WELSH
Peoria, Ill. Sept. 28 to Oct. 14
Wauseon, Ohio Oct. 21 to Nov. 4
Columbus, Ohio (Third St. Mission) Nov. 11 to 25
Macomb, Ill. Dec. 2 to 10

H. B. WHITE
Temple, Okla. Oct. 3 to 14

EARLE F. WILDE AND WIFE
Spokane, Wash. Oct. 11 to 28

This illustration shows part of one of the fifty-two calendar pages of the new "Bible Gems" Missionary calendar for 1929. Besides the calendar pages—one for each week of the year, there is a beautiful cover page, printed in colors showing the Master with beckoning hand as if in the act of calling workers into the harvest field.

We would like to have individuals and Missionary Societies send their orders for these calendars at the following prices: Single copy 30c, postpaid. 100 at 17c each; 500 at 15c each; 1,000 at 13c each. (Forwarding charges extra). Payment to be made after calendars are sold.



TENT MEETING IN JAPAN

1929	May	1929
Sun. 12	<p>We ought to obey God rather than men.—Acts 5:29.</p> <p>Psalm 26</p>	
Mon. 13	<p>Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.—John 8:34.</p> <p>Jeremiah 7:1-11</p>	
Tue. 14	<p>Ye are my friends, if ye do whatsoever I command you.—John 15:14.</p> <p>Jeremiah 7:21-26</p>	
Wed. 15	<p>Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 Sam. 15:22.</p> <p>1 Samuel 15:17-23</p>	