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NO WATERPOTS AT THE THRESHOLD OF THE ETERNAL TEMPLE

THE unique expression above is one used by Dr. Pope in his theological treatment of the sin question. The older writers taught definitely and clearly the necessity of putting away sin in this life. In modern theology, there is a tendency to minify the sin question, and the doctrine of probation after death has gained many adherents in some quarters. Such teaching is unsound and fundamentally opposed to the true tenets of Christianity.

The significant expression of Dr. Pope is used in the following paragraph: "The only outer court of preparation is the present life. The Scripture speaks of no waterpots after the manner of the purifying of the Jews set at the threshold of the eternal temple, no final baptism at the gate of heaven. We read everywhere, especially in the Apocalypse, of the final gratification of all unsatisfied hope; save that of deliverance from sin, which is never included. We hear beforehand the rejoicing of Paradise; they do not exult over this evil as at length destroyed. Among the prophecies concerning the final blessedness we find that there shall be no more curse—the penalty of sin—but not that there shall be no more sin. Christ will come at His final appearing without sin, unto salvation; without provision for its removal, for He hath already put away sin, by the sacrifice of Himself, at His first appearing. As to His visible Church, His second coming will put away its indwelling evil by casting out whatsoever offends. It will not be so as to His individual saints; in each of them the indwelling sin must at that day be searched for and not found."

Freedom from sin is necessary for admission into the eternal city; holiness is essential if we would see the Lord. The provision for the cleansing from all sin was made by Jesus Christ and is available by faith now—then it will be too late.

HERALD OF HOLINESS

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SALVATION THROUGH THE BLOOD

IN THESE studies we have constantly kept before us the distinction between Objective Soteriology (or what Christ has done for us) and Subjective Soteriology (or what the Spirit works in us); and we have maintained this distinction as the basis of clear thinking concerning the relationship existing between the work of Christ and that of the Spirit. As there are two agents, so also in an accommodated sense, there are two instruments, which must likewise be clearly distinguished in the work of salvation. Christ accomplished the work of redemption by His own blood, and the "blood" therefore, is usually spoken of in theology as the "procuring cause" of redemption. The Spirit uses the instrumentality of the "truth" or the "word," and this together with the belief of the truth or "faith" is generally termed the "instrumental cause" of redemption.

It is interesting to note also, the wide range of prepositions used to express the relationship of the blood of Christ to the work of redemption. Among these expressions are "redemption *through* his blood" (Eph. 1:7); "sanctify the people *with* his own blood" (Heb. 13:12); "unto obedience and sprinkling of the blood *of* Jesus Christ" (1 Peter 1:2); "made nigh *by* the blood" (Eph. 2:13); and "washed their robes and made them white *in* the blood of the Lamb" (Rev. 7:14). The blood therefore, as the "procuring cause" lies at the very basis of the redemptive process, the fountain of all redemptional possibilities. It has been called "the substratum of Christianity."

1. *Redemption through the Blood.* The word "redemption" means to "buy back" or to "purchase." The purchase price of redemption is the precious blood of Christ. "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." The apostle Paul in his charge to the Ephesian elders, exhorts them to "feed the church of God which he hath purchased with his own blood;" and the apostle John introduces the Apocalypse with an ascription of praise "Unto him that loved us, and washed us from our sins in his own blood." The glory of God's moral government and the majesty of His divine law must be maintained. Even the great God could not extend the clemency of His grace to sinners without a divine ground upon which to base his act.

2. *The Distinction between Redemption and Salvation.* There is a distinction between "redemption" and "salvation." Redemption was purchased for us by the blood of Jesus, and this without our choice in the matter. It is the free gift of God to all men through Jesus Christ and may be accepted or rejected. Salvation is the result of our acceptance by faith of the atoning work of Jesus Christ. St. Paul made this distinction when he wrote that we are "justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:24, 25).

3. *Salvation through the Blood.* We are not only justified by the blood of Jesus, receiving the forgiveness of sins, but we are likewise cleansed from all sin, or sanctified by the blood. The purchase price included full redemption from all sin in this life and the redemption from all evil in the world to come. The blood of the atonement is the source and the only source of all redemptive possibilities. It is by virtue of the blood that the promise of the Spirit is given to the world as a Convincer of sin; to the believing penitent for regeneration or the inbreathing of life; and to the child of God to cleanse from all sin and to remain as an abiding Comforter. It must ever be kept in mind that the blood and the Spirit are co-operative and complemental in all the work of our redemption, and that the Spirit ever answers to the blood. And we insist that both the work of Christ for us and the work of the Spirit in us, must be maintained in their proper order as well as in their integrity.

There is a constant danger, especially in seeking to be justified or to be sanctified wholly, of making the work of the Spirit within us, the ground of our peace instead of the work of Christ without us. And there is likewise the danger of this practical error becoming a doctrinal misstatement. We are justified or sanctified by His blood—something outside of us—and only as faith relies upon the atoning blood can the Spirit respond in His life-breathing work of regeneration, or the cleansing work of sanctification. The Spirit answers to the blood—not the blood to the Spirit. To reverse this order is an effectual way of denying the truth and rendering the blood of Christ of none effect. No soul was ever yet justified or entirely sanctified without relying implicitly by faith upon the atoning blood. No other purchase price is sufficient. But the precious blood of Jesus is sufficient for condemned criminals, hostile foes and ruined debtors, not only for forgiveness of sins that are past, but if we walk in the light as He is in the light, it will cleanse us from all sin.

WHERE IS THE FIRE?

In looking through our library, we recently found a book giving the account of two holiness conventions —one held in Cincinnati and the other in New York —both in the latter part of the year 1877. This was in the earlier days of the holiness movement, and we were interested to read the reports of the conventions and some of the sermons preached by the leaders of that time. We were especially interested in a sermon by Rev. John Parker on "Holiness as Related to the Conversion of the World." Referring to the tongues of fire as given on Pentecost and their significance in the Church, he says:

"Everywhere the burning tongue speaking of positive personal experience of salvation, speaking because of profound convictions of the truth and availableness of the gospel, and this speech set on fire by the Holy Ghost, to melt and thaw the winter of unbelief and indifference, and turn it into the summer of a personal, