

HERALD of HOLINESS

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THE DIVINE TEMPLE AND THE DIVINE SERVICE

THE Divine Temple and the Divine Service are correlative terms in the Scriptures. The whole life of the Christian is therefore spent in the sanctuary. God's people are His dwelling place, and their dwelling place is in Him. Their life is their worship, the ordinary duties of life, their service.

The Shekinah, which dwelt over the mercy seat in the holy of holies, was in ages past a mystery, but to us it is now made manifest, which is Christ in us, the hope of glory. The Presence is no longer hidden behind the veil. Christ has made a way for us through the veil, that is to say, His flesh, and now through the blood of the atonement, we may enter the holiest of all and be filled with the Spirit, abiding constantly in the presence of God.

Dwelling in the Divine Temple, the life of a Christian becomes His worship. Cleansed from all sin, his whole being becomes a burnt offering, fully devoted to God. It is reported of the service in Hezekiah's day that when the burnt offering began, the song of the Lord began also; and all the singers sang, and all the trumpeters trumpeted, and all the people worshiped. The apostle Paul, interpreting spiritually the significance of this offering said, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

Dwelling in the Divine Temple, the Christian's ordinary course of life is hallowed to God, so that whether he eats or drinks, or whatsoever he does, he does it to the glory of God. It is not in the struggle after great things, the reaching out for great attainments—it is in bringing the best we have to Jesus and laying it at His feet; and by a living faith in Jesus having it transformed by the eternal Spirit into life and power. As we live by faith, so must we also walk by faith.

Dwelling in the Divine Temple, filled with the Spirit, our Lord on the last great day of the feast, promised to all such, that from their inmost beings should flow rivers of living water to bless the world.

HERALD OF HOLINESS

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THE SCOPE OF SANCTIFICATION

THERE is a wealth of expression used in the Bible to convey to the mind of man the riches of grace in providing for the sanctification of the people. The entire Levitical system with its ceremonies and its ritual is laid under tribute to this end. These terms embrace the altar with that which pertains to it, the sacrifices and the priesthood, divine and human; the ritual with its sprinklings and washings; the ceremonies of presentation and dedication, hallowing and consecration, sealing and anointing, and includes the terms purity, sanctification and holiness. The original terms form an interesting study for the biblical student, and challenges his widest research and deepest thought. The study of the Old Testament terms in the light of classical Greek yields rich fruitage to the lover of truth.

These terms are classified in many ways, but may be most readily gathered together under two main heads, (1) those which speak of sanctification as a work of grace in its negative aspect of purification and its positive aspect of dedication to God; and (2) those which define the state of holiness which results from the act of sanctification, as being imperfect or perfect, or as partial and entire sanctification. In this article we can only mention briefly in outline, the first division.

The older writers on sanctification were commonly given to making the distinction between sanctification regarded negatively, and the same work regarded from the positive viewpoint. Sanctification when considered negatively is the purification of the soul from sin; when considered from the positive standpoint it is the devotement or consecration of love to God, both of these aspects being the sole work of the Holy Spirit. The union of these two phases of truth, constitutes holiness as a state of grace.

1. *The Negative Aspect of Sanctification.* Purification, or the negative aspect of sanctification has two meanings which are consistently used throughout the entire Bible, but especially in the New Testament. The first is the removal of the bar, which prevents the offerer from approaching the altar because of defilement, and the second is the cleansing of the offering making it acceptable to God. There is an offerer and an offering and both are defiled, the one because of

transgressions or actual sins which carry with them guilt, or the consciousness of these sins as his own; the other the depravity of his nature, or original sin, due to inheritance in a fallen race. These two meanings are scarcely ever disjoined in the Scriptures.

Purification, therefore, applies both to guilt and to sin. In conversion, the believer is justified, that is, forgiven of his sins; he is regenerated, that is, has divine life imparted to him; but along with the sins committed was guilt, or a consciousness of these sins as his own, and this defilement must also be removed by a cleansing. There is therefore a cleansing which properly belongs to the first work of grace, so that Christians may be said to be sanctified from guilt, or the pollution of the offerer as such. But this is not entire sanctification. There is still an offering to be purified before it can be devoted to God, and the blood of Jesus was shed for both offerer and offering; it cleanses, not only from guilt, but from all sin.

2. *The Positive Aspect of Sanctification.* This is the consecration to God by the Holy Spirit of that which has been dedicated to him by man. The shedding abroad of the love of God in the heart by the Holy Spirit is the principle of our consecration, and awakens our love as the principle of our personal dedication to God.

The word "consecration" is commonly used among us, to express the human phase of the work, and "sanctification" as the divine act by which we are made holy. This consecration always involves two points, (1) it is a dedication to God's possession, and (2) to God's service. The believer dedicates himself, and the Spirit sanctifies him to God. But the word "consecration" in English is synonymous with both dedication and sanctification, and is common to both the believer and the Spirit. "That he might sanctify and cleanse it with the washing of water by the word," is followed by a dedication, "that he might present it to himself a glorious church." Here the word "dedicate" or "present" as used of Christ himself, is the same word that the apostle Paul uses of the believer when he says, "present your bodies a living sacrifice." In such expressions also as "I sanctify myself," the word "sanctify" refers to the positive aspect of consecration, in fact no other word is found in the New Testament to express this phase of sanctification as a dedication to God.

It is at the point of the twofold phase of consecration as being a dedication to God's possession, and a dedication to His service, that the Holy Spirit as the "seal" and the "power" of positive consecration bursts in upon the mind of the believer with its beautiful significance in the Christian life. The "seal" represents God's possession, and the "power" that of dedication to God's service. As the gold was sanctified by contact with the altar, so the spirit of man is sanctified by the indwelling of the Spirit of God. "The consciousness of the presence of the Holy Ghost within,"

says one writer, "is the testimony to the Christian that he is sanctified to God; as to his pardon and adoption, the Spirit speaketh expressly; but his sanctification is silently declared by His very presence and indwelling." The Holy Spirit therefore is the seal of God's possession, a seal that sets apart His people, and whose abiding presence will be the preservation of that possession, the earnest of our inheritance, until the redemption of the purchased possession in the full glorification of complete and final salvation.

But the Holy Spirit is not only the "seal," He is the "power" of consecration to God's service. It is the abiding presence of the Holy Spirit which furnishes the strength to obedience and the motive for resignation, the full power of a final consecration of every faculty of our being. "It is the full, unhindered, unlimited, almighty energy of the power of His presence in the soul."

BISHOP SIMPSON'S RULES FOR SELF-DISCIPLINE

Bishop Matthew Simpson was one of the great men of Methodism. Dr. Bresee in the earlier days of his ministry was closely associated with him, and when Dr. Bresee was elected presiding elder, Bishop Simpson spoke of him as the "presiding younger" on account of his youthfulness. Perhaps one of the secrets of the greatness of Bishop Simpson is to be found in the set of rules which he adopted for himself in early life. In this age of superficiality and scattered interests, it might be conducive to greater progress if our ministry would be more systematic in the development of their spiritual life and in the pursuit of their calling. Doubtless these rules can be studied with great profit. They are enumerated in the "Life of Bishop Simpson" by Dr. George R. Crooks and are as follows:

What I should refrain from:

1. Never injure the feelings of any person with whom I converse or am associated, unless that injury be the result of the declaration of a truth which it becomes my duty to utter.
2. Speak evil of no one; never utter disrespectful words, or indulge in a conversation wherein anyone is unnecessarily spoken against.
3. Suffer not myself to give way to a jesting or jocose spirit, or to talk upon unimportant subjects.
4. Spend no more time at any place than may appear indispensable.
5. Endeavor to refrain from lengthy conversations with my family and intimates, remembering *Dum loquor, tempus fugit*.

What I should do:

1. Rise at four every morning, and if I cannot retire at a corresponding hour, sleep a sufficient time to make up the deficiency during the day.
2. Dress as expeditiously as possible, then devote a considerable time to studying the English Scriptures and to private prayer.
3. If possible, devote some time to studying the Scriptures in their originals.
4. Fill up all my leisure hours with useful reading, always keeping some book in my hand.
5. Visit and pray from house to house and talk pointedly and faithfully.
6. Reprove sin wherever I may find it, always in the spirit of love and meekness.

7. Always endeavor to give a religious direction to every conversation.

8. Ask no questions concerning myself, nor suffer the conversation to turn upon me.

9. If commended, to pray for humility; if insulted, pray for love; if apparently successful, be thankful to God, and pray to feel my own unworthiness.

10. To preach, exhort, and pray as though in the immediate presence of Jehovah himself.

Lord help me to do all these things and thy name shall have all the glory. Oh, keep me by thy power or I shall assuredly fall.

M. SIMPSON.

AL SMITH BY BOB SHULER

The above is the title of a small booklet published by Bob Shuler of Trinity Methodist church, Los Angeles, and having a phenomenal sale in the West. In his introduction he acknowledges especially among others, the personal assistance given by Dr. H. C. Morrison, and among the sources of his material calls attention to the Pentecostal Herald, Dr. Morrison's paper. Under the heading, "Americans Must Choose" are found the following paragraphs:

There are many parties presenting their claims to the American people in the November election, but only two outstanding issues. These parties have their goods to offer and their faithful marching to their support. Parties are necessary, it seems, to the settlement of political questions and it is possibly well that these parties are arrayed against each other. Therein may be the saving clause of the democratic form of government as some claim.

However, all good Americans will forget or ignore party lines in the November vote. Something larger than party has appeared. An issue upon which the very integrity of the nation hinges is before the people.

Mr. Shuler then enumerates these phases of the great issue before the people under three different heads, as (1) whether the ports of America shall be thrown open without restriction to foreign immigration; (2) the evident relationship of Governor Smith to organized and commercialized vice; and (3) the prohibition question. Any one of these phases of the question he states should be sufficient to call every patriot to loyal action.

"A prayerless ministry is the undertaker for all God's truth and for God's Church. He may have the most costly casket and the most beautiful flowers, but it is a funeral, notwithstanding the charming array. A prayerless Christian will never learn God's truth; a prayerless ministry will never be able to teach God's truth. Ages of millennial glory have been lost by a prayerless church. The coming of our Lord has been postponed indefinitely by a prayerless church. Hell has enlarged herself and filled her dire caves in the presence of the dead service of a prayerless church."—BOUNDS.

"A preacher may preach in an official, entertaining, or learned way without prayer, but between this kind of preaching and sowing God's precious seed with holy hands and prayerful, weeping hearts there is an immeasurable distance."

THE GLORY WHICH MAKES GOD'S PEOPLE ONE

By General Superintendent Chapman

DR. JOHN HAYNES HOLMES, pastor of a community church in New York City, is a strong advocate of church union. In fact, he is so strong in his denunciations of those who are responsible for the continued existence of separate denominations among Protestant Christians that we fear he serves to defeat his own purpose. He is so strongly in favor of church union that he would disrupt the churches still further or unite them. He reminds us of the man who was so strong for peace that he declared he would fight or have peace.

But Dr. Holmes does strike a good point when he says, "If the churches only differed from one another on issues alive and worthwhile, we might find some excuse, if not some reason, for the existence of denominational divisions." And in summarizing the difficulties in the way of church union, Dr. Holmes names "Pride, prejudice and pelf."

And in our advocacy of union among holiness people and holiness churches we have always observed just the lines drawn by Dr. Holmes. That is, we have never advocated the compromise of principles, not even the sacrifice of any man's conscience. But we have held that nothing but essential differences should keep the holiness people apart. If there are essential differences between any two of them or between any two denominations of them (which we do not believe there are), then we would stop as soon as we find that out. But if there are essential differences, then not only is union among them impossible, but even any sort of division of territory and comity of effort are impractical. But having been definitely associated with the people known as holiness people for twenty-nine years, we make bold to assert that there are no differences in matters which are really essential among them. And we are compelled by our interpretation of the apostle's exhortation to "keep the unity of the Spirit in the bonds of peace" to vote for the union of all the orthodox holiness bodies every time we get an opportunity.

But to go on back of the question of union: there is a unity among God's truly sanctified people which is brought about by the abiding glory of Pentecost—the personal Holy Ghost. Just as the human spirit makes one of the various members of the physical body, so the Holy Spirit makes one of the members of the body of Christ whenever He is present in pentecostal fulness.

And this question of pentecostal unity is not applicable alone to members of various churches, but is especially applicable to the members of each particular church. Doctrinal agreement and adherence to a certain polity are not sufficient to make a people one. Even co-operation in service and uniformity in methods are insufficient. There is a oneness which prevails

when the Holy Ghost fills the hearts of God's people that cannot be duplicated by any or even all substitutes or supplements.

Unity, therefore, like practically every individual and collective grace cannot be reached by direct and purposeful seeking; for unity, true spiritual unity, is a by-product of Pentecost and the pentecostal experience. Is there need for more unity among us? Then let us beware of popular methods of "getting together." Rather let us meet the conditions for a special outpouring of the Holy Ghost upon us. Do we enjoy special unity in our own particular congregation? Then let us observe that this oneness is dependent upon the melting, welding heat of the fiery Spirit's presence, and let us by all means court His continued dwelling with us.

The Holy Spirit has been called "The Conservator of Orthodoxy," and it has been observed that bodies which are able to keep the glory of pentecostal fulness upon them are not troubled by heresies and by splits and clans.

General Superintendent Williams observes that the greatest work any of us can do is to create and maintain a "correct atmosphere." And we are doubly impressed with the truth of this statement when it is applied to the creating of an atmosphere that makes possible the incoming and indwelling of the new covenant Shekinah, the blessed Holy Ghost. Machinery, organization, planning—every human thing—deteriorates unless the Holy Ghost is present.

There are two ways of unifying. One is to freeze things together, the other is to melt them into one. A church can become so dead and formal and cold that no objection will be raised to anything. It may become too dead to even have a division. But the trouble with things which are frozen together is that they will not hold together when the atmosphere warms up. So a holiness revival will divide a dead church. But things which are welded together by heat attach the closer as the heat increases. So the only oneness that is worth anything in a holiness church is the oneness which comes because of the abiding glory of the Holy Spirit's presence and power.

"I believe justification and sanctification to be widely distinct works. I have been twenty-three years a traveling preacher, and have been acquainted with some thousands of Christians during that time, who were in different states of grace, and never to my knowledge met with a single instance where God both justified and sanctified at the same time."—DR. ADAM CLARKE.

CHRISTIAN CRUCIFIXION

By F. M. Messenger

I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God (Gal. 2:20).

THIS is a personal testimony, "*I am crucified.*" The crucifixion of Jesus Christ was real, He was taken by the mob, sent to Pilate, transferred to Herod, returned to Pilate, who washed his hands thinking to rid himself of the responsibility, and turned Him over to the Jews who he knew were thirsty for His blood. He was nailed to the cross, buffeted, spit upon, ridiculed and murdered between two thieves; this is all a matter of history which has never been successfully gainsaid. St. Paul's crucifixion is, in some sense, just as real, although somewhat paradoxical: "*Nevertheless I live.*" Some part of his life had been crucified and the Christ life had replaced it.

The life that was crucified. There is an inherent principle in man which our Bibles have designated under several different titles, namely: "The Carnal Mind," "The Old Man," "The Flesh," "Sin," in the singular number which theologians have also termed "Natal Depravity," "Inbred Sin," "Adamic Sin," etc. The seventh and eighth chapters of Romans present a wonderful commentary on the two principles—the "flesh life," and the "Spirit life"—in their conflict one with the other, endeavoring, one to ruin, the other to save, the soul of man.

In Galatians fifth chapter it says,

"The flesh [carnal mind] lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot [or may not] do the things that ye would.

"Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

In Romans 7:8, he says that, "Sin [the carnal mind, the flesh life], taking occasion by the commandment [the written law], wrought in me all manner of concupiscence," all, or most of these things enumerated in the fifth chapter of Galatians. The commandment—the written law—enlightened his mind, taught him these were wrong, but a natural law, an inherent life principle in him, just rebelled at the written law and when he would do good he found a natural law, a working principle, a life in him, that evil was present with him. The whole seventh chapter of Romans is a picture of the struggles of a convicted, enlightened mind under the written law, struggling with a natural law, an inherent principle or life in the man which would not, hence *he* could not, keep the written law of God. He delights in the law of God, the written law, but he sees another, a natural law working in his members, warring against the law in his mind, a law which

has been injected into his mind by the enlightening process of the Word of God, and this natural law, this flesh or carnal law, brings him into captivity, holds him in its clutches, so to speak.

In the opening of this seventh chapter of Romans, the writer begins by using as an illustration the married life:

"Know ye not, brethren, . . . how that the law hath woman which hath an husband is bound by the law to her husband so long as he liveth; but if her husband dominion over a man as long as he liveth? For the be dead, she is loosed from the law of her husband. . . .

"If her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

"Wherefore, my brethren, ye also are become dead to the law . . . that ye should be married to another, . . . that being dead wherein we were held."

Complete union with Christ is designated by marriage and St. Paul illustrates same by the man and the wife, showing the impossibility of complete union with the Christ life while united with the carnal or flesh life: hence the absolute necessity for crucifixion of the old man, the carnal nature, in order to be married to Christ and receive the Christ life. This then is the life which must be crucified before one can say with St. Paul, "*The life I now live in the flesh, I live by the faith of the Son of God.*"

The New, the Christ Life. Your body is the temple of the Holy Ghost. That is the design of God but the "carnal mind is enmity against God, it is not subject to the law of God neither indeed can be." It is therefore evident that this life, this carnal mind must be destroyed before Christ will come in by the Holy Ghost and occupy His temple. This new life is a pure life, a holy life, a life of sacrifice, it is a life of power: "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8). It is more than being justified and keeping the law, it is more than having been sanctified and made holy, it is the sanctified life in progression by growth in the grace of sanctification towards resurrection perfection. "Not as though I had already attained [unto the resurrection from the dead], either were already perfect" (Phil. 3:12). It is not only consecration but it is a presentation. "I beseech you therefore, brethren, by the mercies of God, that ye *present* your bodies a *living sacrifice*, holy, acceptable unto God." The Old Testament sacrifices were offered, an animal without blemish (holy) and the animal was slain. St. Paul said that he had sacrificed everything, and counted it all but so much offal that he might win Christ and that he might know Him and the power of His resurrection, "*being made conformable unto his death.*"

The disciples at Pentecost in the upper room were

all with one accord in one place, they were consecrated to carry the gospel to the ends of the earth, they knew it might, and that it probably did, mean martyrdom; but with their consecration, and with their presentation of their bodies for sacrifice, they were all filled with the Holy Ghost and with power.

This crucifixion is for the purpose of making the way clear for marriage with Christ, "That ye should be married to another, even to him who is raised from the dead." The first, the primal object of this marriage is "that we should bring forth fruit unto God." The object of the natural marriage is to propagate the race, the object of this, the spiritual marriage is to propagate the race of spiritual children. The ultimate object of this marriage, this union with Christ is for a conjoint association of Christ with His Bride for the purpose of rulership over this world in the next, the millennial dispensation.

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

The retainment as well as the obtainment of this life is by faith: "The life which I now live in the flesh I live by the faith of the Son of God." It is *natural* to walk by sight, it is *spiritual* to walk by faith, and we feel sure that the great curse of the Church in times past and at the present is shrinking from the walk of faith. How many among those who are professing the greatest grace that the Bible promises in this life, *dare* to trust God for grace when they get added light, if they think it is going to cost them anything in dollars and cents or in suffering, if they obey? How many dare to say, "I will obey and I will trust God and if He wants me to suffer it is better for me to suffer, if not He will take me through"? It is carnality that hinders us from walking in the light, it must be crucified; it is carnality that shrinks and fears to trust God, it must be put to death.

How blessed to know that the "old man" is crucified, how sweet it is to be filled with the Spirit so that we can say that "the life which I now live . . . I live by the faith of the Son of God." How exceedingly comforting to be looking forth in expectation for the blessed hope of glorification and the coming of our Lord and Savior Jesus Christ, and to know that, if we walk in the light, walk by faith, live this life by the faith of the Son of God, that we will escape that hour of temptation (the great tribulation) which shall come upon the whole earth.

St. Paul had this experience and when the executioner came in with his axe and said, "Paul, they want you out here," he could look up and say in reply, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, *I have kept the faith*: hence-

forth there is laid up for me a crown of righteousness." Calmly, I imagine, he laid his head on the block and departed to be with Christ which he said was far better; knowing that he would awake in that resurrection morn, take up the renewed body fashioned after Jesus' own glorified body, and would reign with him forever.

ADVANCE IN HOLINESS

By REV. J. F. HARVEY

THERE is no end to the soul's advancement in true holiness. By this we mean in measure, not in kind. Entire sanctification is the act of God that separates from all sin. The *act* of sanctifying reaches an end and is complete. The heart is purified by faith, and all the graces of the Spirit exist in the heart in an unmixed state. In justification the soul receives the title deed to heaven, while in sanctification it receives the indispensable qualification to see God and to enjoy Him forever. Sanctification is a great and glorious experience, slaying inbred sin, giving victory and full salvation, making the heart the fit temple for God where the Holy Spirit will reign forever without a rival. It is usually an experience of great ecstasy, uncontrollable joy and a glory that can be better felt than told. Because of this marvelous and sudden increase of spiritual power, love, peace and joy, some are liable to fall into the delusion and serious mistake that they have reached the "Ne plus ultra" of the Christian experience. To conclude that there is no more beyond is disastrous in the extreme. There is a never-ending development of that pure love of God that fills the heart of the newly sanctified. Properly speaking sanctification is only the beginning of real holy character on a supernatural plane. Purity is not maturity. Maturity is nowhere made a condition of entrance into heaven, while purity is. This being a fact there is great danger that souls rest in the mere possession of purity, without setting themselves on the stretch to be able to comprehend with all saints the immeasurable love of Christ and to be filled with all the fulness of God. Progress in a holy life after sanctification is indispensable if the saints of God would make their calling and election sure, and win an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

The greatest failure among holiness people is the failure to make spiritual progress after sanctification. Many among us are sick, chronic spiritual invalids, because they did not "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." They met with tests of faith, trials, perplexities, spiritual soul conditions, and instead of making them stepping stones to an enlarged experience of divine love, they allowed themselves to be weakened spiritually by them. We see these people everywhere. In campmeetings, in holiness meetings, in holiness churches. They have been sanctified, at least many of them have been. But somehow they have failed to make spiritual prog-

ress. They are sickly, weak and puny when they might be strong in the Lord and the power of His might. Here is a great work for someone to do, to lead souls to the better and higher planes of holy living. The holy apostles were concerned about this. They not only wanted men to be saved but longed to see them mightily saved. Paul prayed day and night exceedingly that the churches might be brought to perfection. He bowed his knees and labored in prayer that the Ephesian church might not only be sanctified, but be filled with all the fullness of God. In his letter to the Colossians, Paul tells them that Epaphras labors fervently, in prayers, for them that they may stand perfect and complete in all the will of God. Peter exhorts all Christians to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," in order that "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Everywhere, and at all times, these holy men laid themselves out in prayer and gave themselves to labors of holy love that the saints might not only be saved but brought to the highest regions of faith and love and holiness. They longed for the people of God to not only reach but

to live in this high spiritual altitude. The prayers, the labors of love, the holy examples of these saintly apostles had much to do with the advancement of the saints in holiness.

This is the great work of a holy ministry in every age. We greatly need men in this day who can help the saints to make advance in holiness. He who can do so will save the holiness ranks from much spiritual wreckage. Thank God there are some who can do and are doing this. May their number be greatly multiplied for the need is great. "We put it as our most sober judgment that the great need of the Church in this and in all ages is men of commanding faith, of such unsullied holiness, of such marked spiritual vigor and consuming zeal, that their prayers, faith, lives, and ministry will be of such a radical and aggressive form as to work spiritual revolutions which will form eras in individual and church life."—BOUNDS.

May God give us more and more a ministry of such apostolic fervor, zeal and devotion that the saints of God may be led to the higher heights of holy living, and where they, with unveiled faces, beholding the glory of the Lord, are transformed from glory to glory as by the Spirit of the Lord (2 Cor. 3:18).

PROGRAM VERSUS THE HOLY GHOST AND VICE VERSA

By A. W. ORWIG

A PROGRAM is often a good thing, whether relating to meetings of either a spiritual or other nature. It presupposes some system and general order, some thought, labor, prayer and definite purpose. But persons of common sense or good judgment are usually willing to subordinate a human program to certain contingencies, namely, that it should be of sufficient elasticity to be accommodated to unforeseen circumstances. It is quite possible that on some occasions a formal program is not necessary, and that spontaneous action is better. Sometimes the Holy Spirit may unmistakably impress some persons as to a certain course of procedure, while at other times He may leave it to the sanctified and experienced judgment of men. And yet we need to be devoutly careful that mere human or satanic impression, or our own fancy, is not taken for the mind of God. In view, therefore, of human frailties and diversity of opinion, even among honest and holy men, and especially of the great importance of seeking the glory of God, I think we should beware of a so-called iron-clad program, as well as of undue or fleshly radicalism or general looseness. Both of these evils seem to obtain sometimes, and to the detriment of God's cause.

Evidently there are two sides to the use of programs. All of us know that God employs human agencies to promote His work, but in connection with the guidance of the Holy Spirit and His holy Word. Therefore men may prayerfully prepare a program

and still be in harmony with God. Or they may adopt a program in which He has little or no part. We often hear the expression, "Let the Holy Spirit have right of way." Certainly we should always do so. But while we profess to be thus guided, human co-operation and even certain human leadership are not to be utterly precluded. Both prophets and apostles were divinely assigned such incumbency, but they by no means felt independent of God. Again, the Bible speaks of men whom "the Holy Ghost hath made overseers" in "the church of God." Surely this implies a degree of human authority and responsibility, and some plan of operation, or the making of a program for the general or special advancement of the work of God. The apostle Paul speaks of having "the care of all the churches" and does not that mean an "overseer" of some kind? And he exhorts, "Obey them that have the rule over you." Here leadership and authority are directly implied, and the prerogative of arranging action according to "program" when deemed advantageous. The apostle's declaration that "God is not the author of confusion," and his admonition that "all things be done decently and in order," verily imply that a haphazard manner of conducting religious services is not proper, and that someone should be responsible for the conduct of a meeting, without, however, exercising arrogant or despotic rule. A godly and prudent man, or a committee of such men may, accordingly, seek counsel from God and receive it more or less definitely, and also in connection with certain providential cir-

cumstances, and in that sense adopt a "program" on which the divine blessing may truly rest. And such men may be among the *first* to suggest a change, if the Holy Spirit should so indicate, and which He might do and often has done before the close of a meeting, or even before it began. But the thoughtless or fanatical cry of "No program," is, generally speaking, foolish and unscriptural. Charity and wisdom, however, are needed to hold in check extremes on both sides of the question of programs. Let us be willing for a program, if God so directs, but just as willing to set aside a program, if that be His will.

An esteemed acquaintance of mine, an evangelist of considerable note, speaking of a certain meeting, said, "The Holy Spirit ran the meeting from beginning to end; no program, no preaching, but songs, prayers and testimonies. There was terrible conviction on the unsaved. Many lay around the altar, stretched out under the power of God."

Speaking of meetings in China, a missionary wrote, "The leadership of the Holy Ghost is specially prominent." Another missionary wrote, "It is a misnomer to speak about the meetings being led by Mr. So-and-so. He who leads is the Holy Spirit." And still another missionary said, "When I get to the meetings, I just say, 'Now, blessed Holy Spirit, the meeting is absolutely in Thy hands.'"

Someone wrote several years ago, "We wanted a revival along our own lines, being jealous of our own *methods*. But one day God said, 'Will you get out of the way, clear the deck, off with your programs and plans, and let *me* try?' To this we heartily assented, and a glorious revival followed. Before that we had not had a revival for years."

A preacher who received the baptism of the Holy Spirit wrote that the services in his church would more fully than ever be committed to the direction of the Holy Ghost.

A few years ago I attended a meeting where a sermon was to have been preached by a very spiritual and able man, but such was the great interest and profit of the testimonies given, that the program for a sermon was abandoned, and the altar was crowded with seekers of salvation.

While two preachers were on their way to a certain convention, where it was expected that the program would not be very spiritual, but along popular lines, they prayed earnestly that God would sweep away all merely human plans. And on entering the place, they at once began to sing a deeply spiritual hymn, and in a few minutes two women were on their knees, convicted for and seeking the baptism of the Holy Ghost. The meeting turned out to be a glorious time of saving and sanctifying power.

And thus I might easily multiply instances in which human programs have been set aside by the Holy Spirit, both in apostolic times and since then. Even

the great apostle Paul courted and most gladly yielded to the leadings of the divine Spirit. And woe to the man or committee unwilling to be entirely directed by the same almighty Agent!

LOS ANGELES, CALIF.

CHRISTIAN PERFECTION

By REV. MELZA H. BROWN

ARTICLE I. THE NATURE OF THE EXPERIENCE

THERE are many people who desire the experience of Christian Perfection who do not know definitely what it includes; and many seek this blessing who do not clearly understand the nature of that which they are seeking. It often happens that these seekers, after listening to the experiences of different pastors and evangelists, set out to seek the experience of someone else, instead of definitely seeking perfect love or Christian perfection.

Justification and sanctification are to be clearly distinguished in our thinking. The Scriptures make this distinction, the church generally recognizes the difference, the standard writers on theology define them differently, and the Church of the Nazarene has been raised up for the special purpose of clearly and persistently emphasizing this difference in Christian experience.

Regeneration brings the soul back to the state of innocency found in childhood. Jesus said, "Except ye be converted and become as little children ye cannot enter the kingdom." But the heart of a child, however innocent, is not entirely pure. Regeneration also involves a desire for purity which is one of the best evidences of being justified.

Entire sanctification is not an improvement upon justification, but a new experience which completes a work begun in justification. Negatively, sanctification is the experience which excludes all sin from the heart, and positively, it is the experience which fills the heart with pure love to God. The New Testament clearly teaches that after conversion sin remains—called the body of sin, the "old man," carnality, the flesh; and it just as clearly teaches that entire sanctification is the act of God which delivers from this sin.

Christian perfection is not absolute perfection, for no one but God is absolutely perfect, not even the highest archangel. Christian perfection is not angelic perfection for angels are of a different order. Christian perfection is not Adamic perfection for Adam was unfallen, and a Christian as a fallen being will never reach the place that he does not need the atoning blood of Jesus. It takes the same power to keep one delivered from sin that it does to deliver him, and this is the power of the blood.

Christian perfection is not infallibility, for Adam fell, and let him that thinketh he standeth, take heed lest he fall. No one has ever been infallible, although a few have claimed to be. Christian perfection is not

a perfect fulfillment of all the Edenic or Paradisiacal law of innocence and freedom from involuntary transgressions. Every perfect Christian may still pray, Lord forgive us our transgressions as we forgive those that transgress against us, for there are involuntary and unintentional trespasses that must be covered by atoning blood.

Christian perfection is not suppression, or repression of sin, for as long as sin is in the heart and needs to be suppressed, the heart is not entirely cleansed. Christian perfection is the eradication of sin from the soul.

Christian perfection does not exclude temptation, and temptation is no evidence of an inclination to sin. Jesus was tempted but He had no inclination to yield. While Satan may tempt, and Christians will be severely tried, Christian perfection does make a change, for there is no response within the soul to the temptations from without.

Christian perfection does not exclude the infirmities of human nature. We still have this treasure in earthen vessels.

The distinguishing marks of Christian perfection are, the heart is filled with pure love without alloy; the heart is filled with this love leaving no room for anything else; and this love is constant, not fluctuating. This love is progressive, increasing in quantity, not quality, as the capacity of the heart increases. All slavish fear is cast out which torments or disturbs the soul, the heart is detached from all forbidden things and all desire or relish for carnal things is destroyed. The soul craves the spiritual, the holy, the divine, and its enjoyments are purely religious.

THE FOLLOWER AND HIS OBJECTIVE

By C. A. McCONNELL

Whom does Jesus call today? All men. Calls all men to do what? Follow Him. Does that mean to preach? Not necessarily in a pulpit. It means to *follow Him*. It means to lose one's objective in His objective. It means, first of all, to follow Jesus in likeness of moral character—to receive that fiery baptism with the Holy Ghost which purifies, "even as he is pure." It means utter devotion to the will of God; to be like Him who came "not to do mine own will but the will of him who sent me." It means being numbered among those for whom Jesus prayed, "As thou hast sent me into the world, even so have I also sent them into the world." It means entering into His spirit of sacrifice—the yielding up of life itself that others might have life. To follow Jesus means to have the faith of the Son of God, that does not shrink to put the word of the Father to the test. It means to be filled with His own quality of love—that love which suffereth long and is kind; which is not puffed up, which doth not behave itself unseemly; which beareth all things; which seeketh not her own. And the promise of Jesus to those who follow Him is that they shall become fishers of men—winners of

men to Christ. The large reason for the barrenness of churches today must lie in the unwillingness of those who bear His name to really follow Jesus. To follow the Christ means no less now, as far as it lies in the spirit, than it did in His day. It means more than to be called a Christian; than to have one's name enrolled upon a church record; even to be called "Reverend." It means to go "fishing" with Jesus. That is what He came for, and that is what He is doing now—drawing men out of the sea of despair with the cord of love. Reader, there is hope that you may become a successful Christian. Hear Him call, "Come ye after me, and I will make *you* to become fishers of men."

DOES IT PAY?

This morning we were asked to take charge of the music at the jail service in our city. Such a service! We shall never forget it! Let me tell you, if you are not accustomed to such services, if you think the men you will see will be hard looking men, you will in many instances be greatly mistaken. This morning there were young men present who would have made a good appearance anywhere, men of education, and oh, the pity of it, so many were young men. So young, twenty to twenty-three, with their lives all before them. My heart ached for them in the missteps they had made so far in their journey.

When the speaker asked how many of them had been Sunday school scholars when they were boys, half of them held up their hands. Oh, think of it! Sunday school teachers and workers, pray harder for the boys and girls in your classes now. When he asked how many had family prayers when they were boys, a number held up their hands. In our minds we traced their lives back over the few short years since they were in Sunday school or gathered around the family altar, and thought, that first lie, did it pay? That first little theft, did it pay? That first wrong committed and not set right, did it pay? What do you think would have been the answers could we have gone to them this morning and asked them that question?

One fine looking young man awaiting trial for murder, oh, no! he never intended killing the man. A disagreement, a temper not under control, a hasty blow, and before him lay the man, dead. Do you think he would say it paid? All day long there has been ringing in my ears this one sentence, "Did it pay?" How they could sing. They knew the hymns too. Hymns they had learned in those Sunday school days. They selected them also, "Come Thou Almighty King," and "Brightly Gleams Our Father's Mercy," and my heart went out in earnest prayer, not only that the Christ who condemned those who came not to see Him when He was sick and in prison, would speak to many a heart there and show them that the Father's mercy can gleam as brightly in a prison cell as anywhere else.

Would that the Sunday school teachers all over the land would wake up to the greatness of the task committed to them, and that the boys and girls, the young men and women whom the Lord has committed to their care might be guided safely into the fold of the great Shepherd.

Boys and girls, when the question of a right or wrong act comes up, learn to think. Will it pay the wages of good or ill in the years to come? Is it what Christ would have me do? If you follow Him, you will not need to look back from some such place as this upon wrong and sinful acts. Some of these boys had no more intention of landing in a place like this than you have. Ask yourself the question, Does it pay?

HELEN GAUNTLETT WILLIAMS.

HOW TO KEEP SANCTIFIED

By Rev. W. B. Walker

THE Lord bless thee, and keep thee" (Num. 6:24); "He will keep the feet of his saints" (1 Sam. 2:9); "He shall give his angels charge over thee, to keep thee in all thy ways" (Psalm 91:11); "He that keepeth thee will not slumber" (Psalm 121:3); "Kept by the power of God through faith unto salvation" (1 Peter 1:5); "Sanctified by God the Father, and preserved in Jesus Christ . . . unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 1:24).

It can be seen from these various passages from the Bible, that our God desires to keep His children from falling. It is one thing to receive the experience of entire sanctification and quite another to retain it. The things that were given up to receive the experience, must remain given up to retain it. There are many souls who have recently entered this glorious experience, and will meet many heart testing, and soul perplexing problems on the way. We must ever remember that we were entirely sanctified by meeting certain conditions and by believing prayer. And if the experience is kept, certain conditions must be met. We shall consider:

I. HOLD ON TO FAITH, AND DO NOT DEPEND UPON FEELING

We were sanctified wholly at the end of a full consecration, and with the exercise of simple faith in the atoning merits of Jesus Christ. We are sanctified by faith, and not by feeling. With the reception of the Holy Spirit, there is more or less feeling connected with it. But soon after entering this state of grace, a peculiar time of testing will come for the trying and testing of faith. During this time if feeling is depended on for having the experience, such a person will conclude that the blessing has been lost. At such a critical time, the devil will appear to tantalize and tease such a soul. The enemy will likely say, "Perhaps you once had the blessing, but you have lost it because you do not feel as you once did. Be careful how you testify to such a high state of grace."

In your own heart you will confess that you do not feel as you once did. But remember that we are not walking by feeling, but by faith. Do not cast away your confidence in him. Look unto Him who is able to keep you from falling. Our God is deeply concerned about you. He is willing to stop making worlds to keep you: Only do the trusting and He will do the keeping. Sometimes your feelings will run high, and sometimes they will be very low. Feeling is not the evidence of holiness, or purity. Strive to keep the consciousness of the Spirit in your heart.

At this point many a genuinely sanctified soul has given up by listening to the suggestions of the tempter. "But," you say, "these suggestions seem to be from a

divine source." That is exactly why it is hard to understand them; for if the evil one would come as a roaring lion we would know to immediately resist him. Often he comes as an angel of light—apparently wanting to help us. So long as there is a definite no to the enemy, and a whole hearted yes to God, there is no reason to fear.

II. TESTIFY TO THE GRACE RECEIVED

It is very important that we testify to the grace received. If we are honored with such grace we should be willing to testify to it. It is said that John Fletcher lost the experience of holiness a number of times because he failed to give his humble testimony to the same. It is hurtful to round the corners in our testimony to perfect love. Some do not like to call it *John* because of criticism. Better have friends and loved ones criticize you than to lose the experience. The presence of God will not stay where testimony of the same is not given.

On the other hand, some people seem to make a mistake in the manner of their testimony. In bearing witness to the precious experience of holiness, much care should be used. Such a testimony should never be given in a boastful way. Rev. M. L. Haney gave the best illustration that I have ever found on the manner of testimony:

"A, says, 'I am holy.'"

"B, 'The very God of peace, himself, sanctifies me wholly.'"

"A, 'I am perfect.'"

"B, 'Jesus has perfected my soul in love.'"

"A, 'Ten months ago Jesus sanctified me, and since that time I have not sinned.'"

"B, 'Ten months ago Jesus sanctified my soul, and since then He has graciously and wonderfully kept me.'"

"A, 'I love God with all my heart and my neighbor as my self.'"

"B, 'Jesus has cleansed me from all sin, and has filled me with perfect love.'"

"A, 'I am living without sin.'"

"B, 'Jesus graciously keeps me from sinning against Him.'"

"The testimony of A no doubt was true, but was very unwisely given."

III. WELCOME ALL NEW LIGHT

Purity is one thing, and maturity is another. Purity is received instantaneously, but maturity reaches throughout our earthly life. It is one thing to remove the weeds from the corn, and is quite another thing to plow and work the corn until the full ear appears.

John says, "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). From this verse one can readily see, that walking in the light is necessary to fellowship with God, and freedom from sin. In making a full consecration we promised the Lord everything we knew, and everything that we expected to know. Many things have come up since that hour that we did not know was included in our consecration. It was in the unknown bundle.

It is very important to walk in the light in keeping sanctified wholly. Such an experience cannot be retained if new light is not walked in. Whatever that light is, the soul must humbly walk in it. It may be light on the lodge question, tithing, tobacco, and many other similar things. Refuse not to walk in the light.

IV. PRAYER AND STUDYING THE BIBLE

This is a fast age. Everybody is in a hurry. We are living on wheels. All Christians find it most difficult to find time to pray and to study the Bible. This is a materialistic age, and we are so apt to lose the spirit of prayer. The soul will not grow and flourish on newspaper reading, and the reading of pernicious literature. The physical must be fed if health and life are preserved. Also, the mental and spiritual part of man must be fed.

More time should be spent in prayer and the reading of God's Book. When you go to prayer do not rush at it. Take your time, read your Bible on your knees some; not at random, but by chapters and subjects. Read until you have found some blessed promise to put your trust in, and then begin your praying. Remain on your knees until you hear from heaven. Stay at it until you are clothed with supernatural strength to meet life's difficulties. Pray until the cogs of your spiritual machinery are oiled up that there will be no friction. The failure of some sanctified Christians is due to the fact that they have neglected secret prayer in their older experience. Thus they have become dry and fireless; there is no juice in their prayers; there is no pulling the glory from the upper world.

V. LET LOVE KEEP GUARD OVER YOUR SPEECH, AND CONTROL YOUR LIFE

Jesus said, "Out of the abundance of the heart the mouth speaketh," "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:34, 37). David said, "Set a watch, O Lord, before my mouth; keep the door of my lips." It is very necessary to watch and guard our conversation. We should be willing to listen, rather than talk overly much. Never be anxious to talk about the mistakes and shortcomings of some brother or sister. When the devil has defeated some person in his Christian life, never circulate it. Let the devil do his own advertising. Be slow to talk about your troubles, difficulties, and hard experiences. Take them to the Lord in prayer.

We should watch our words with all care. For useless words dissipate the spiritual powers. The

thoughts and feelings of the soul are like power and steam—the more they are condensed, the greater their power. Strive to keep your words loaded with the power of God. All words are loaded with the quality of the soul from which they come. It is impossible for God to utter one word that is not loaded with divinity. On the other hand, it is impossible for the devil to utter one word that in some way does not contain a lie. Some eyes are inquisitive, others are pleading, others are brave, others are searching, others are mild and tender, while others are low and mean. Thus it is with words spoken. Some are inquisitive, others are pleading, others are brave, others are searching, others are mild and tender, and still others are low and mean.

VI. ASSOCIATE WITH HOLINESS PEOPLE

We may all differ in our temperaments and rank, but must all be one in spirit. Paul says, "Not forsaking the assembling of yourselves together." Moses turned his back on the courts of Egypt to associate with slaves, because they were the children of God. Be careful with whom you associate. There are spiritual blessings for you in association with God's children. Associate with people of a like experience of grace. Go to church regularly, attend revivals, conventions and assemblies.

You may be severely tempted and troubled, but hold a tight grip on Him. There will not be many more battles to fight, and dark clouds to gather over you. The sun (Son) will soon appear over the eastern hills, and burn His way through the dark clouds of trouble, and disappointments. Soon we shall be caught away with Him, and He will take us above the clouds, passing shining stars, and burning suns, skipping beyond the milky way, and sweeping through the pearly gates, where angels will fold their wings, and hang their harps on the walls of God's City, and listen to us sing the redemption story, saved through His precious blood.

WICHITA FALLS, TEXAS

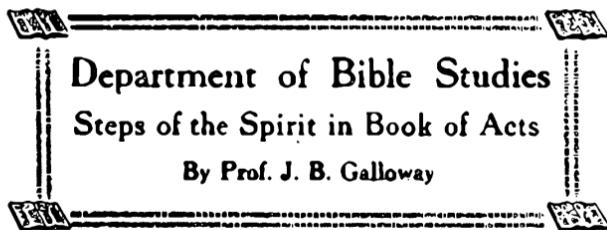
"These (sin and depravity) are coupled together as if they were the same thing. But they are not the same thing. The *guilt* is one thing, the *power* another, and the *being* yet another."—WESLEY, "Sermons."

MY ABIDING GUEST

By WILL O. SCOTT

*There came a ragged beggar to my door one day
Who prayed to me that I should give him daily
bread;
But when the unknown stranger had been warmed
and fed
He turned his face and went again his weary way.*

*Another knocked—the thorn-crowned Galilean jair;
To Him the porter of my heart swung wide the door
And made glad place for Him upon the banquet
floor,
That He might sup with me and dwell forever there.*



Department of Bible Studies

Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

Lesson Thirty-four

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Readings for the Week.*
 First day, Ezek. 44-46. Second day, Ezek. 47, 48.
 Third day, Dan. 1-3. Fourth day, Dan. 4, 5.
 Fifth day, Dan. 6-8. Sixth day, Dan. 9-12.
 Seventh Day, Hosea 1-6.

2. *A Choice Morsel from the Week's Bread-Basket.*
"And the valley of Achor for a door of hope" (Hos. 2:15). The word Achor means "trouble." It is the place where Achan met his awful doom and trouble came to his entire family. It was the place where the curse of God fell upon his head for his sin of failing to obey God. In this valley Achan died and all Israel fell under the ban (Josh. 7). The armies of God are defeated until judgment is enacted. It was one of the terrible places in Israel's journeyings. But Hosea sees a day in the future when this dreadful valley of Achor shall become a door of hope. He sees Israel in great trouble in the great tribulation. Ah! he sees more; this valley of trouble shall become the very door of hope. God shall redeem her and He is ready to forgive. "And she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt," is the rest of the verse. The next verse says, "Thou shalt call me Ishi [husband], saith the Lord." How like God to make our dismal valleys of trouble and despair a door of hope. The very place where we have been defeated may become a place of blessing. There is a legend of Michael Angelo. While engaged upon a great painting he became weary and discouraged and fell asleep with his work unfinished. While he slept an angel came, seized the brush and finished the picture with a tint and hue far more divine and fairer than he was able to execute, with a light of God above it.

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

Study Ten, Acts 13, 14.

1. *Build Your Own Commentary.*

Notice in verse one that Saul is mentioned last in the list of prophets at Antioch. He is to soon become the great apostle Paul and the leader of the church. The least today may be the leader tomorrow.

A great enterprise is just about to be launched. Note the prominence of the fact of fasting (13:2, 3; 14:23). They fasted with their ministrations, they fasted with their praying and they fasted in confirming the church.

they began this first missionary journey with fasting and closed it with fastings.

The Holy Ghost originated this great work (13:2). The Holy Ghost led them forth to this work (13:4). The Holy Ghost equipped them as they worked (13:9). The Holy Ghost rewarded them for the work (13:52).

Connect the two fillings found in 13:9 and 10.

Compare the blindness of Elymas, the opposer of the Holy Ghost (13:11) with the blindness of Saul as an opposer arrested by the Holy Ghost (9:8).

Connect "the Jews stirred up the Gentiles . . . against the brethren," with "long time therefore abode they speaking boldly in the Lord . . . and wonders were done" (See 14:2, 3).

Find the record of false "suppositions" made by different ones through the Scriptures. For example 14:19; 27:13.

Enlarge upon "the door of faith" (14:27).

2. *Sent forth by the Holy Ghost.*

THE HOLY GHOST ORIGINATES THE MISSIONARY ENTERPRISE

This lesson is the story of the first organized effort to evangelize the world. It grew out of the great revival at Antioch. The method of the Holy Ghost is ever onward to new fields of labor. The work at Antioch had so grown that some of the workers could be spared for other fields. The missionary program is the plan of the Holy Ghost. The call to new fields comes from the Holy Ghost. He originated the missionary idea. In His mind He could see many ready for the gospel in distant fields. Doubtless He had spoken to the consciences of many that He was calling the apostles to. He was preparing both the workers and the work. There were seven prophets and teachers at Antioch and two were called out for other fields. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The church was ready to respond, for when they had fasted and prayed, and laid their hands upon them they sent them away. A man filled with the Holy Ghost will respond to the work that the Holy Ghost originated. A church that is not interested in missionary work is not a Holy Ghost church.

THE HOLY GHOST LEADS INTO MISSIONARY ACTIVITY

"So they, being sent forth by the Holy Ghost, departed" (13:4). To be engaged in missionary activity aright means to be led of the Holy Ghost. He will not only indicate the work but will also direct in its achievement. The progress of the work is an evidence of divine guidance. Everywhere they went God blessed and the devil opposed. They had a missionary helper who soon turned back to Jerusalem. Then the two missionaries pressed on alone, no, not alone, for the One who called them went with them to the work.

THE HOLY GHOST EQUIPS FOR MISSIONARY WORK

In the ninth verse we read that one of the workers was filled with the Holy Ghost, the essential equip-

ment for all missionary work. Without the fulness of the Spirit the worker will be at the mercy of the works of darkness. It takes one filled with the Holy Ghost to deal with one full of all subtlety and all mischief, the child of the devil and enemy of righteousness. Such was the character of one Paul soon met (13:10).

THE HOLY GHOST REWARDS THE MISSIONARY

The last verse in the chapter says, they were filled with joy, and with the Holy Ghost. They had not only an individual reward to their own hearts but also their labors were rewarded with abundant fruit, for we read, "the word of the Lord was published throughout all the region," and many were turned to the Lord. How like the words of the psalmist, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him."

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

The Holy Spirit and the Scriptures

We have noticed the work of the Holy Ghost for the saint and His work for the sinner, and we will now notice His activity in relation to the Scriptures. This work is twofold:

1. He is the Author of the Scriptures. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). All Scripture came as the inbreathing of God (2 Tim. 3:16). The breath of the Spirit gave us the Truth of God. In John's message to the seven churches we read time and time again, "Hear what the Spirit saith." It was the Spirit that infallibly guided the hands of the apostles as they penned the words of truth, the Holy Bible.

2. He is also the interpreter of the Scriptures. We could never understand the language of the Holy Ghost without Him to interpret it to us. He who is the author and inspirer of the Word of God only can reveal to us its inner meaning. Jesus said, "That he should receive of mine and show it unto you." "The things of God knoweth no man, but the Spirit of God." He not only knows the Truth of God but reveals it. He is the Spirit of wisdom and revelation. If you would understand the meaning of the Scriptures go to the author of it for help and enlightenment.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

The face of an eagle! Ezekiel draws a picture of the triumphant man, the conquering hero, one whose faith is never daunted, and whose courage never abates. Among other characteristics he has the face of an eagle—the capacity to ride out of the storm by facing it at the darkest and thickest point! The eagle is noted for this power. It has never been daunted by a stormy wind, it has never been downed by a raging tempest. It soars in the highest altitudes of sunlight. It fears not the icy breath of the north wind, nor the most blighting scorchers from the winds of the south. When the darkness of the storm arises and the winds strike with their uttermost fury, it is said that the eagle turns his face to the storm, lifts his beak, raises his wings, and on the gust of the storm he is carried without effort to the sunlight heights, where the dark-

ness is dispelled by glowing light, and the winds are turned into the calm of a beautiful day. He faces the storm at its fiercest point of attack, and is thus never conquered. This is the story of a conquering soul. It must face the wildest storms that sin and the enemies of right can send against it, and on their furies and raging tempests it will be borne out of the gloom into the sunlight of glory and the beauty of the heights. Thus David assailed the storm. He faced his difficulties with courage and faith in the almighty One. The bear and the lion and Goliath were training combats for the greater moral struggles which were to meet him. But he was never downcast. Daniel faced, as the eagle, his darkest storm clouds. When the decree was issued forbidding prayer, Daniel faced its fury as an ordinary cloud, and rode out of the fray with victory and grandeur. So, my soul, wilt thou conquer by facing thy storm clouds. None shall blow with such fury, none shall assail thee with such fierceness, but by faith in God thou wilt ride out to victory on their wings. They are wings bent upon thy destruction, but as usual with our Father, He transforms them into wings which afford transportation to the realms of bliss. Thou also shalt thus be swift. The wings of the eagle when carried upward by the winds of the storm are swift. It is well for thee to know that the distance from struggle to glory, from the quagmires of doubt to the heights of faith, from the fogs in life's dismal vale to the sunlight of heaven, is short indeed, when by facing thy storms thou art carried upward. There is beauty in dwelling where God can trust thee with storms through which He will safely bear thee. There is wonder in abiding under the shadow of the Almighty's protecting care, where each wind is tempered to thy strength. Trust, then, and be not afraid. Face the darkest cloud with faith in God. Bid come to thee the winds of struggle and temptation for out of them God will work a glory for thy soul which otherwise can never be achieved.

Kings unto the most High! The Bible carries the glorious truth that when in the blood of the Redeemer we are washed we are transformed into kings unto the most High. Before we might be beggars without an abiding place, strangers in a hostile foreign land, worthless to man and far more than worthless to the service of the Lord, but when washed we are heirs with the saints in light, partakers of the inheritance of the saints, our abiding place is eternal in the heavenlies, and we are become now of the household of faith. In mind we are kings, masters of the thoughts. In soul, we are rulers of the emotions, the desires, and conquerors of the passions. In our outward walk we are royal, in that our lives are holy according to the standard of heaven. The blood which flows through our veins is the most ancient and most kingly of all. We trace our heritage and our ancestry to the King of the ages. Our family is more ancient and more worthy than that of any earthly king, for we are members of the family of God. We are heirs of the universe. Some day our eternal heritage will come to us. There shall be a family reunion on the other side of the River of Death. What rejoicing, what shouting, what music shall rend the heavens! The harps shall be of gold, and angel's fingers shall sweep from their strings the grandest music ever heard by mortal ear.

The land of the undying sun! For most men it is always night—the blackness of despair—the darkness of hope dead—the gloom of foreboding thoughts for tomorrow's safety—the fog of doubts for life's outcome. Night it is when the soul finds within no security from the raging tempests, no shelter from the blowing winds of fate. Darkness hovers near when sickness seizes, and all earth is as a yawning cavern in which dwells naught but eternal night when death comes. There is not a beam of a single ray of comfort for the safety of those who have gone on before. Yes, it is night. The sun is gone down; the stars fail to appear with their scintillant twinkles; the moon with its silvery rays has hid its face. But Isaiah has written of that glorious sun which shall no more go down

He said, "Thy sun shall no more go down!" "What, if clouds come, death rushes in as a storm, winds of fate bowl, the over-flowing floods of sorrow engulf all, then shall there be light?" "No more," answers the prophet, "shall thy sun go down. It shall be light." Jesus brings light with Him when He enters the soul, and no darkness however black, and no fog however dismal, and no cloud however heavy and somber, and no day however murky, can for an instant shut off the glory of the heavenly light from within. Light!—salvation from sin is the glowing light of heaven. Light!—redemption from all evil is the beaming rays of divine love shed forth abundantly on one's pathway. Light!—to be ransomed by His blood from the hands of the enemy of the soul is light which shall shine though the sun of life goes out and the stars of hope die. Light!—Christ is such glorious light, such floodtides of celestial light, such enswathment of transfiguration light, such over-flowings of shekinah light, that in the darkest hours of the soul there is light far surpassing that of the noonday sun of a Syrian sky! Soul, if thou dost trust in Him, thy sun shall no more go down. If thou dost allow Him to abide in His wondrous beauty and soul allurements, even when all natural hope is dark there will be the light of eternal hope for thee. Even when the dark cavern of death is to be entered, by way of the raging River of Death, there shall be the breaking of the dawn of eternity when the Sun of Righteousness shall rise with glorious rays of holy light to guide thee to the City Eternal! Life may be a night of Stygian darkness, and death may seem the yawning gulf of eternal night, still for thee there will be floodlights reflected from the soul's home—the New Jerusalem—if Christ is within thee! As poets have cried out in their flaming images, for the man who will dare to believe, "there are no mountains to scale," so for thee if thou dost trust in Him, there is no night! It is a glorious round of day even in this life, and over yonder, where tender voices bid us come, there is no sun to go down, and the day is as long as eternity! Sorrow even here is not dark. Trials in this life are not gloomy. Howling siroccos of blistering winds which blow across the desert of life do not afford even a cloud for the soul's sky. For there is no darkness left with that soul which will abide in the light. Glorious truth, grand paradox, wonder passing understanding that here there may be darkness, but for the soul it is light!

*"Here's to the men who lose!
What though their work be e'er so nobly planned,
And watched with zealous care,
No glorious halo crowns their efforts grand,
Contempt is failure's share.*

*"Here's to the men who lose!
If triumph's easy smile our struggles greet,
Courage is easy then;
The king is he who, after fierce defeat,
Can up and fight again.*

*"Here's to the men who lose!
The ready plaudits of a fawning world
Ring sweet in victor's ears;
The vanquished's banners never are unfurled—
For them there sound no cheers.*

*"Here's to the men who lose!
The touchstone of true worth is not success;
There is a higher test—
Though fate may darkly frown, onward to press.
And bravely do one's best.*

*"Here's to the men who lose!
It is the vanquished's praises that I sing,
And this is the toast I choose:
'A hard-fought failure is a noble thing;
Here's to the men who lose!'"*

Dante's Inferno—Dante's Paradiso! It was as dark as night and blacker than the wild wings of hell—Dante, the dark-skinned poet from Italy's sunny slopes, had lost hope. He was separated from his beloved. His visions were of gloom, for his soul had turned to a region of despair. His imaginations were of darkness, and his thoughts were drawn from a soul of inky murk. He lived in a veritable hell, and thus he wrote of a hell as real as though one might be permitted to dwell in its flaming blackness and its raging heat. When the natives of Florence saw him pass, they turned aside, and drawing their cloaks about them they said, "There goes the man who has been to hell!" A bright light burst upon the soul of the famous poet. He dwelt in the sun, and his thoughts beamed with the glowing warmth of the noonday heat of the sun of hope. His countenance burst with glory; his eyes beamed with a radiance akin to the divine. Ah, now when he passed through the streets, the men would welcome him, and say, "There goes the man who has been to heaven!" Twice he wrote, the first it was his immortal "Inferno," the second time it was his renowned "Paradiso." A change was wrought in his heart and life which made possible such contrasting thoughts. *The Crimson Stream!* It was this which had surged through his soul! The crimson stream of hope and redemption turns every hell into a heaven, every inferno into a paradiso! Man's soul may be a hell of hopelessness, a region of gloom, a dwelling place for foreboding thoughts, for the workings of a struggling fate—but the crimson stream of hope flowing through washes the sides of its banks with its transforming power and now the soul becomes a region of delight, a paradise of glory, a heaven of bliss eternal. Is thy soul an inferno? Then plunge beneath the flow of the crimson stream of glory and thy soul shall become a paradiso. Art thou dark inwardly with raging passions, and surges of lust? Let the flow with its transforming wonder touch thee, and the soul will beam with rays of heavenly light. There is naught which can transform the soul but the stream which changed Dante's outlook and life—the stream of Calvary's blood. Ah, glorious tide, the hope of saints, flow thou over us; wash us with thy efficacious power; purge us with thy glorious might; cleanse us with thy blood; empower us with thy hope and faith and love. This is a mutation of grandeur, from hell to a heaven, from the regions of darkness in which every groping form is that of a demon and every slimy feature is that of a serpent, to the land where in all is love, and every wind which blows is sweet-scented, and every beam of light is from the walls of the City of God!

*"Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we meet
I own to me a secret yet.*

*"Life! We've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps will cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not 'Good-night!'—but in some brighter clime,
Bid me 'Good-morning!'"*

—ANNA BARBAULD.

PITTSBURGH, PA.

LATE WORLD NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

Some say that the age of chivalry is past. The age of chivalry is never past, so long as there is a wrong left unredressed on earth, or a man or woman left to say, "I will redress that wrong, or spend my life in the attempt."—CHARLES KINGSLEY.

John Brady, a blind basket maker of Durham, England, is taking a party of emigrants to Australia to start life anew.

Brady is sixty years old. He not only plans to begin again in a new country, but is helping to pay the passage for a dozen others, miners with their wives and families who were unable to find work in England. Touched by their plight, Brady offered to use his savings to help them emigrate.

It took Miss Laura Fairbanks and her seven assistants six hundred hours to complete the fine needlework on the new standards that King George of England recently presented to the Life Guards. The London girl often spent five hours to sew one inch. She had to use three needles, threaded with silver-gilt wire, and embroidered the emblems of the thistle, the rose and the shamrock on flowered damask costing \$25 a yard. The finished emblems cost \$10,000.

Two contributions of \$50,000 each have been made toward the establishment of a Chair of Dietetics in the University of London. The gifts are in line with the movement to give the medical profession and others an opportunity of widening their knowledge of food values, and through them benefiting the public. One contribution was given anonymously by a woman, and the other by a manufacturer of dietetic preparations.

Where now with pain thou treadest, trod
The whitest of the saints of God!
To show thee where their feet were set,
The light which led them shineth yet.

—WHITTIER.

The Christian Herald has this item. It nails a persistent "wet" lie that is going the rounds. An instance of the exaggeration of many wet claims in America is told by the Methodist Episcopal Board of Temperance. A. E. Blackburn of London and Dr. Robert Herod of Lausanne, arriving in New York, were informed by reporters that prohibition was a farce and that drink could be secured without the slightest trouble. "How strange," they said. "Are you sure?" "Very certain," one reporter replied. "Let's go," the visitors said. "We want to see this for ourselves." They searched until dusk but everywhere waiters and cafe managers protested "there was nothing doing." Finally the reporter, in despair, suggested that they go across the Hudson river to New Jersey but the visitors decided that even if a drink might be procured there the trouble involved in drink hunting in the United States was entirely too great.

A leading Chicago Daily recently said, "The cigarette has become a world-wide necessity and a gigantic business. The P. Lorillard Company—one of the largest tobacco concerns in the world—issues \$15,000,000 $5\frac{1}{2}$ per cent gold debentures for money to be spent developing a new brand of cigarettes." Thus they assist in destroying and damning the race.

Depredations of the large gray wolf are believed to be almost at an end in the West because of the unremitting activities of the United States biological survey and other agencies against them, says Popular Mechanics Magazine. In New Mexico, only eight were caught last year and thirty-one the preceding year. Arizona reports that no wolves are now known to be within the borders of that state. A constant patrol is kept along the international boundary to prevent invasions by timber wolves and mountain lions from Mexico.

Neighbors do not bother a family who have settled in Central Australia. Those "next door" are two white men who live 100 miles away, and the nearest white woman farther on. The family, which went from Lancashire, England, to live in a brushwood shanty, comprise father, mother and two grown daughters. They have many cattle, and the elder daughter wears corduroy breeches and a jacket, and helps her father with the cattle. The younger assists her mother. The four have to doctor each other.

There are several reasons, according to scientists, why camels can go longer without water than most other animals, says The Pathfinder. As a rule a camel will not begin to suffer from thirst until about the fifth day. This power to endure thirst is partly due to the peculiar structure of the camel's stomach. Water is stored up in small pouches attached to the walls. Camel drivers often tie up the heads of their animals and force water down their throats before starting on a long journey over the desert. The camel's capacity for traveling long distances without food or water is also partly due to the fat which is stored up in the humps. This stored-up fat is reabsorbed when the camel is overtaken by famine. The humps materially increase or diminish in size according to the physical condition of the animals. They become small and flaccid after hard work and poor diet.

There are sixteen cities in China where old city walls have been demolished to make way for automobile highways, and at least fifteen others where walls are now in progress of demolition, according to a report received by the National Automobile Club.

To those who are His, all things are not only easy to be borne, but even to be gladly chosen. Their will is united to that will which moves heaven and earth, which gives laws to angels, and rules the courses of the world. It is a wonderful gift of God to man, of which we that know so little must needs speak little. To be at the center of that motion, where is everlasting rest; to be sheltered in the peace of God; even now to dwell in heaven, where all hearts are stayed, and all hopes fulfilled. "Thou shalt keep him in perfect peace whose mind is stayed on thee."—H. E. MANNING.

REASONS WHY THE WOMEN SHOULD VOTE

The following is a brief sketch of a paper read at the W. M. S. in one of the district conventions:

"For ye have been called unto liberty. . . . For all the law is fulfilled in one word, even in this; thou shalt love thy neighbour as thyself. Stand fast therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Our government has made possible by the nineteenth amendment, the right of citizens of the United States, to vote, and provided that the right to vote should not be denied or abridged by the United States or any state on account of sex. This amendment makes it possible for 28,500,000 women in the United States to take part in the presidential election of 1928. Of this number many are Catholic women and will doubtless vote for Mr. Smith. If we do not cast our vote against him, we cannot remain loyal to Christ and His Church. We have heard such remarks as "I will never vote until a Christian principle is involved." Women of the Church of the Nazarene, Christian women of our nation, that time has come.

The following is quoted from the Christian Advocate: "Among the organizations taking an active interest in informing themselves and preparing to act are the women's missionary societies of the American churches. They see that the biggest opportunity for both home and foreign missions is to make the United States Christian in all of its expressions, both at home and abroad. A United States government radiating Christian principles through all its relations and diplomatic contacts with nations would prove the means of leavening the whole wide world."

In the rotunda of the capitol of our nation hangs a picture which tells the story of the very beginning of the democracy for which our nation stands. It is a painting of our Pilgrim Fathers, embarking to establish a home in this fair land of ours. The dominating feature of this picture is the open Bible, which pointed the way to a free nation. Women of the W.

M. S. of our church, shall we sit by without a protest and lose our freedom, and be compelled to flee with our Bibles to other lands for protection as the Pilgrims were forced to do? No, a thousand times no! "While they promise them liberty, they themselves are the servants of corruption." "For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them."

Mrs. C. E. SLAW, President Florida District W. F. M. S.

THE DEPARTMENT OF CHURCH SCHOOLS

By REV. E. P. ELLYSON

SIMPLICITY becometh holiness. But mere simplicity is not enough. We want the right thing, the best thing, the most helpful and efficient thing; then we want this arranged in the most simple manner that it can be to accomplish the results. We cannot afford to sacrifice efficiency for what some may term simplicity. It takes about so many wheels in a watch to insure accurate time-keeping. We are not concerned so much as to how many wheels, what size they are, or how many cogs each may have, it is accurate time that we want. We do not want useless wheels, but we do want accurate time, however many wheels it may take. It is upon this principle that we have worked in arranging the new organization of our Christian religious educational work.

Probably the most dangerous point in all the work of the church today is at the point of religious education. Knowing the great power of education the "modernists" have evidently set themselves to capture the entire educational field. They already have the upper hand in most of the schools and colleges. They are working "heart and soul" to get control of the religious educational work of the church and they are dangerously near to having the upper hand here. In a subtle way they are getting this upper hand in the leadership training text books the lesson courses and stories.

How shall we overcome this influence and win this battle? First by a flaming, passionate, sane evangelism. Unless the church is strongly evangelistic it will fail. But this is not enough it will fail with this alone. We must meet education with education. We must have the most efficient educational arrangements possible for us to have and have this movement thoroughly orthodox and saturated with the evangelistic passion. This is true of our denominational schools and colleges as well as our religious educational work, but it is of the latter that we are now thinking more particularly.

The term religious education is used to differentiate that education which has to do with moral and religious training from that which is called secular, the temporal arts and natural sciences. But since there are so many different religions in the world and since the popular religious education is so strongly modernistic this word is not strong enough for us. We insist on Christian religious education and that all of the content of Christianity shall be included in the word Christian. The purpose of the church school is to carry on this CHRISTIAN religious educational work. And no part of the work of the church is of greater importance or more serious than this.

Two things must be required of the church school; first, sound teaching, and second, efficient organization and administration. To secure this it must be both church and school. It must be more than an annex, or appendage or auxiliary to be advised by the church; it must be directed and controlled by the church, it must be the church doing this school work. It must be based on sound educational methods in order to most thoroughly accomplish the results.

1. Instead of the somewhat independent, or auxiliary, General Sunday School Committee this work is now one of the regular departments of the church board. It has no constitution of its own but its constitution is the Manual of the church; this Manual fully provides for this department. The church has the last word of authority as to the doctrines taught and policies followed.

2. Instead of the General Sunday School Committee it is the Department of Church Schools. It still has all of the responsibility it did have relative to the Sunday school but its responsibility has now been extended to other schools, especially vacation Bible schools, week-day Bible school and leadership training schools. There were two reasons for this: (a) The one, or one and a half, hour once a week on Sunday is not a sufficient time for this the most serious educational task that man has to accomplish. (b) Self-defense. The vacation and week-day schools are on hand. They are getting the children. With their freer curriculum and more hand and expressional work they are an easier prey to modernism and worldliness. In protection of our own children and as many others as we can reach, we must enter this field with sound teaching and a spiritual program. As to leadership training, if we are to preserve our standards we must train our workers in our own doctrines and politics. All of this may appear to be narrowly sectarian. We do not mean it to be such, but we do mean to stand flat-footed on the fundamentals of the Christian faith as given us in the Bible. We will gladly fellowship and co-operate with others of "like precious faith," but we refuse to surrender any of these fundamentals for co-operation.

3. Instead of raising the finances directly from the local schools this is now provided for in the General Budget. Also the expenditures for this department as of all other departments are so guarded as to prevent running the church in unnecessary debt.

The following is the arrangement for this department in the new Manual:

DEPARTMENT OF CHURCH SCHOOLS

§ 275 § 1. The Department of Church Schools shall perform the work of promoting Christian religious education and the training of church school workers for the Church of the Nazarene. It shall have full supervision of the work of the church school in harmony with the doctrines of the Church of the Nazarene and the program of the General Assembly and the General Board of the Church of the Nazarene subject to the approval of the General Board and Board of General Superintendents.

§ 2. The Department of Church Schools shall promote the organization and work of Sunday Bible schools, vacation Bible schools and week-day Bible schools, and provide courses of study and lesson helps therefor; shall promote interest in Bible study and mission study and provide material for the same; shall arrange for such expressional activities as are in harmony with the spirit and teaching of the Church of the Nazarene; shall promote the work of leadership training, provide courses of study, texts and instructions for the same, and shall issue certificates of graduation; shall arrange for correspondence work, local classes, and standards of efficiency; shall arrange for the publishing of such papers, periodicals and pamphlets as may be needed for the successful prosecution of these objects; and shall employ the necessary office and field workers.

§ 3. The Department of Church Schools shall prepare an annual detailed report of its activities for the past year, including a financial report, together with a more or less detailed statement of its proposed activities and expenditures as its budget for the ensuing year, and submit the same to the General Board at its annual meeting for approval; provided, however, that no budget shall be in excess of the goal set by the General Assembly for this Department.

§ 4. The Department of Church Schools shall recommend to the General Board an amount to be placed in the General Budget for the purpose of carrying on the work of this Department, the same to be within the limits of any goal that may be set by the General Assembly for this Department. All actual disbursements shall not exceed the amount allotted out of the General Budget for this Department.

In our next article we will speak of the District Church School Board.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

SHOULD WE RESTORE STOLEN GOODS?

The Gray family, returning from the night service, gathered in the living room for a little while before retiring. "That was a strong sermon on repentance; the evangelist certainly hewed close to the line," said Mr. Gray.

"The part about restitution was what struck me most," said Fred.

"And me. He made it perfectly clear that it is absolutely useless for a man to ask God's forgiveness for sins until he has made restitution, or else has promised that he will do so as soon as it is in his power," said Frances.

"He also made it plain that a lot of people are on very shaky grounds who profess to be saved, yet haven't done a thing toward restitution," said Fred.

"Well, if I had defrauded anybody of so much as a penny I would be scared to let it go unpaid another day after hearing that sermon," said Frances.

These young people, like most of us, had a clear enough idea of what restitution is—that it is restoring, as far as we are able, something which we have taken wrongfully from another. The trouble with them was that they thought of it only in terms of dollars and cents. And that is true of most of us. We call only those men thieves who have stolen something of material value. We preach and teach restitution to those who have taken money or property from others. But there are things which we can steal from a fellow-creature which are far more precious than silver or gold, and our preaching or teaching seldom touches on restitution along this line.

Shakespeare expressed it for us when he said that he who stole his purse stole trash, but that he who stole his good name stole all. Thieves of this kind need to have the doctrine of restitution preached to them, and preached in words so strong that they will see themselves as they are—dishonest men. The man or woman who has undermined the influence of another—who has hurt a person's reputation or character—is a far more despicable thief than the one who lays his hands on a purse or jewel case.

A little boy whom I knew, with a child's simple, direct way of looking at things, saw more clearly into this question than almost any theologian I ever heard preach on it. The child's teacher had sent him out of her room to the principal of the school for correction. Jack had protested that he was not the guilty party, but the teacher was sure she was right. Since Jack was only nine years old, and had a very good record for behavior heretofore, the principal decided that it would be punishment enough to make him stand for an hour on the platform of the big study hall. It was a severe punishment, all right; the little fellow's face burned as he took his place, and felt two hundred pairs of eyes fastened upon him. And his heart

burned even more hotly with a sense of the injustice of his treatment.

The next day, which was Saturday, the teacher discovered that she had been wrong—that Jack was not the offender. She was really a very sweet and pretty young lady, and was so distressed over her mistake that she went to Jack's home where she apologized profusely both to the child and his mother.

That night in their bedtime talk together the mother said, "Jack, I am sorry that you were punished unjustly, but I am sure that Miss Elizabeth was honestly mistaken. She seems very grieved over it, acknowledged her fault freely and asked your forgiveness. Don't you think she showed that she wanted to make all the amends possible?"

"I don't know, mother. You see I can't be sure about that before Monday," answered the child simply.

"What do you mean son?" asked the puzzled mother.

"Well, I know Miss Elizabeth was sorry enough about it to tell me that she was wrong and I guess it helped her feel better to do it, but that won't help me feel any better when I meet Professor Hunter and all the big boys and girls. They will keep on thinking that I am a bad boy, unless she goes into the hall Monday, right where they made me stand yesterday, and tells them that I was right and she wasn't. If she does that I will know she is sorry enough."

Sorry enough! Pretty searching words these, even if they did fall from the lips of a nine year old boy. He had gone to the heart of the matter in a simple, direct way, as children usually do, and he saw his teacher as one who had defrauded him of something infinitely precious—his good name. If she tried to restore it, even though it meant humbling herself before the older students and the principal—then she would prove herself to be truly repentant, and an honest woman. If she didn't do this—she was neither.

I regret to tell you that the young lady teacher did not measure up to the boy's standard. Like too many of us, she thought that saying, "I am sorry," was enough. She probably had a clear enough conception of restitution when it came to material possessions—but it did not go far enough to take in thefts of character and standing. The consequence was that for the remainder of that term she faced daily a little boy who had no confidence in her honesty. She had stolen something from him and had made no effort to restore it. It was a pity she could not see herself as the boy saw her.

The most striking incident of this sort I ever heard concerned a pastor and a member of his congregation. The pastor believed that the member had done a certain wrong thing. But he did not obey the Bible and go straight to the man, instead he mentioned it to a few leading

men in the church—and of course they in turn mentioned it to others. By the time it had spread through the congregation and in a very exaggerated form—the pastor found that he had been incorrectly informed. This time he went to Mr. K— himself, confessed that he had misjudged him and asked his forgiveness. "I hope you are going to be able to accept my apologies in the spirit in which they have been offered," he said earnestly.

"I do, with all my heart," said the other man. "And now that this part is settled and out of the way, I suppose you will want to discuss restitution: what is the best and most effective way of going at it."

"Restitution?" echoed the pastor blankly.

"Sure; you often preach this doctrine to us in no uncertain terms, so I know you believe in it. It is true that you haven't defrauded me of my money, but have taken away much of my good name and influence in the church, and of course you will want to do all you can to restore my property to me."

"Yes, I would want to do that, and will go at once to the few brethren I talked to," said the pastor.

"That wouldn't answer the purpose at all now," said Mr. K—. "The things you said to them were a starting point, from which all sorts of stories have spread throughout the church. The only thing you can do now is to make a statement from the pulpit Sunday morning, acknowledging that you were wrong about me; that you disobeyed the Bible in that you went to others and not to me personally; that you are really at the bottom, therefore, of all the talk which has been circulated and that you ask forgiveness from all of us as you hope to receive it from God."

The pastor was greatly troubled! "Are you sure such a step would be wise, that it wouldn't do more harm than good?" he asked anxiously.

"If the doctrine of restitution as you and others preach it has any truth in it, you need have no fear of the results of doing all in your power to restore what you have taken wrongfully," said Mr. K—.

Hard? Yes; but no one has ever pretended that restitution is easy. I wonder if you and I are holding any stolen goods of this kind.

—They say that man is mighty;
He governs land and sea,
He wields a mighty scepter
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world."

—WILLIAM ROSS WALLACE.

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

A WORLD-WIDE AWAKENING

We are confidently looking for a world-wide revival. This seems a bit presumptuous, when one looks at the fallen condition of so many of the churches, the increasing worldliness of hosts of Christians, and the seemingly amazing development of the interests of the Antichrist.

But we contend that we ought to look for all these evidences of the advance of the kingdom of darkness, for the Scriptures declare that "in the last days evil men and seducers shall wax worse and worse, deceiving and being deceived." But it also declares that God shall "scatter the power of the holy people," which we take to mean that He will spread the holiness men and women all over the earth, so that everyone may hear of the blessed way, and have at least a chance.

Then the sacred Word also declares that the final scenes of Pentecost in which the Spirit "shall be poured upon all flesh," our sons and daughters prophesying, and our old men dreaming dreams, and the young men seeing visions, shall take place in the closing days of this dispensation. In connection with these pentecostal scenes, it declares that a *remnant* shall be gathered in. If, by the expression "remnant" the inspired writer meant one person in a hundred, that would mean at least a million from this country alone. This would be no small revival. But if by that word he meant only one person out of a thousand, it would still mean that old U. S. A. would contribute 120,000. We would be overjoyed to see that many people bowing before God and getting saved and sanctified.

But in addition to the thousands in this country, it would mean that Canada would have in the neighborhood of ten thousand, which would happily the hearts of all the devoted Canadian boys, if it could take place now soon. Besides, the rest of the world, provided the prophecy held good in Europe, Asia and Africa, would yield somewhere around a million souls brought to God. All told, if that "remnant" gave us only one out of every thousand of the people on the earth today, it would accord us well over a good million. This would be no small revival, according to our way of thinking. Would we not be a happy company, if we could see holiness spread over the earth in the next decade or so, until over a million people were saved and seeking holiness?

So let the seducers seduce, and the deceivers deceive, just as the Holy Scriptures say. We refuse to fasten our eyes so fixedly on that phase of the situation as to fail to see all the rest of the divine picture. We intend to look at the other side. We are looking for that "remnant." We are watching for the complete outpouring of the Spirit upon all flesh. This will ripen the wicked up for judgment and damnation, and will call the "remnant" into the fold of God. We

are looking for a revival to begin in China that will sweep hundreds of thousands into the kingdom of God. Africa will break out one of these days and in a mighty revival will spread over the veldts like fire fanned by the winds. Several hundred thousand from this African midnight land would not be too much to look for. India will rise up and put on an effort that will furnish its quota for the "remnant." Japan is getting ready, and will be on hand with a blazing, burning revival that will bring in its share. Mexico will contribute, and Central and South America are now cultivating the tiny flame that will ere yet burst into a great conflagration.

And America, what about America? And Britain, what about her? And Canada, she will surely respond. Remember a "remnant" from these three great peoples ought to harvest almost 200,000 souls. A great awakening! A mighty revival! A harvest that would stir the hearts of all who love God and holiness. It is promised in the Book. As sure as Antichrist is coming so is the mighty revival. Already it is sweeping this way.

AT THE COLLEGE REUNION

"How do you account for Manley going as a missionary? I had picked him out for a great career in law or medicine or politics. He was the most intellectual and brilliant man in our class. Now it has been years since I have heard from him. Poor fellow! A great career lost! Wasted his talents on some low-down heathen." The speaker was the wealthy head of a great corporation and had spent all his time since graduation in making money.

His companion was a distinguished journalist, who, taking from his pocket a letter, replied, "I have a letter here from Manley. He wants to be remembered to the class, and he encloses a little circular telling about his work. It includes the biggest hospital for surgical cases in all China; a preaching circle of fourteen stations and outstations; a publishing house that ranks first in the East; a boys' training school that requires an outlay of \$25,000 a year, with an attendance of five hundred students; he has twenty-seven assistant workers in various departments. He is a close adviser to the governor of the province and a great power in diplomatic circles. Of course his circular does not say that, but I learned it from some missionaries connected with my own church."

The wealthy head of the money-making corporation did the manly thing. "I apologize to Manley," he said, "I did not know what a great career a modern missionary has. By the side of it I am willing to say my own is small. I envy him his great career."—*Christian Observer*.

THE OPEN DOOR

By HOWARD ECKEL

The open door, spiritually, was never so wide open; the need and the opportunity never so great. Therefore the time for reaching the millions of heathen of the world is upon us, the only limitation being the ability of our present force to gather the harvest. The missionaries tell us that if the opportunity presented now by the open door be not entered it can never again be grasped so completely, and the work of the kingdom of God will be immensely retarded. The first thing needful just now, it seems to me, is increased funds for the work; and secondly a larger force of missionaries. Some one has said that the effort to evangelize the world presents to every man the largest opportunity of service which can come to him in this life. No man's life will measure up to the wise and just demands of God unless he is possessed of a lively sense of a divine call and mission. We are not to claim that one part of our life is secular and the other part religious. If we are faithful servants, it will all be religious. If men would give the same energy and intelligence to the work of missions that they give to their business affairs then the proposition of evangelizing the world in this generation would be accomplished. I believe that the Church of the Nazarene is facing the greatest opportunity she has ever had, and if the larger vision that seemed to characterize the great General Assembly just closed could be realized by the whole church, one of the greatest advances along missionary lines during the next quadrennium the church has ever known will be made. Let every member keep intelligently informed by reading *The Other Sheep*.

LOVE IN ACTION

A Mohammedan gentleman was being shown around the wards of a mission hospital, the doctor explaining the X-ray and electrical apparatus. As they passed through a surgical ward the visitor said, "All these things are very wonderful, but I see the most wonderful of all."

What was it? An English woman, a nurse, was dressing an ulcerated leg. A Mohammedan would not have touched the diseased leg with a pole.

"A religion that can do things like that" said the visitor, "must have more in it than we Mohammedans have given it credit for."

A medical mission is love in action.

We must Christianize our international relations, and through the work of Christian missions, restore the lost spiritual unity of the race through Jesus Christ our Lord.—SAMUEL M. ZWEMER.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Asheville, N. C., where we had a three days' convention in the new Nazarene tabernacle. Our home was with Brother and Sister Lyda Crook, and when it comes to a fine home with love and kindness and old southern hospitality there is none in the land that surpasseth this one. It has never been my fortune to stay in a home where I was treated better than with Brother and Sister Crook. Sister Crook is one of the finest cooks in the nation. She can't be improved on. Our stay was one of delight. We had first and last many fine preachers in our convention. Here are some of them: Brother Bob Self, Rev. E. W. Black, Brother T. A. Mangham, Brother Frank Wire, Brother A. E. Belk of Los Angeles, California, Sister Dean and Sister Whitaker from Georgia, Brother Frank Farmer from everywhere, Rev. Clyde Long, Rev. Charles M. Harrison, District Superintendent, and Rev. V. Lansing, and Rev. W. S. Albred, Rev. W. M. Mills, Rev. C. R. McAlpin, Rev. J. C. Wallace, Rev. L. B. Mathews and Rev. Lyda Crook and Robinson and Messer. Then on Sunday in the afternoon we had with us the mayor of Asheville, Mr. Roberts, one of the finest men that you will meet in a year's travel. He brought us a fine message and helped in the offering for the new tabernacle. He is one of Brother Lyda Crook's warmest friends; he is a Christian gentleman of the first magnitude and no make believe about it. He is four-square on everything that is good and dead set against everything that is bad.

Monday morning we left this beautiful city and headed for Bennettsville, S. C., and we reached Charlotte by noon and had dinner with our Charlotte friends, Brother and Sister Maish, and we had one fine dinner and after dinner we made a run to Bennettsville for a three days' convention. We arrived in time for supper and put up in the nice home of Brother Swann and his nice family. They entertained our band, Brother and Sister Harrison and daughter Ruthy and Prof. Messer and old Bud. We had three good days but we had rain I think almost every hour for the three days. It simply poured down, but we had the church about full each night. We have there a nice little church and some twenty-odd members, but at present they are without a pastor but will have one soon, I think. While in the city I visited many old friends. As some of the **HERALD OF HOLINESS** readers may remember, Brother Huff and I went to Bennettsville in a big tent campaign twenty-one years ago this fall and then went back twenty years ago this fall and then went back nineteen years ago this fall and then we also

went back eighteen years ago this fall. We went for four years in succession, and I went to the homes of several of the old stand-bys in the early holiness movement in Bennettsville. But how things have changed! I am of the opinion that there are scarcely as many as fifty old true and tried holiness people in and around Bennettsville and after all, beloved, if the holiness movement is expected to live and grow it must be placed in the hands of its friends and not in the hands of its enemies. Will the reader let me say something in kindness and love? Well, here it is: Holiness in the hands of tobacco-soaked, lodge-ridden, nonbelieving preachers is just about as safe as prohibition would be in the hands of the Honorable Alfred E. Smith of New York. No sane man could believe that holiness could live in the hands of men that don't believe it and don't want it, and in fact, holiness hinders the program of the average preacher. They all have their programs and desire to carry them out and real clear-cut second-blessing holiness is absolutely in their way. I am not finding fault, I am only stating the facts as I have seen them from ocean to ocean. Then think of looking toward Al Smith for law enforcement on the question of prohibition! I am of the opinion that many good people will vote for Mr. Smith, but I am also of the opinion that the drunkards and harlots and bums and gutter-snipes from ocean to ocean will swing onto his coat-tail and whoopee for Smith for President, while Mr. Hoover will have the votes of the best class of people in the nation. Well, there is just one little Church of the Nazarene in all the state of South Carolina, but we must have some good churches in that beautiful old state by the next General Assembly. There ought to be at least a dozen good strong, red-hot Nazarene churches in South Carolina. If we don't do something on that line there will scarcely be any old-fashioned, second-blessing holiness left there. There are a few Wesleyan Methodist boys down there but the great state is not touched yet for holiness and the great meetings that used to be held on the interdenominational lines are now a thing of the past. Their theology was to stay in the church and support your pastor, buy his tobacco, and pay his lodge dues, and today you can't find anything to show for all that was done. Hundreds of meetings were held and thousands of people were converted and sanctified and thousands of dollars were spent and instead of such meetings going on until they revolutionized all that country and made the churches red-hot with holiness, the worldly crowd that they yoked up with has choked the spiritual life out of them and today they are as dead and lifeless as the rest of the crowd. It is like the River Jordan that flows down the Jordan valleys, fed from springs and melted snow, but at last the beautiful old historic river

empties itself into the Dead Sea and the Dead Sea opens her mouth and she swallows the River Jordan and the River Jordan dies just as dead as the Dead Sea. After flowing into that dead body for thousands of years the Dead Sea is just as dead as it was when the river began to flow into it and the River Jordan has never been able to reform the Dead Sea and bring her back to life. Nothing can live in it today in spite of the fact that the River Jordan is full of life and vitality and has been flowing into the Dead Sea for ages. Just so the great holiness movement has been flowing steadily for nearly fifty years into the American church with hundreds of thousands of as fine people as walk the earth and yet the churches will admit that they have less spiritual life today than they had twenty-five years ago. If the holiness people themselves live, they must have a church and a pastor that preaches and teaches the doctrine and experience of entire sanctification as a second work of grace. They can't live by attending one campmeeting a year and then go back home and stay for another whole year and never hear one sermon on the doctrine and the experience of scriptural holiness; they can't live on it and they are not doing it; they are starving to death spiritually.

In love,
UNCLE BUDDIE.

Sunday School Lesson

For October 7, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Paul in Ephesus.

LESSON TEXT: Acts 19:8-10, 18-20; Eph. 4:11-16.

GOLDEN TEXT: *We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph. 2:10).*

WE ARE now to begin the fourth quarter's study which quarter is occupied with the later life of Paul and aims to teach us how practically to apply Christianity to our conduct in the terminating years of life.

While all the characters of the Bible who stand for righteousness are worthy of emulation, none taught precepts and principles so easily understood and applied to this age as are the instructions of the apostle to the Gentiles, for he belonged to the present dispensation. We feel we are not minimizing any part of Paul's teaching when we say that of it all, none stirs the soul to diligence in service, and inspires one to constant, unswerving devotion to the cause of Christianity more than the labors and instructions he gave in the closing years of his ministry.

As we study and follow him closely to the end of his eventful career, we cannot doubt the enabling grace of Christianity in our behavior under the most trying circumstances of life, and triumph in its closing hours.

The quarter opens with Paul in Ephesus where he found a little band of believers. As was always his custom he first resorts to the synagogue to preach the "good news" to the Jews. These visits to the synagogue on the Sabbath day enabled him to get a good hearing for he would have them all together there, and in a receptive frame of mind for they were there as worshipers. He doubtless joined with them in their worship and thus bore testimony to public worship on the Sabbath day.

The length of time given to the Jews is spoken of as three months. This was quite a lengthy campaign and allowed them ample time for consideration and decision. Paul did not fail nor was he discouraged.

We judge he was argumentative in his presentation of truth, giving scriptural reasons for what he preached, and answered objections, thus convincing men's judgments and consciences so they would not only believe, but have cause to believe.

Paul was also a master of the art of persuasion, and showed men that "the things concerning the kingdom of God," were things that concerned themselves, and they ought to concern themselves about these things. In 2 Cor. 5:11 he says, "we persuaded men." But we observe that while he was affectionate in his appeal to men, he was a bold and dauntless preacher. A holy resoluteness pervaded the message and the messenger. He did not doubt the things he spoke nor the One for whom he spoke, and there was no fear of those he spoke to. We cannot refrain from saying just here that the great need of the Church today is a Pauline type of minister. The effect of such preaching has always been the same. It is a savor of life unto life, or of death unto death according as it is received or rejected. Those who rejected became hard. They always do. One cannot listen to truth and reject it and keep a right spirit, invariably they become false accusers such as these. But we also find in this lesson the effect of truth received. In verses 18, 19, 20 we have a description of the utter abandonment of all wrong living and thinking and a burning of all the bridges behind them.

It still works in the same way when the mighty power of God is revealed and Christ is accepted. There will be confession of sin, forsaking of frauds and secret filthiness, and all unholy living is abandoned when Christ comes into a heart. True contrition works havoc in Satan's kingdom but establishes the honor of Christ and His gospel which is "the power of God unto salvation to every one that believeth."

The inner life of these Ephesian people was a veritable cesspool of iniquity and filth and they gave full proof of heart repentance and took a pious revenge on the instruments of sin. The things they once loved now they detested.

It is said that about \$10,000 worth of books were burned. Thus they prevented further contamination from them. They did not sell them and give the money to the poor, or buy Bibles with it for free distribution, or give it to the foreign mission cause. We are wondering if there would not be in the vicinity of each local church today considerable of a bonfire celebration if all unholy literature and jazz music were treated in the same way by those who profess to love the Lord? Remember this burning was a public demonstration.

The last division of our lesson teaches us what is the goal of all church activity. In all of our churches we ought to have a constant deepening of spirituality. As those called to be saints, we should exhibit unity of spirit, faith in Jesus and an increasing knowledge concerning Him. The attributes of Christ should be clearly seen in all our lives. The increase of the body of Christ is dependent upon a practical application of these instructions by all of our churches.

HALLELUJAH CAMPMETING OREGON, WISCONSIN

Rev. Jack Linn sent us the following report of the Hallelujah Campmeeting, at Oregon, Wis., which closed Aug. 19.

Our workers came to us in the Spirit. Brother and Sister Theo. Ludwig were the preaching evangelists, and God put His seal upon them and their work. Brother Romie Marshall and wife from Kentucky were the musical evangelists and they were fine. It seems that more talent is wrapped up in Brother Marshall than most young men we know. He can play unusually well on the piano. He has a voice that is trained and sweet. He plays the piano-accordion (a \$600 instrument) and leads the music to the delight of all. Brother and Sister Briggs, of the Oriental Missionary Society, from China, were with us and were mightily used of God. Brother Briggs is a Bible teacher of unusual ability. He held his congregations spellbound time and again as God helped him to pour forth spiritual truths. His missionary addresses were given from the unexpected side, and they fit so admirably into the missionary program.

Brother and Sister E. L. Kilbourne, also of the Oriental Missionary Society, were with us for two days. On fire, sweet, good singers, good speakers, and unselfish, were some of the outstanding points in their make-up. It seems that the missionary rally would not have been complete without them. Miss Leona Aggola representing the National Holiness Association, and also from China, was present for several days. She is one of the best missionary speakers we have ever heard. God used her to His own glory.

The healing services were no small part of the camp. Each morning at 7 to 7:30, the writer gave instructions on the subject of healing. This was a means of inspiring the faith of those who were ill in body and who knew little about divine healing. As a result many were healed in their bodies.

The children's meetings were in charge

of Miss Ruth Greiser, of Green Bay, Wis., who has been a student at C. E. I., Chicago. Her work was owned of God. About twenty children were converted at the altars in the children's tabernacle.

It is hard to record all that was done at the camp, but more than one hundred and twenty people were seekers at the altars for their souls. God alone knows just the results, but, oh, some of the services were so blessed with His manifest presence that words cannot describe them.

We had larger crowds than ever before. The newspapers helped us in getting the announcements before the people and they came from all about. The fact is, the tabernacle proved too small to take care of the people, and at present there is a movement on foot to enlarge the building.

The date of the campmeeting for the future was changed to the second Friday in August, and the meeting to run over three Sundays. Next year's camp will be August 9-25, 1929.

FLORIDA DISTRICT

The Fourteenth Annual Assembly of the Florida District will be held at Lakeland, Florida, Sept. 26 to 30. Dr. J. B. Chapman, our newly elected General Superintendent, will preside. We are expecting the largest and greatest assembly from every standpoint that we have ever had. New churches have been added during the year, which will give us an increased membership, the new friends which we have made as a result of enlarging our borders will increase the number of visitors, and the W. M. S. presidents, who heretofore were not members of the assembly, will also add to the number. Therefore, if we can have a full delegation from all the churches our assembly this year will surpass in numbers and interest any previous gathering. Because times are hard and money very scarce, no doubt to send up a full delegation will mean a real sacrifice, not to say hardship for many of us, yet we are hoping that every church will be fully represented. We fully expected to double the number of churches this year, but the General Assembly coming in the middle of the year, and the storms that visited these parts, almost destroying our tents, and our lack of finances, made it impossible for us to carry out the program we had mapped out for the year's work. We have some of the most self-sacrificing men and women down here you ever met, all of whom are ready to lay themselves out and put the last ounce of energy into this work. What we need is not workers, but money to employ the workers and tents we have. I want to thank the Home Board, and others who have by their timely aid made possible the advance which we have made this year. We are praying that times may brighten up after the election and that greater advance may be made in the coming year. My old friend, Brother Watson, sent me some money for tent work for which I wish to thank him, and wish that he will send me his address, which I have lost, so I may write and thank him personally. Write me soon, Brother Watson.

HOWARD ECKEL.

NEWS AND NOTES FROM NEW ENGLAND

JACKMAN, MAINE

First of all we want to give God glory for the exceptional way He has been working since our coming, June 13, after the close of the school year at E. N. C. There has been a wonderful spirit of revival; souls have been saved and sanctified and backsliders reclaimed to the number of forty-four. Our N. Y. P. S. has increased in a spirit of prayer, they tell us, since we instituted at its close a special and regular season of prayer around the altar. The altar is a great place for prayer where God may be quickly found. The folks have furnished the parsonage exquisitely and besides the regular notes on the church God has sent in several checks and special contributions so both expenses have been met. Praise Him! We are looking forward to the district week of prayer September 10 to 17. We will have two sets of prayer-meetings running. This is very opportune also, for us as Brother Haynie is to be here for an extended campaign Nov. 21 to Dec. 16. Pray with us that the holy fire may sweep this whole community. Conviction is on the town and visitors are beginning to come in increasing numbers. It is not all a bed of roses, though our problems are many of them acute, but God is on the throne and hears and answers prayer. We are glad to report personal victory and an increasing sense of His presence in our soul.—Paul A. Southard.

AUBURN, MAINE

An inspiring, uplifting, blessed, and withal a profitable meeting was held in Auburn church Labor day. The other churches of this zone were invited and representatives came from Dryden, Livermore Falls, Bath and Union. In the afternoon Rev. H. P. Jett, pastor of the Bath church, brought us a soul-stirring message, calling to our attention the fact that we are Christ's inheritance by right of his Sonship, purchase, conquest and redemption. The people were greatly edified and made to feel that they will zealously live in recognition of Christ's ownership of them in spirit, and soul and body. In the evening Rev. Joshua Wagner, pastor of the Dryden church, delivered an evangelistic message on the text, "The way of transgressors is hard" (Prov. 13:15). He portrayed in vivid terms the tragedies coming into the lives of those who transgress God's law. The Holy Spirit brought the truth home to hearts and five knelt at the altar seeking pardon or purity. All testified to the work which they sought having been accomplished. Praise the Lord! About sixty-five were in attendance at the afternoon service and eighty-six were present in the evening. God is blessing in the Auburn church throughout the regular services. Very frequently both on Sunday and in the midweek meetings people

are seeking and finding God in pardoning and cleansing power at our altar. To God be all the glory. Last Sunday night a man who is getting well along in years found God in forgiveness. He testifies that the burden of guilt which was heavy has gone, and he intends to be a true and faithful follower of the Lord. Amen. I desire to report that my soul is blessed mightily of God and my motives and acts are to the end that many shall come to know the Saviour in His fullness. All glory to Jesus forever!—John Wallace Ames.

MT. PLEASANT P. E. I., CANADA

We have just closed a revival meeting of almost four weeks, with F. W. Foster, of Fort Fairfield, Maine. This meeting has been a battle against the forces of darkness, but we are glad for battle, especially, when it brings victory. For a while we didn't have as many seekers as our hearts desired, yet a goodly number found their way to the altar, and found Jesus very precious to their souls. God gave us a good meeting with Brother Fester, who is certainly a preacher of the old rugged type and a good evangelist. One would love to sit at his feet and learn of the wonderful things God gives him from the Bible, for we feel that he is among some of the greatest as a Bible student, and no church would be disappointed to engage him for a meeting. May the blessing of the Lord be upon him and his labors. We don't believe that our revival stops here. While we are not having a meeting every night, yet the spirit of our meeting is still burning in our hearts. And we are going out to spread it, and tell it, that others may hear and be saved. Halleluiah. Our experience just now is that He saves and sanctifies and our all is on the altar to spend and be spent for God and souls. When you are praying please hold us up to Him.—A. Stanford, Pastor.

AUGUSTA AND RANDOLPH, MAINE

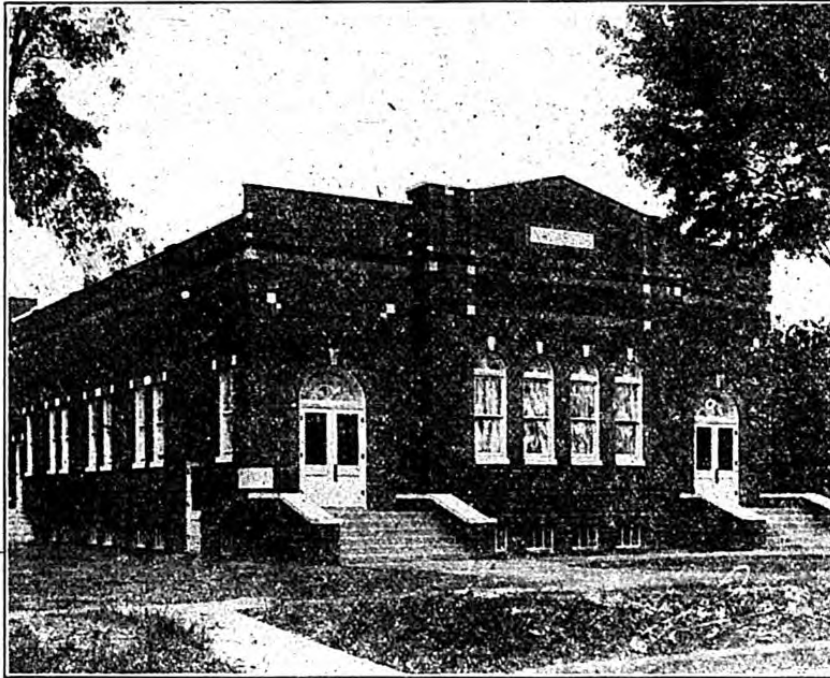
In the last notes to the HERALD OF HOLINESS a report was given of the strange happenings up in the tail-end of the New England District, Augusta and Randolph, where Rev. Donald S. Deware, pastor of the Augusta Church of the Nazarene, and the tent campaign in connection therewith still in progress in Randolph, is stirring the prince of this world almost to desperation. Despite the united opposition from the ministry of the twin-sister cities of Gardiner and Randolph, about twenty have sought redemption and sanctification, thanks be unto God, who by His eternal Spirit is witnessing in this movement. On Sunday last, those "listening in" on the radio, had nothing on those people living in close proximity to the old tent in

Randolph, for the air was redolent with melody—"On the Victory Side," "When I Came from Egypt's Bondage," "To the New Jerusalem," "Saved! Saved!" seemed to blaze a trail straight from earth's night to the glory land above, especially when about one and a half hundred or more voices blended together in the real old-fashioned song service. Beautiful specialities in musical combinations charmed and gladdened the hearts of all present, especially the duet numbers: "Walking Up the Streets of Gold" by Brothers Lawrence Barry and Edward Deware, of Providence, R. I., nephew of Rev. Donald Deware; and "I Want My Life to Count for Him," by Dorothy and Eddie Beckwith. The fine spiritual testimonies "everyone a sermon in essence," said Brother Deware; and the fine singing by a mixed chorus added greatly to the power of the whole day's program. Three powerful messages were given: in the morning, Rev. Donald Deware spoke warningly upon the subject, "Lest We Let Them Slip" (Heb. 2:1); and in the afternoon, Rev. James Alexander, Cundy's Harbor, spoke on the subject of "Another Comforter—or Our Influence," then in the evening, Rev. Deware spoke again upon "Readiness," a wonderful message, all of which seemed freighted with an unction from God of all glory. The altar was a place expressive of the presence of the Lord as many people wept and labored against sin and accepted the forgiveness of the Savior of men. The tent campaign will continue through the rest of this month though not to the discomfort of the home church, work going on there in the same demonstration and power of the Holy Ghost and so joined with the tent work that there is no disposition to grumble in evidence anywhere along the line, praise God! All things work together for good to those who love the Lord and are called according to His purpose. Brethren, pray for victory—and a new Church of the Nazarene in Randolph or Gardiner, God willing.—Lottie M. Kerr, Reporter.

NORTH ATTLEBORO, MASS.

Prior to our leaving Jackman, Maine, we had planned to enter the evangelistic field this year, but during the District Assembly in April, we were requested to take the pastorate of our church in North Attleboro, Massachusetts. After prayerful consideration we accepted the call and were appointed. However, we remained with the Jackman people until the last of May for their new pastor, Rev. Paul A. Southard, could not reach them until the middle of June on account of his graduation from Eastern Nazarene College. Not being able to find a suitable house in North Attleboro we stored our goods trusting in God for guidance. Mr. and Mrs. F. A. Dunnell very kindly and

NEW CHURCH BUILDING, PONCA CITY, OKLAHOMA



This beautiful building, 50x70, was completed and ready for service the first of June. We have full basement with twelve Sunday school rooms, a nice size N. Y. P. S. room, ladies' rest room and men's rest room. The main assembly room has a seating capacity of 500. We also have pastor's study, two Sunday

school rooms on main floor and baptistry. Rev. M. V. and Bessie Dillingham have been the pastors for two years and have labored faithfully for the erection and completion of the new church. There is only \$5,000 indebtedness against this church and the property is worth fully \$35,000.

generously took us in their car to the General Assembly and we enjoy a most wonderful auto trip to Columbus, Ohio, and return, occupying twenty-four days. We traveled in all about 2,100 miles and had the pleasure of seeing and visiting many relatives and friends, among them being missionaries from foreign lands. We were due at the convention of the General Council of the W. M. S. in Columbus First church, June 10, 11 and 12, and counted it a great privilege to be there and conduct the song services, and teach the new songs of "Missionary Battle Hymns," recently compiled by Sister Fitkin. One feature of the General Assembly which immediately followed the convention was the singing of the New England District "Greeting Song," composed for the occasion. Some seventy delegates and visitors sang it in chorus in Memorial Hall on the first Saturday night, and we were justly proud of them. (Copies of the song may be had from the writer). To say that the Seventh General Assembly was wonderful would be putting it lightly for words fail in describing it. This was the first General Assembly we had been privileged to attend since the Pilot Point (Texas) Assembly in 1908, and we greatly enjoyed it. We began our work with the North Attleboro church on July 1 and are now about settled in our new location, and expect a year of hard work and steady growth. In answer to prayer we found a house near our place of worship, and handy to the business section of the city.

We have already met a number of friends who stood loyally by the work when we were here fifteen years ago and who are still faithful; it is a joy to again minister to them. Several years after we moved to the great Northwest, Rev. Lura Horton came and pastored the same people, and now they think that they can put up with the two of us together. Well, it is the Lord's doing and marvelous in our eyes. Miss Elsie Cunningham still makes her home with us and is a great blessing to the work in prayer and otherwise. We are located at No. 40 High street, and shall appreciate any interest taken in us and this needy field by way of the throne of grace. Amen.—Pastors Arthur and Lura Ingler.

NORTHWEST DISTRICT SUNDAY SCHOOL AND YOUNG PEOPLE'S CONVENTION

On the morning of August 27, over a hundred delegates were finding their way to Kennewick, Washington, to attend that which proved to be the greatest convention in the history of our district.

A very interesting and inspiring program was arranged by the District Chairmen of the Sunday School and Young People's Departments. Professor Russell V. DeLong, president of Northwest Nazarene College, and Rev. Donnell J. Smith, General Young People's Society President, were the chief speakers. They brought messages of inspiration and information that will not soon be forgotten

by those who heard them. We were also favored with our precious missionaries, Rev. and Mrs. H. F. Schmelzenbach, and their three children, who brought stirring messages from their native fields in dark Africa.

Our prayers are truly with these successful missionaries as they return to what they term and call their home in Africa.

The evening services of the convention were strictly evangelistic and there were precious souls at the altar each night. The male quartet of Northwest Nazarene College and others favored us with soul stirring songs in both the day sessions and evening services. Our District Superintendent, Rev. Jos. N. Speakes, was also present to help make the convention a success.

Plans are being made for even a greater convention next year.

REV. E. H. EDWARDS,
Entertaining Pastor.

NORTHERN CALIFORNIA N. Y. P. S. CONVENTION

The Eighth Annual District Young People's Convention of the Northern California District, convened at San Jose, September 1 to 3. It was the largest and, in many respects, the best convention ever held on this district. The new church, just completed, was taxed to hold the crowds, and quite a number were compelled to stand during the Sunday services.

LeRoy Peck, the entertaining president, supported by his loyal society, did everything humanly possible to make our stay enjoyable.

One great factor in the success of the convention was the presence of Rev. L. A. Reed, a member of the General N. Y. P. S. Council. His clear, forceful messages both Sunday morning and evening were a great inspiration to all, and led to the salvation of perhaps thirty young people.

The reports of the presidents showed a healthy gain in membership on the district during the year.

The business session was marked by a spirit of aggressiveness. Action was taken to place in the hands of the District Superintendent the amount of \$760, or \$1 per capita, to be used in home mission work on the district.

Brother Reed presented the program of the General Council to raise \$100,000 during this quadrennium, to be used in home mission work. This policy was enthusiastically endorsed by the convention.

It was decided to divide the district into zones, under the supervision of zone leaders, to encourage group rallies among the societies.

The District Young People's paper, which has been a real inspiration in the past, will be continued and perhaps enlarged. Estes Haney was re-elected as its editor.

Earl Adam, who has served the district so efficiently during the last year, as President, was re-elected on the first ballot.

The presence of a large number of musicians, both instrumental and vocal, added much to the interest and inspira-

tion of the convention. Frank B. Smith, our District Superintendent, and his family were present and were a blessing to all.

We feel confident that every delegate and visitor received inspiration at the convention which will bear fruit during the coming year.

L. A. WHITCOMB, *Reporter.*

ARMSTRONG GROVE CAMP-MEETING

The Armstrong Grove Campmeeting has been in existence for only five years. From an association of a half-dozen it has grown to one of 250. Truly the blessing of the Lord has been upon the camp. It is located three miles west of Kittanning in Western Pennsylvania.

Each year gives greater assurance of a permanent camp. The meeting this year was August 16 to 26. It was the best year thus far. T. M. Anderson of Wilmore, Ky., R. L. Bush of Sebring, Ohio, J. L. Walters of Pittsburgh, and Leslie Conley of Marion, Ind., were the workers. Their messages were all blessed of God. The Spirit moved graciously upon hearts, and they came willingly for pardon and purity. During the period of the camp, over two hundred hearts were blessed.

This good work is to continue. Mrs. Mark R. Smith of Cadogan has been re-elected as president for the coming year. Rev. John Thomas and wife have been engaged for next year's camp which convenes July 11 to 21. We trust that a great crowd will be with us again next year.

For the missionary offering alone, over \$500 was given. On the last Sunday night, around fifteen hundred people were in attendance. Such things are a great encouragement. May God's richest blessing be upon all camps everywhere, which are engaged in "spreading scriptural holiness over these lands."

CARL R. HAMMERLY, *Reporter.*

THE INDIANAPOLIS DISTRICT ASSEMBLY

The Indianapolis District Assembly convened at Evansville, Ind., September 5 to 9. This was the third assembly since the Indiana District was divided, and by far the best.

The day sessions were held in the church which has just been rebuilt and beautifully decorated. The evening evangelistic services were held in the large Agoga Tabernacle. Rev. Ralph Hertenstein, the pastor, with his splendid church, had things all in readiness for the entertainment of the assembly.

Dr. J. W. Goodwin, General Superintendent, was in charge, and he was at his best. His morning 9 o'clock talks to the ministers and delegates were great, and were enjoyed by all. Rev. E. O. Chaffant, District Superintendent of the Chicago Central District, preached each evening at the tabernacle to a large congregation. Berl Sparks led in song.

Rev. C. J. Quinn was re-elected on the first ballot, for his third year. Through the faithful service of our District Superintendent and our faithful pastors this

CHURCH-WIDE DISTRICT CONVENTIONS

The Foreign Missionary Department is planning, in conjunction with the Woman's Foreign Missionary Society, to hold a series of Three Days' Missionary Conventions in as many districts as can be reached within the year. The plan is to have three services each day for three days, speeches, addresses, sermons, chalk-talks, conferences at two central rallying places on each district. The District Superintendent is to be in charge, the pastors are to come and contribute in speech, testimony, sermon and exhortation, everything possible for the inspiration and information of all the people. The President of the District W. F. M. S., is to rally all the women, who are to make every effort to add to the interest of the conventions. Rev. Mrs. S. N. Fickin, the President of the General W. F. M. S., will be present at most of the conventions to represent the general interests. The Department General Secretary, Dr. J. G. Morrison, will also attend and contribute whatever he can. One service will be devoted to Home Missions. In order to keep the enthusiasm well balanced, a free-will offering will be taken to defray the actual expenses of the workers who must travel any distance to reach the conventions. The following districts have already accepted dates and are naming the convention churches, while others will follow as fast as arrangements can be perfected: Pittsburgh, Sept. 23-29; Wash.-Philadelphia, Oct. 16-18; Michigan, Oct. 22-27; Northern Indiana, Nov. 11-17; Indianapolis, Nov. 18-24; Ohio, Nov. 25-Dec. 1; Carolina, Dec. 9-15.

last year a number of new churches have been organized, and quite an increase in the membership on the district.

Olivet College was represented this year by Rev. Bracken, vice president. His address was greatly enjoyed, and \$500 was subscribed for the better equipment of the college.

GEO. CHURCH, *Reporter.*

EASTERN COLORADO PLAINS CAMPMEETING

The Eastern Colorado Plains camp for 1928 is now history. This camp was organized several years ago at the Olivet church grounds and came into prominence as a great camp for Colorado. During the last few years it had been a transient camp, but it was voted to return the camp to its original location. This year marked this return. People over the camp district wished its return as they said that they never had as good camps at the other locations as they did at Olivet. We secured Rev. J. B. McBride as the evangelist and his ministry was indeed acceptable. He brought clear, heart-searching, evangelical messages under the unction of the Holy Spirit. We feel that he won the people here and broke down much prejudice. Any church that calls Rev. McBride will call an able,

efficient, Spirit-filled man of God and will make no mistake in securing his services. He is a prince in Israel. Finances came comparatively easy and all bills were taken care of. We have started a sinking fund for next year and find that both the Christians and unsaved are supporting it.

REV. R. W. CORTNER,
Chairman Camp Board.

N. Y. P. S. CONVENTION, PITTSBURGH DISTRICT

The Second Annual N. Y. P. S. Convention of the North East Zone of Pittsburgh District was held at Warren, Pa., September 2 and 3. God was there in mighty power and gave his richest blessings. We extend our heartiest gratitude to Warren church for entertaining us so royally. Certainly we were made more than welcome by our dear people there.

Brother R. F. Heinlein, our vice president, and Sister Rev. Martha Skuse, zone chairman, were at their very best and did everything in their power for this meeting to be a great success which proved it pays, to exert ourselves for God and He will always repay with great blessings. We were very glad to have with us the Blue Banner quartet of Olean, New York, which was a great help to our services for they surely can sing.

Our next zone meeting is to be with our Oil City N. Y. P. S., on Decoration day, 1929. May God bless our young people and keep them true and help them to see that they have a great responsibility as they are the Church of the Nazarene of tomorrow.

MRS. MAYNIE M. KRAFT, *Reporter.*

CHURCH NEWS

EVANGELISTS NINA DEAN AND JENNIE WHITAKER—"Just closed a good meeting at Stapleton Cross Roads, Ga. About thirty were saved, some sanctified, had some old-time shouting and confessing out. Now we are in a meeting in Stapleton, Ga., large crowds are coming. Brother Bud Robinson and Professor Messer were with us one night. Brother Bud was at his best and brought us a great message on holiness, and Professor Messer's singing was wonderful. He held the people spellbound and many said they never would forget his singing. These are two Spirit-filled men of God, a great blessing wherever they go. We are praying and believing God for an old-time revival here. Those who read these lines pray for us."

EVANGELIST ROY J. JACOBS—"Just closed a meeting at Hartshorne, Okla., which indeed was a hard fight from every standpoint. Nevertheless the Lord blessed in the delivery of His Word and we had the largest crowds that had attended a revival in this place for many years. But we were handicapped from several angles; for some time the Tongues movement had been there worshiping with the negroes and ruined their influence and ours too; as we never were able to get before the town, as being a different branch of the holiness. Then, some time in the past

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they had had a strike in the mines there, and the people were all split and divided over going back to work and breaking the strike. So you see we had discord. However, we were glad to see and labor with our old-time friends and brothers and sisters in the Lord. I have open dates in October, November and December which I would be glad to give someone. I have a tent."

EVANGELIST E. C. TARVIN—"Our last meeting was at Silver Grove, Kentucky, a new field. The fire fell and around forty came forward and such a time as we did have. At the close of the meeting we organized a Church of the Nazarene with some of the finest folks on earth, and they are now moving on to great victory. We predict for this church a great future. We earnestly covet your prayers. We have a few open dates for the winter. Anyone interested write us, California, Kentucky."

PASTOR A. C. GUSTIN, BOWIE, TEXAS—"Our revival closed here with success. The devil gave us no little trouble, but God came to our aid through the preach-

ing of Evangelist H. A. Gregory and the singing of Brother and Sister Jack Carter. Thirty-seven found their hearts' desire and the church is encouraged and strengthened, the pastor called for the fourth year. We expect to press on. Don't forget us when you pray."

CEDARTOWN, GA.—"We feel that it will be interesting and helpful to let you hear from the little newly organized church in Cedartown. It was organized in July, and although there are only a few members, God has wonderfully blessed us, saved and sanctified us, and we feel rich in the things of God. We have a Sunday school with 103 children on the roll that were not attending any other Sunday school. We are now worshipping under an old piece of tent, and must soon have a place in which to worship and care for the Sunday school. We are praying that God will give us a lot and some kind of a church building. People here are hungering after spiritual food and there are many little children that could be brought into the Sunday school if we only had a place for them. We have the burden of lost souls on our hearts, and request that you pray earnestly that the God who is above all and over all will open a way for us to carry on the great work for the Master here in Cedartown."—Mrs. Chas. Whitfield.

PASTOR LEO C. DAVIS, WINCHESTER, INDIANA—"We are now entering upon our third year as pastor of this splendid people. God has done many marvelous things for us whereof we are glad. We have witnessed good revivals during the year, one in the fall with C. C. and Flora Chatfield, and another in the spring with Rev. Lum Jones. Our regular services have been seasons of refreshing and many have found God in them. Our records show 190 seekers for the past year. Our weekly average prayermeeting attendance is about 140, and the average Sunday school attendance for the year was 167, while our membership is now 130, a net increase of 22 for the year. Eighteen months ago we bought a parsonage for \$2,500 and it is now paid for except a sum of \$400 which amount

is covered with pledges by reliable persons. \$7,644 has passed through the treasury the last year. We overpaid our budgets \$262, thanks to the faithful efforts of our fine W. M. S. The Lord blessed financially and we were able to pay our budgets monthly out of the regular current income and the \$262 is what the W. M. S. themselves raised above the budget for the missionaries. We have received exactly \$1,900 cash on our building fund and will build the new church building early in 1929 (D. V.). District Superintendent Montgomery was with us some months ago and raised nearly \$15,000 in pledges for the same. We thank God for the good influence our people here have among the business men, who are giving liberally to our building fund. Straightforward Christian living will win its way anywhere. At present we are holding a tent meeting a few miles from Winchester in a small village and God is blessing in spite of all opposition."

OMAHA, NEBR.—"Have just closed a tent meeting on the south side of the city, far removed from the First and Central churches, which was attended by more than eight hundred persons who came in and sat through the services in the ten or eleven nights the tent was pitched. Thirty-eight children knelt at the altar and some of them we believe were soundly converted. Rev. Henry Bell of Denison, Iowa, preached the primary and first truths of 'How to Become a Christian.' The people listened with intense interest. Rain and cold nights prevented the meeting from going to what would seem even greater success, but Mr. Bell has promised to come and hold a revival in an empty church close by. The music, which was furnished by the Central church of Omaha, was a positive factor in the evangelism of this meeting. Truly a tent opens a way to the people no other sort of edifice will give."—Dr. W. W. Ward, Dept. Home Missions and Church Extension, General Board.

EVANGELISTS R. A. AND REV. MRS. ALPHIA AKERS—"Last Wednesday closed a great revival meeting with the dear people at Easterly, Texas. God gave us a real old-time revival meeting. There were old-time conviction, repenting and praying through to real victory. Many were in the altar seeking God, most of whom were happy finders. We have no church here at present but we are praying that we shall have in the near future. We find a number of people in this community who love holiness and who are interested in having a Church of the Nazarene established at this place. We have enjoyed the home mission evangelistic work on the Dallas District this summer. God has given us the hearts of the people and opened up opportunities to establish many new churches in the central and southern sections of the district."

EVANGELISTS G. F. AND BYRDIE OWEN—"Following the General Assembly we began our first meeting of this quadrennium at Rockford, Illinois, where Rev. C. G. Weathers is the good pastor. Brother Willard B. Davis was the chorister, and

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he did his work well. We all appreciated his song leading, also the interest he created with his special songs accompanied by his piano-accordion. At the beginning our crowds were small—numbering on an average only about ninety or one hundred at a service. Then the tide turned and the people came in such large numbers that at different times we were unable to accommodate them with seats. The Lord was very near, and His power was manifest in almost every service. There were many who apparently prayed through to real victory, and a number joined the church soon after the close of the meetings. The one hundred thousand people who live in Rockford are largely of Swedish descent, and are very appreciative of the gospel such as the Nazarene people preach. We could easily have a strong, outstanding church there if our people would arise and erect a suitable structure such as would make it possible for them to make a general appeal to the people of the city. Our second meeting was at Climbing Hill, Iowa, where for twenty-four years they have maintained what is commonly known as 'The Climbing Hill Campmeeting.' There are no real campers during these meetings, but quite a few come from a distance and are cared for in the homes of the people of the community, and literally hundreds drive long distances to be present at the majority of these services. At some services where the crowds were unusually large, and ordinarily would have been unwieldy, there were hundreds of unsaved people who sat on the grass or stood about the tent and gave the strictest attention from the first to the last of the services. Brother L. W. Strong is the president of the association and the people give him about everything he needs, in the way of money and encouragement, that the good work may continue. After closing at Climbing Hill we gave the Sioux City church one evening. The Lord gave a good service, a few were enabled to find definite victory, and we were glad to be in the home of our good friends, Brother and Sister M. J. Jones, who are being blessed of the Lord in this pastorate. Our next campaign was at Newman Grove, Nebraska, where Rev. Miss Mable Vaage is being so signally blessed of the Lord as she leads the people on in the good, old-fashioned way. The meetings were well advertised and the people came in such crowds that it was necessary to secure extra seats three different times, yet we were unable to accommodate the crowds with seats. On the evening when we gave the 'Holy Land Service' I was reminded of some of the crowds I used to preach to, as a boy preacher, in the Southland. Many definite victories were gained, and the Lord blessed in a marked manner. At this time we are at Ames, Iowa. After finishing the meetings here we are to conduct a couple of rallies and then go to Nashville, Tennessee, where we are to enter Vanderbilt University; there I am to complete the work necessary for a couple of degrees, and Mrs. Owen will take advanced work in voice. We are to begin at Vanderbilt on September 25, and will be there until next June 12, after which we will be in the evangelistic field again. Our permanent

address will continue to be Colorado Springs, Colorado, but while at Nashville mail will reach us in care of Wesley Hall, Vanderbilt University, Nashville, Tennessee."

EVANGELIST H. W. WELSH—"Nearly six months have passed away since our last report. God has kept us constantly on the firing line and in this time we have held meetings at the following places: Beardstown, Ill.; Tecumseh, Michigan. Then to the glorious General Assembly at Columbus, Ohio. Surely it was a feast of good things. However, we were compelled to leave the last Saturday for Charlotte, Michigan, where we engaged in a battle which resulted in the organization of a Church of the Nazarene. Mason City, Ill., was our next battle ground. Here and also at Lincoln,

Miss Helen Peters is the good pastor and God gave us good meetings. At Cooperdale, Ohio, we were with our old friend, Rev. Ernest Bradford. He is leading the hosts on to victory and God graciously blessed our labors together. After a few days at the Chicago Central Assembly we came to Bloomington, Ill., where we are now in the midst of a good meeting with our old schoolmate, Rev. E. E. Robinson. Things look promising for a good meeting as already some have prayed through and the tide is rising. At all the places we have labored God has given us souls. We have had more calls than we have been able to take care of. Our heart is full of perfect love, a greater passion for a dying world is resting upon us and we are determined to press the battle on the old-fashioned lines. We are now dating meetings for

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PROCEEDINGS OF THE SECOND GENERAL CONVENTION OF THE NAZARENE YOUNG PEOPLE'S SOCIETY

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1929. Any of the brethren desiring my help may address me at Olivet, Ill."

EVANGELIST ARTHUR MORGAN—"During the year I have held fifteen revivals, working on five different districts, traveling over seven thousand five hundred miles and preaching some three hundred times. In these meetings the Lord has given us several hundred seekers, a gratifying per cent of whom were happy finders. I was very happy to have with me during the year Professor R. E. Bridgewater, who rendered valuable service as song evangelist. In two of our last meetings I was also assisted by Mrs. R. E. Bridgewater, who was a great help and blessing in the services. After having left the plains of West Texas where our last meetings were held we came to Bethany-Peniel College, where we expect to spend the year in further preparation for the great work to which the Lord has called us. We are now arranging our slate and will be glad to receive calls for spring and summer work. Address me Bethany, Oklahoma."

EVANGELIST N. B. SHADE, M. D.—"I am preaching at Jasper, Florida, for

Brother C. D. Cooper, a live wire, every night except two rainy nights and up to that time fifteen at the altar. Last night at nine o'clock I had to succumb to weakness and Brother Phillips and wife, our singing evangelists, helped to close the meeting. Brother Cooper will close his tent meeting temporarily and have Sunday school and preaching, also meeting every Tuesday and Thursday nights until he gets his tabernacle built. Pray for Brother Cooper. I expect to go to my wife at 'Old Folks Home,' South Miami, Florida, on Monday. If the Lord spares me until March 25, 1929, I will pass my 80th milestone. I have finished my eighth annual campaign for God and holiness, from Florida to Washington, D. C. Have never seen so many souls seeking God for pardon and purity as this spring and summer campaign. Hallelujah! The north end of my slate was Park Lane, Va. camp, with Brother Ma-teer and Evangelist Heslop and his noble wife, who are called to help again next summer. This is my eighth meeting beginning at Plant City, Florida, on March 25th. Met Evangelist Babcock and wife at Reidsville, Ga., and preached at the postoffice every day at eleven o'clock

while the mail was being changed. We had a lovely time with Brother and Sister Nelson at their fine hotel at Reidsville, Ga., from there to Vidalia, Ga., and preached on the street until the bus came to take us to Valdosta, Ga., where we again preached 1 Peter 1:12, 13, until the bus left for Jasper, where we will undertake to preach again tonight and Sunday and expect God and the Holy Ghost to help us for His own glory and our mutual joy."

DECATUR, ARKANSAS, MT. ZION SCHOOLHOUSE—"A good meeting was held at a schoolhouse three miles northwest of Decatur, Ark., by Brother D. M. Landers of Girard, Kansas, which resulted in seeing eighteen souls at the altar of prayer, blessedly saved, and three souls sanctified, and sixteen baptized on Sunday, August 12. And best of all, Brother Landers got a local church of fifteen members organized and a good prospect for more new members. This whole community is made up of holiness fighters and it has seemed that it would be utterly impossible to think of ever organizing a Church of the Nazarene in this country. Nevertheless the old Mount Zion schoolhouse was scarcely sufficient to house the anxious listeners that came for seven and eight miles to hear Brother Landers. I must say that he is a strong preacher and leaves no sin uncovered. God began to bless the messages and souls began to respond to the call of God. And in conclusion, we all feel like joining with the psalmist David in saying, 'The Lord hath done great things for us, whereof we are glad.'—J. P. Martin.

SONG EVANGELIST E. C. MILBY—"The Lord has been blessing us this year as song leader. We have seen many souls bow at the altar and get saved or sanctified. Since my last report I have been in a home mission meeting at Mt. Vernon, Ky., with Rev. Elwood Taylor, who is not afraid to preach the truth. My next meeting was at Richmond, Ky., Brother and Sister Miller pastors, and Rev. C. W. Ruth as evangelist. From there I went to Birmingham, Ala., Brother Taylor was the evangelist, and Brother and Sister White pastors. The Lord was there and gave us a great time together. Next we were in Corbin, Ky., where we had a great time, then to Wallins Creek, Ky. God was there, and gave us a great outpouring of His love. Next meeting was at Beaumont, Ky., Methodist church, where we had great meeting and crowds. Then to campmeeting at Normal, Ill., and Calamine, Ark. We are now in Jonesboro, Ark., souls are praying through and God is with us."

EVANGELIST L. M. PAYNE—"Sixteen months ago I accepted a call to the baby church at Tucson, Arizona, which had been organized about one month. We were worshipping in a rented church at that time, but the new baby church felt the need of quarters of our own. In five months we were worshipping in our own building, a nice brick stucco, 40x60, that will accommodate about three hundred and fifty or four hundred people, and less than three months later, God helped us to furnish it with nice pews

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and pay the cash for them when they were installed. In seven months from the time the baby church started its program of building, we not only had a nice church built and furnished but we had a nice brick parsonage, with six nice rooms, all modern throughout with about \$800 worth of furniture to remain for the use of all the pastors. The property and furnishings are valued around \$18,000 to \$20,000, with about \$9,000 against them. Not only has God blessed us in a financial way but the blessings of God have been with us in a spiritual way. Over one hundred have bowed at the altar and prayed through in the old-fashioned way. The membership has doubled and there is a great future for Tucson church. I might say here that I have been in the evangelistic work most of my life, but last Christmas I had a spell of sickness that affected my lung, and for that reason had to give up the field for a while and I accepted the new church for one year, and God so wonderfully blessed us, that I gave them sixteen months. I have improved in health and gave up the church August 1st and will be back in the evangelistic field after October first. Our good Superintendent's wife, Rev. Mrs. C. E. Toney, has accepted the Tucson work and is now on the job. I predict for them a great year on all lines. I request the prayers of all the Christians, that God may keep me well, and give me greater revivals than ever before. I will return to Tucson, Arizona, about the middle of October, and my address will be 2717 South 6th Ave. I will spend the winter in that state and California. Anyone needing a revival in a church or new place please write me. My home address will be Bethany, Okla., as my family is there for our school."

EVANGELIST C. C. MONTANDON—"This has been a great year to us in many respects. We resigned at Merkel, Texas, in January, but kept the church at Eula one-fourth time and have been doing evangelistic work. We held one meeting in Coleman and built a new parsonage for Brother Palmore, which was appreciated. Then to Big Spring, where we preached two weeks in the court house and organized a new church. We next went to Calumet, Oklahoma, with Rev. Pearce in a two weeks' battle. Thirty-five souls prayed through. We then returned to Texas in meetings on the plains near our old home, O'Donnell, with good results and a new church. We are now in our 25th annual camp at Eula with Cleghorn party helping us. We will close September 16. We have several new places where we hope to organize some new churches. Before the assembly we had sickness and one death in our home this year. But we look up through it all and say, 'Our Father's will be done.' We are to evangelize next year."

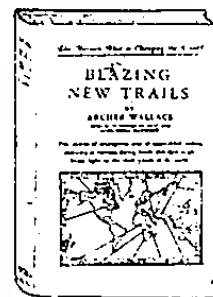
PRESCOTT, ARK., CANEY CHURCH OF THE NAZARENE—"Our recent revival August 24 to September 2, with Rev. Lee Hill, Hindsville, Arkansas, evangelist and Rev. H. C. Johnson, Springfield, Ill., singer, was a great success. God in answer to prayer gave us an old-time revival with a mighty outpouring of the

Holy Ghost. From the very beginning His presence was felt, for which we give Him all the praise. There were eighty seekers counting them as they came, fifty-six prayed through to victory in the old-fashioned way and were either saved or sanctified, and twenty-three were received into the church on the last Sunday, one whole family—father, mother and five sons which was a beautiful scene. I never saw a more prayerful, faithful evangelist in my life. He simply got under the load and labored with all of his might. The last Sunday morning service was especially owned of God. The Holy Spirit took entire charge, and eight prayed through. God continued to bless in the afternoon service; Brother Johnson brought the message, after which six bowed at the altar of prayer, all praying through to victory. Five of this number were sanctified. At the closing service God did not fail us, giving us a number at the altar; nine prayed through either for pardon or purity. Many were made to rejoice in the Lord. Eternity alone will reveal how much good was done in this meeting; to God be all the glory. We had great services Sunday, three more were received into the church by pastor, fifteen were baptized. Rev. and Mrs. W. L. Glaze are our good pastors and God has wonderfully blessed their efforts. Altogether, we feel encouraged in the Lord. We purpose in our hearts by the grace of God to live truer to God and the church and for what it stands."—Miss Ivory Cottingham, Reporter.

EVANGELIST D. J. WAGGONER—"Our home mission campaign at Pittsburg, Texas, with the district tent, was not as good as we would like to have seen, although quite a number prayed through in the good old-time way, with shouts of victory heard in the camp. Good outlook for our work there, and especially, the organization of a Church of the Nazarene. Ground was given for a camp ground and for building a church. One more meeting there, will likely perfect an organization, and result in church building. We now have the tent up in Paris, Texas, a fine location on paved street, beautiful lawn carpeting the ground, electric lighted, and crowds are good. Interest fine for a beginning. We are expecting this meeting to pull the little struggling Church of the Nazarene out, and a change in location of place of worship; hence put it on its feet to achieve great things for God and holiness in this nice little city of Paris, Texas. Pray for our work here."

PASTOR A. K. SCOTT, AMARILLO, TEXAS—"We are glad to report that God is still leading us on to victory. This had been a hard year until about three weeks ago, when the spiritual tide began to rise, and since that time each Sunday has found a number at the altar praying through to victory. Sunday, August 19, was a record day when seven souls came and all prayed through to wonderful victory. Such shouting was beyond description. Old-time confessing and straightening up was in order and the holy presence of God settled down upon us. Last night while we were conducting a praise meeting before the services one lady testified

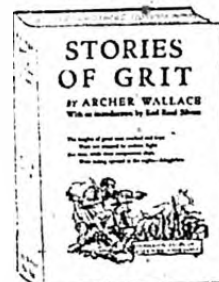
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she was so hungry for the blessed Holy Ghost that sanctifies wholly it seemed she would die without Him. Needless to say there was no preaching when four strong people came forward and all found victory in Christ. Glory to God! Among them was one of the high school teachers, a prominent Baptist worker, and how God did pour out His Spirit. Our Sunday night services are wonderful times; great crowds await the service and the Lord has manifested His power to heal in many cases. There is a note of victory on all lips, we are united and pressing on to victory."

PASTOR T. CARGILL, REED, OKLAHOMA, BROWNLOW CHURCH—"This finds us nearing the close of an assembly year. It has been a year of labor, sacrifice, trials and rejoicings, and we thank God for them all. We have not been able to see all that we desired accomplished, but feel that we have made some progress. We opened a mission meeting here

in Reed, July 12, running over three Sundays, with Evangelist G. Wilbur Brannon and wife as workers. We did not have the people we expected on account of late crops, yet Brother Brannon let down the gospel plow and God gave us thirteen, either saved, sanctified or reclaimed. August 3 we began at Brownlow church with Pastor-Evangelist P. R. Jarrell of Peoria, Arizona. This was only a ten days' meeting but God was on the scene and while there were only two professions, we believe much good has been accomplished. This finds us in a mission meeting eight miles out from Tishomingo, Oklahoma, with Rev. Mrs. Deaton of the Tishomingo church, as our coworker. The devil is stirred, good crowds are coming, and God is blessing. A number have already been saved or sanctified."

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.

JONESBORO, ARKANSAS

Greatest revival ever held in Jonesboro Church of the Nazarene. Rev. L. G. Milby and wife, Prof. C. E. Milby at their best. Greatest crowds for years. Jonesboro is coming again. Fifty seekers at altar. Meeting continues next week. Milby is a sane, great preacher of the gospel.—J. S. Wallace, Pastor.

MANCHESTER, ALABAMA

Rain and bad roads hindered in the Chapel meeting but found some very fine people and had some great services. We were at Manchester six days and indeed these were days of old-time victory. At least twenty-five prayed through and the last night was powerful. Eight joined the church there. Begin at Birmingham Sunday, the 16th. Address me 126 Richardson Ave., Birmingham, Ala.—J. E. Gaar.

KALAMAZOO, MICHIGAN

Week end convention conducted by Evangelist James Miller of Indianapolis, Indiana, wonderfully blessed of God. The altar and front seats filled with seekers. In just a few minutes Brother Miller raised more than one thousand dollars for the down payment on the material for our new church building.—A. E. Irey.

ATLANTA, GA.

Rev. Chas. M. Dunaway, one of the best known and most useful evangelists of the South, has united with the Atlanta Church of the Nazarene. For years he has faithfully preached full salvation, boldly facing opposition from his brethren. Cultured, experienced and tactful, he is a successful soul winner. He has the Nazarene spirit and will fit well in our best churches and strongest camp-meetings. Address him, 216 Candler St., Decatur, Ga.—Oscar Hudson, District Superintendent.

DANVILLE, ILL.

Attention! Chicago Central District! Six group N. Y. P. S. and S. S. conventions about two nights and a day in a place. Date, Nov. 5 to 16 inclusive. Dr. J. B. Chapman special worker. There will be the following groups: Wisconsin, Chicago, Southern Illinois, Olivet-Danville, Peoria-Rock Island, Decatur-Springfield. Details later.—E. O. Chalfant, Superintendent Chicago Central District.

DEATHS

GRADIN—Mrs. Ida Katherine Gradin was born at Altlin, Minnesota, April 13, 1884, and was transplanted from the lower to the upper garden 8:22 o'clock, Tuesday morning, August 28, from her home at 840 Chase avenue, after a long siege of serious illness and great suffering. Age forty-four years, three months and fifteen days. A cancer which caused fourteen months of intense suffering was the direct cause of her death. She was married to Nels Gradin of Halsingland, Sweden, June 5, 1904 at Altlin, Minnesota. They made their home in various places until in 1922 they came to Salt Lake City, Utah, and lived here until the day of her death. There were no children born to this union, but they were very happy during their married life and they did what they could to bless and make others' children happy. She leaves to mourn her home-going a husband, father and mother and one brother, all of Salt Lake City, and three sisters, Mrs. Emil Johnson of Saskatchewan, Canada, and Mrs. James Jule and Mrs. E. T. Hoffman of Bellingham, Washington, besides a large number of friends. There are no questions or misgivings that loved ones entertain as to her going to heaven. She gave her heart to the Lord many years ago and some time later was sanctified wholly and then joined the Church of the Nazarene. She was a good daughter, a true wife, a loved neighbor and a loyal Christian. The affliction and sufferings of the past year seemed at times to be unbearable, but yet she patiently and uncomplainingly believed that, "Many are the afflictions of the righteous but the Lord delivereth one out of them all." "Today there is gladness mingled with our sorrow because we remember the words of our Lord, 'I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die.'" The funeral was conducted by the writer and interment was made in Mount Olive Cemetery of Salt Lake City.—J. E. Klemel.



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BEAN—Our hearts were made sad on August 16 in the departure of Mother Bean of Windom, Kansas. However, through the tears and sadness we had the assurance that she died in the Lord. Among her last words she said, "Oh, it is blessed to die in the Lord." If she had lived eight days longer she would have been 75 years old. She was united in marriage to Nathan C. Bean in 1869, and was the mother of twelve children, ten of whom are still living. Her husband died in 1888. She and her husband were pioneers of Kansas, suffering all the hardships of a frontier life. She was sanctified in 1913 and joined the Church of the Nazarene. She was a very devout Christian and much loved by all that knew her. She lived her life for others. She was a patient sufferer, having been confined to her room since last April, always scattering sunshine, though in pain a greater part of the time. We will miss her presence, yet her influence and memory shall never be forgotten. Our loss is heaven's gain. This good mother leaves to mourn her departure six sons, four daughters, three sisters, three brothers, twenty-three grandchildren and eleven great-grandchildren. The funeral was conducted by the writer, who was ably assisted by a mixed quartet from Hutchinson First church and Rev. Ed Kiemel of Sylvia, Kansas. Her remains were laid to rest in the Little River Cemetery to await the resurrection morning while her spirit has returned to God who gave it.—A. F. Balsmeier, District Superintendent, Kansas District.

CASE—Mary M. Woodruff was born December 17, 1844, at Fayetteville, Arkansas; and departed this life Aug. 27, 1928 at La Habra, Calif., age 83 years 8 months 10 days. She united in marriage with W. P. Case, at Tehachapi, Calif., in the year 1876. To this union were born three children, one daughter and two sons: Mary O. E. Case, James W. and Stephen A. Case, the sons reside at La Habra, Calif. Husband and

daughter preceded the wife and mother in death. The two sons, a sister, Mrs. Jeanette B. Duty of La Habra, Calif., and a cousin, Mrs. Low Smith of Whittier, Calif., and other relatives and a host of friends, remain to mourn her departure; but also, to rejoice in the memory of her noble Christian life and triumphant home-going to be forever with the Lord. Being the daughter of Christian parents, Rev. and Mrs. James Woodruff, our sister became a follower of the Savior in her early years and hers has been a life-long career of Christian service and usefulness. In 1909 Mrs. Mary M. Case was recorded a charter member of the Whittier Church of the Nazarene; of which she has been a faithful and worthy member ever since. A lovely Christian mother, a faithful servant of Christ, an excellent neighbor and delightful friend, has gone to her heavenly home. The funeral services of Mrs. Case were held Wednesday, Aug. 29, 1928 at the Whittier Church of the Nazarene. Frank L. Stevens, pastor, was assisted by District Superintendent Rev. J. T. Little and a former pastor, Rev. C. W. Griffin.—F. L. Stevens.

EADS—On March 1, 1928, Ellora Olivia Eads departed this life and went to be with Jesus, leaving a dying testimony that it pays to serve God. As her eyes were set in death and as she was drawing her last breath, when asked by her brother, J. A. Eads, if all was well she nodded her head three times, leaving the testimony of Jesus. She was born December 17, 1889, being thirty-eight years, two months and fourteen days of age at the time of her death. She was married to Chester Groff, November 5, 1911. To this union four children were born, one died in infancy. Those living are Oleva, age 14; Virginia, age 10; and Anna Ruth, age nine months. Besides her husband and children she leaves three brothers and three sisters: J. A. Eads and George Eads of Iberia, Mo.; Herbert Eads of

Vienna, Mo.; Mrs. Myrtle Hall and Mrs. Stella Robinson of Springfield, Mo., and Mrs. Erma Bade of Union, Mo., and a host of other relatives and friends. Sister Groff joined the Baptist church about fifteen years ago but was sanctified about four years ago under the preaching of Rev. J. W. Roach and lived always above reproach. Funeral services were conducted by Rev. J. A. McNatt, pastor of the Church of the Nazarene at Iberia, Mo., of which she was a charter member, after which interment was made in the Iberia Cemetery. Brother McNatt brought the message from Job 14, Eccle. 12 and John 14:1. Songs sung were, "Safe in the Arms of Jesus," "Abide With Me," "Asleep in Jesus," "Shall We gather at the River" and "Some Day, It Won't Be Long." While the hearts of the husband, children, brothers, sisters and friends were grieving over the loss of this dear one, yet they rejoice at the close of her earthly career. Having been bedfast for months with tuberculosis, she always manifested a perfect resignation to the will of God, whom she served with her whole heart. We may fittingly say our loss is her eternal gain.—Leslie E. Lee.

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ANNOUNCEMENTS

DISTRICT PRAYERMEETING—The pastors and their people together with many of our friends are uniting with us in special prayer during the month of October for a special revival in the Nebraska District. Let every pastor and layman together with evangelist and singers, pray, believe, and plan for a mighty outpouring of the Holy Spirit in Nebraska.—Marvin S. Cooper, District Superintendent.

NOTICE—We have been transferred to the Ohio District and our address is changed from Allentown, Pa., to Station A, Box 54, Columbus, Ohio.—Wm. G. and Norah Heslop.

WEDDING BELLS—Sunday afternoon, Sept. 9, at the home of the bridegroom's parents, Mr. and Mrs. John T. Heppell, Cloverdale, B. C., Mr. Clarence W. G. Heppell and Miss Gladys Roberta Alkins of Nampa, Idaho, were united in holy wedlock. Mr. Heppell is preparing for the ministry at Northwest Nazarene College and the bride is a teacher in the Academy of that college.

NOTICE—I have open dates as song evangelist and guitarist; can give the best of references if needed.—Professor Bilsh R. Shaw, 2411 Kenwood Ave., Indianapolis, Ind.

NOTICE—A revival will be held in the Church of the Nazarene, Harrington, Del., Oct. 14 to 28, Rev. C. B. Fugett evangelist. We invite our friends that are nearby to be with us in these services.—Benj. F. Sheekles, Pastor.

BORN to Rev. and Mrs. C. R. Mattison, pastors at Richmond, Ind., on Aug. 23, a boy, Howard Raymond.—To Rev. and Mrs. A. J. Smith (former missionaries to China) a son, Ardon Wesley Steele, on Aug. 10, at Stockton, Calif.

NOTICE AND REQUEST—We will open a revival campaign Oct. 7, with the Budd Evangelistic Party and desire prayer that God will give us a revival of the old-time kind. Nazarenes passing our way are invited to stop off and see us at 408 Benton.—J. W. Slaton, The Dalles, Oregon.

PRAYER IS REQUESTED by an invalid in Canada who desires to be healed; by

Pastor R. N. Sanders of Cloverdale, B. C., for the work of our church in that province; by Brother Arthur Liles of Mt. Pleasant, Tenn., for the work of the Lord at that place; a meeting is to begin the fourth Sunday in September.

NOTICE—I am available for evangelistic calls anywhere in Arkansas and adjoining states. Will hold meetings for entertainment and freewill offerings; can bring singer if desired. I am an elder on the Arkansas District and can give references. Address me at Box 294, Waldron, Arkansas.—C. C. Dipboye.

PASTORAL ARRANGEMENTS

Kentucky District

DISTRICT SUPERINTENDENT—Rev. L. T. Wells, Science Hill, Ky.

DISTRICT SECRETARY—Rev. W. W. Stover, 2318 Standard Ave., Louisville, Kentucky.

DISTRICT TREASURER—Rev. E. D. Messer, Olive Hill, Ky.

PASTORS—Albany, C. D. Taylor; Ashland, R. J. Klefer; Augusta, R. L. Ibrig and wife; Baxter, John and Nancy Galbreath; Bowling Green, J. Frank Potts;

Books in the Course of Study for Licensed Ministers

Questions on the revised Course of Study will not be ready for several weeks.

FIRST YEAR

Theology. <i>Binney's Compend</i>	\$1.25
or <i>Ellyson's Compend</i>	1.00
Short History of the Christian Church. <i>Hurst</i> ..	3.50
Essentials of American History. <i>Hart</i>	2.25
(Districts outside of the United States will select a standard history of their own country)	
Enlarged Practice Book in English Composition. <i>Hitchcock</i>	1.25
The Church Manual (Soon to be ready)	
History of the Church of the Nazarene50

To Be Read

Preacher and Prayer. <i>Bounds</i>	1.00
Temptation. <i>Williams</i>50
Perfect Love. <i>Wood</i>	1.50
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All About the Bible. <i>Collett</i>	1.50
A Prince in Israel. <i>Girvin</i>	2.50
The Book's Own Story, Vol. 1. <i>McConnell</i> ..	1.50
<i>Herald of Holiness</i>	1.50
<i>Preacher's Magazine</i>	1.00

SECOND YEAR

Systematic Theology. <i>Miley</i> . Parts I and II....	4.00
or Elements of Divinity. <i>Ralston</i>	3.50
Short History of the Christian Church. <i>Hurst</i> ..	
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Life of John Wesley. <i>Telford</i>	2.75
Sermons on Isaiah. <i>Bresce</i>	1.00
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THIRD YEAR

Systematic Theology. <i>Miley</i> . Parts III and IV ..	4.00
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WANTS

NOTICE—My husband and I will give a limited number of Christian young men, who desire permanent positions in Chicago, free room rent while hunting positions, also any help possible toward securing jobs. We are interested in music and would like to hear from a pianist, capable of playing accompaniments. Particularly would we like to hear from some young man who has been studying music for evangelistic work and who would like to continue his training in Chicago. Write Mrs. Bertha L. Bailey, 3124 Walnut St., Chicago, Ill.

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NORTH PACIFIC—J. E. Bates, 235-12 St., Portland, Ore.
NORTHWEST—Jos. N. Speakes, W. 1113 Nora Ave., Spokane, Wash.
OHIO—Chas. A. Gibson, 1433 Meadow Rd., Columbus, Ohio.
PITTSBURGH—C. Warren Jones, 726 So. Linden Ave., Alliance, Ohio.
SAN ANTONIO—O. F. Hatfield, 602 So. 11th St., Waco, Texas.
SOUTHERN CALIFORNIA—J. T. Little, 1538 Atchison, Pasadena, Calif.
SOUTHWEST—(Mexican)—E. Y. Davis, 3430 Pera St., El Paso, Texas.
TENNESSEE—C. B. Jennigan, Trevecca College, Nashville, Tenn.
WASH.-PHILA.—J. T. Maybury, 314 Woodley St., Baltimore, Md.
WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

EVANGELISTS' SLATES

MACK AND ETHEL ANDERSON
Salina, Kans.Sept. 19 to 30
Farmington, IowaOct. 7 to 21

ALLINE ANDERSON
Indianapolis, Ind.Sept. 5 to 23

T. M. ANDERSON
Birmingham, Ala.Sept. 16 to 23
Flint, Mich.Sept. 30 to Oct. 14
Cleveland, OhioOct. 21 to Nov. 4
Barberton, OhioNov. 8 to 13
Monongahela, Pa.Nov. 21 to Dec. 2
Lansing, Mich.Dec. 9 to 23
Webb City, Mo.Jan. 6 to 20
Olivet, Ill.Jan. 23 to Feb. 3
Seattle, Wash.Feb. 10 to 24
Portland, Ore.Feb. 26 to March 10
Cincinnati, OhioMarch 14 to 31

C. H. BARBOCK
Thomas, Okla.Sept. 20 to 30
Jamestown, N. Dak.Oct. 7 to 21

C. E. BAIRD
Paltneyville, Pa.Sept. 19 to Oct. 8

P. P. BELEV
Portland, Mich.Nov. 13 to Dec. 2

W. G. BENNETT
Cudillac, Mich.October

BOWMAN EVANGELISTIC PARTY
Lewistown, Ill.Sept. 16 to Oct. 11
Cuba, Ill.Oct. 17 to Nov. 11

MIR AND MRS. R. E. BRIDGEWATER
Beatrice, Nebr.Sept. 23 to Oct. 7
Kenesaw, Nebr.Oct. 14 to 23
Haviland, Kans. (Prairie Flower church)Nov. 4 to 18
Hopedale, Kans.Nov. 25 to Dec. 9

RAYMOND BROWNING
Salem City, Ga.Sept. 20 to 30
Cincinnati, OhioOct. 7 to 21

C. C. BURTON
Chubbuck, Ind.Oct. 7 to 28
Argo, Ill.Oct. 29 to Nov. 13

A. B. CAREY
Saratoga Springs, N. Y.Sept. 25 to Oct. 7
Spring Valley, N. Y.Oct. 16 to 28
Brooktondale, N. Y.Oct. 30 to Nov. 11
Brooklyn, N. Y.Nov. 16 to Dec. 2

JACK AND RUBY CARTER
Wichita Falls, TexasSept. 23 to Oct. 7
Temple, Okla.Oct. 11 to 19
Memphis, TexasOct. 20 to 28
Plakaview, Texas (Assembly)Oct. 31 to Nov. 4

C. C. AND ELOHA CHATFIELD
Lincoln, Neb.Sept. 30 to Oct. 14
Billings, Mont.Oct. 21 to Nov. 11
Fergus Falls, Minn.Nov. 14 to Dec. 2

COLLIER-MACCORD EVANGELISTIC PARTY
Bessemer, Ala.Aug. 28 to Sept. 30

C. A. CONDON
Herrin, Ill.Sept. 30 to Oct. 21

C. T. CORBETT
Clam Falls, Wis.Sept. 27 to Oct. 14
Minneapolis, Minn. (First church)Oct. 28 to Nov. 11
Litchfield, Minn. (N. Y. P. S. Convention)Nov. 16 to Dec. 13

C. C. AND MARGARET CHAMMOND
Bay City, Mich.Oct. 21 to Nov. 4

STELLA B. CROOKS
Enterprise, OregonSept. 16 to 30
Emmett, IdahoOct. 7 to 21
Caldwell, IdahoOct. 23 to Nov. 11
Salt Lake City, UtahNov. 18 to Dec. 2
Home—ChicagoDec. 9 to 23
Cambridge, Mass.Dec. 30 to Jan. 13

JAMES M. DANIELS
Morehead City, N. C.Sept. 2 to 30

RAY DAVIS
Bethany, Okla. (Assembly)Sept. 26 to 29
Tyro, Kans.Sept. 30 to Oct. 14

C. C. DAVIS
Hagerstown, Ind.Sept. 16 to Oct. 7

C. I. AND IRENE DEBOARD
St. Louis, Mo. (Mt. Zion church)Nov. 14 to Dec. 9

H. N. DICKERSON
Marrus Hook, Pa.Sept. 30 to Oct. 11
Bluffton, Ind.Oct. 21 to Nov. 4
Caro, Mich.Nov. 11 to 25

JOHNIE AND JACKIE DOUGLAS (SINGERS)
Childress, TexasSept. 17 to 30

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

CHARLES DYE
Maplewood, OhioSept. 7 to 30
Selma, Ind. (Harris Chapel)Oct. 7 to 23

J. R. EDWARDS AND WIFE
Mannington, W. Va.Sept. 16 to 30
Toledo, OhioOct. 4 to 21
Port Elizabeth, New JerseyNov. 15 to 25
Rio Grande, New JerseyNov. 26 to Dec. 9

EDWARDS EVANGELISTIC PARTY
Tolpe, Colo.Sept. 25 to Oct. 7
Pasadena, Calif. (Bresce Ave. church) November

EDWARDS EVANGELISTIC LADIES' QUARTET
Grand Junction, Colo.Oct. 12 to 23**THEO. ELSNER AND WIFE**

Owasco, Mich.Sept. 30 to Oct. 14
Elkhart, Ind.Oct. 21 to Nov. 4
Alliance, OhioNov. 8 to 13

DONA FLEMING

Dallas, TexasSept. 17 to 30
Henryetta, Okla.Oct. 1 to 14
Chicago, Ill. (First church)Oct. 23 to Nov. 11
Oskaloosa, IowaDec. 2 to 16

REV. JOHN FLEMING

Akron, OhioSept. 25 to Oct. 7
Newport, Ky.Oct. 9 to 21
Chicago, Ill. (First Church) Oct. 28 to Nov. 11
Richmond, Ind.Nov. 16 to 26

L. N. FOGG

Chicago Heights, Ill.Sept. 23 to Oct. 7
Chicago, Ill. (Austin church) Oct. 11 to 21
Harvey, Ill.Oct. 22 to 28

C. D. FUGETT

Cumberland, Md.Sept. 17 to 28
Baltimore, Md. (First Church)Sept. 30 to Oct. 14
Wehita, Kans. (First Church) Nov. 4 to 18
Topeka, Kans. (First Church)Nov. 10 to Dec. 2

J. E. GAAR

Alabama District (Jasper, Ala., mail address)Sept. and Oct.

PAUL AND DORA GRIL

Bloomburg, Pa.Sept. 10 to 30
Toledo, OhioOct. 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
Kortz, Ind.Jan. 16 to Feb. 3
Chumbusco, Ind.Feb. 10 to 20

CLARENCE J. HAAS

Tanbury, Conn.Sept. 23 to Oct. 7
Auburn, MaineOct. 14 to 28

J. C. HAFLEY

Cedarvale, Kans.Aug. 31 to Sept. 16
Hominy, Okla.Sept. 28 to Oct. 14
Memphis, TexasOct. 17 to 28

LEWIS B. HALL

Moscow, IdahoOct. 1 to 21
Harvard, IdahoOct. 24 to Nov. 11
Kuna, IdahoNov. 13 to Dec. 9

J. N. HAMPE

Richmond, Va. (Convention) Sept. 16 to 30
Pittsburgh, Pa. (Bible conference) Oct. 2 to 9
Cherry Valley, Ohio (Convention) Oct. 10 to 14
Topeka, Kans.Oct. 20 to 28
Tulsa, Okla.Oct. 23 to 28
Los Angeles, Calif.Nov. 1

LEE L. HAMRIC

Amarillo, TexasSept. 23 to Oct. 14

B. H. HAYNIE

Bloomburg, Pa.Sept. 16 to 29
Derry, N. H.Oct. 7 to 21
Kenmore, OhioOct. 28 to Nov. 11

WILLIAM HESLOP AND WIFE

Wilkesburg, Pa.Sept. 28 to Oct. 7
Richmond, Ky.Oct. 14 to 28
Morristown, Ind.Nov. 4 to 18
Coshocton, OhioNov. 25 to Dec. 16

URAL T. HOLLENBACK

Ossau, Ind. (Gen. Del.)Nov. 1 to 18

ALLIE AND EMMA IRICK

Hutchinson, Kans.Sept. 23 to Oct. 7
Sioux City, IowaOct. 14 to 28
Sapulpa, Okla.Nov. 4 to 18

A. H. JOHNSTON AND WIFE

Lincoln Place, Pa.Oct. 7 to 21

LUM JONES

Childress, TexasSept. 18 to 30
Dodge City, Kans.Oct. 1 to 14
Sublette, Kans.Oct. 10 to 28
Bomerton, Ariz.Nov. 4 to 18
El Centro, Calif.Nov. 19 to Dec. 2

KELL EVANGELISTIC PARTY

Dayton, OhioAug. 12 to Oct. 21

CLIFFORD E. KEYS

Redlands, Calif.Sept. 30 to Oct. 14
Pomona, Calif.Oct. 17 to Nov. 4
Holtville, Calif.Nov. 11 to 25

FRANK AND HELEN LEHMAN

Lowell, Mass.Sept. 30 to Oct. 14
Waltham, Mass.Oct. 21 to Nov. 4

JACK LINN AND WIFE

Clay City, Ill.Sept. 24 to Oct. 7
Chester, W. Va.Oct. 10 to 28
Spartanburg, So. CarolinaNov. 1 to 19

T. T. LIDDELL

Lewistown, Ill.Sept. 10 to Oct. 14

W. W. LOVELESS

Bowling Green, Ky.Sept. 11 to 30
Midway, Pa.Oct. 5 to 21
Cornopolis, 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

THEODORE AND MINNIE E. LUTWIG

Lansdale, Pa.Sept. 30 to Oct. 3
Richmond Hill, N. Y.Oct. 4 to 21
Anderson, Ind.Oct. 25 to Nov. 11
Sciencio Hill, Ky.Nov. 15 to Dec. 2
Bloomsburg, Pa.Jan. 0 to 20

ERNEST B. MARSH

Dayton, Ohio (With Kell Exang. Party)Aug. 12 to Oct. 21

I. C. MATHIS

Ellet, OhioSept. 23 to Oct. 7
Dayton, Ohio (First Church) Oct. 14 to 28
Grand Rapids, Mich.Nov. 4 to 18
Newton, Kans.Nov. 25 to Dec. 9
East San Diego, Calif.Dec. 16 to 30

J. R. McBRIDE

Chaplin, Ky. (M. E. Church South)Sept. 24 to Oct. 7
Lamar, Colo. (Nazarene Church) Oct. 14 to 28
North Powder, Oregon (M. E. Church)Nov. 11 to Dec. 2

A. McNAUGHTON

Homestead, Mont.Sept. 10 to Oct. 7
Mitchell, S. Dak.Nov. 11 to 25

L. G. AND BERTHA MILBY

Taylorville, Ill.Sept. 20 to Oct. 14
Goshen, Ind.Oct. 17 to Nov. 4
Cincinnati, Ohio (33 W. 65th St., Carthage church)Nov. 11 to 25

JAMES MILLER

Adrian, Mich.Sept. 23 to Oct. 7
Arnel, Colo.Oct. 14 to Nov. 4
Oklahoma City, Okla. (West Side) Nov. 8 to 25
Oklahoma City, Okla. (Capitol Hill)Nov. 28 to Dec. 10

W. F. MILLER

Butler, Pa.Sept. 21 to Oct. 7
Newell, W. Va.Oct. 10 to 28

HERSCHEL MURPHY AND WIFE

Bonham, Texas (Prairie Point)Sept. 28 to Oct. 14

WM. O. NEASE

Saginaw, Mich.Sept. 23 to Oct. 7
Flint, Mich.Oct. 14 to 28
Owasco, Mich.Nov. 4 to 18

WILL H. AND LILLIE B. NERRY

Cedarvale, N. MexicoSept. 9 to Oct. 7
Chamouga, Calif.Oct. 17 to Nov. 4
Ontario, OregonNov. 11 to 25
Burns, OregonDec. 2 to 16

AUG. N. NILSON

Reading, Pa.Sept. 14 to 30

DWIGHT M. PEFFLEY

Payne, OhioSept. 23 to Oct. 7

LAWRENCE REED

Kent, OhioOct. 7 to 21
Bridgewater, Pa.Oct. 22 to Nov. 4

J. E. AND ADA REDMON

Rantoul, Ill.Sept. 16 to 30
Indianapolis, Ind. (Ray St. Church)Oct. 7 to 21
Winchester, Ind. (Gen. Del.)Oct. 28 to Nov. 11

LEWIS J. AND EDYTHIE RICE

Auburn, Ind.Sept. 24 to Oct. 14
Hamden, OhioOct. 15 to 28
Radcliff, OhioOct. 30 to Nov. 11

JAY AND VIRGINIA RICE

Stoneham, Colo.Sept. 16 to Oct. 6

J. A. RODGERS

Lowell, Mass.Sept. 30 to Oct. 14
Reverly, Mass.Oct. 21 to Nov. 4
Cliftondale, Mass.Nov. 11 to 25

Worcester, Mass.Nov. 28 to Dec. 16
Mandington, W. Va.Jan. 6 to 20
Portsmouth, OhioJan. 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

Silgo, Pa.Sept. 16 to 30
Lincoln Place, Pa.Oct. 7 to 21
Dayton, OhioOct. 22 to Nov. 4
Johnstown, Pa.Nov. 11 to 25

MISS DORIS ROGERS

Indianapolis, Ind.Nov. 20 to Dec. 16
Lancaster, OhioDec. 30 to Jan. 13

MR. AND MRS. R. A. SHANK

Denver, Colo.Sept. 23 to Oct. 6

E. E. SHELHAMER

Cincinnati, Ohio (care God's Bible School)Sept. 28 to Oct. 7
Lawrenceville, Ill.Oct. 14 to 28
Lansing, Mich.Nov. 4 to 18

E. D. AND MINNIE SIMPSON

Bethany, Okla. (Assembly)Sept. 26 to 30
Searcy, Ark. (Dist. Assembly)Oct. 3 to 7

E. H. STILLION

Wadsworth, OhioSept. 19 to Oct. 7
Washington, Pa.Oct. 10 to 23
Portland, MaineOct. 31 to Nov. 18
Bath, MaineNov. 21 to Dec. 9

B. D. AND MARGUERITE SUTTON

Thomas, Okla. (Camp)Sept. 20 to 30
Cincinnati, Ohio (First Church) Oct. 7 to 21
Troy, OhioOct. 28 to Nov. 11
Franklin, OhioNov. 18 to Dec. 2
Detroit, Mich.Dec. 30 to Jan. 13
Toledo, OhioJan. 13 to 17
Atlanta, Ga.Jan. 23 to Feb. 10

HOWARD W. SWEETEN

East Liverpool, OhioSept. 22 to Oct. 7
Moores, N. Y.Oct. 14 to 28
Darby, Pa.Oct. 29 to Nov. 11
New Philadelphia, OhioNov. 12 to 25
Indianapolis, Ind.Dec. 1 to 17

ELWOOD TAYLOR

Danville, Ky.Sept. 16 to Oct. 7

F. V. TAYLOR

Creelsboro, Ky.Sept. 16 to 29

T. L. AND GERTRUDE TERRY

Belgrade, Mo.Sept. 10 to 30
Czar, Mo. (Davisville, P. O.)Oct. 1 to 20
Sugar Grove, Mo.Oct. 21 to Nov. 11
Clinton, Ind.June 9 to 30
Rockville, Ind.July 7 to 28
Danville, Ind.Aug. 4 to Sept. 1

SAMUEL THOMAS AND WIFE

Glenavon, Ill. (Mellflower, Ill., R. R.)Sept. 9 to 30
Villa Grove, Ill.Oct. 1 to 20
Frankfort, Ind. (R. R., U. B. church)Oct. 21 to Nov. 4

FRED THOMAS

Warren, Ohio (care Rev. F. D. Palmer)Oct. 18 to 28
Clarksburgh, Ont.Sept. 7 to 16

I. N. TOOLE

Morristown, Ind.Sept. 23 to Oct. 7
Youngstown, OhioOct. 21 to Nov. 11

N. B. VANDALL

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

VAUGHAN RADIO QUARTET

Sale City, Ga. (camp)Sept. 20 to 30
Kentucky DistrictOct. 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

Red Oak, Mo.Aug. 10 to Sept. 30
Dodge City, Kans.Oct. 1 to 14

E. W. WELLS

Columbus, Ga.Sept. 16 to 30
Dublin, Ga.Oct. 2 to 16
Atlanta, Ga.Oct. 22 to Nov. 4

H. W. WELSH

Peoria, Ill.Sept. 28 to Oct. 14
Wauseon, OhioOct. 21 to Nov. 4
Columbus, Ohio (Third St. Mission)Nov. 11 to 25
Macomb, Ill.Dec. 2 to 16

H. B. WHITE

Temple, Okla.Oct. 3 to 14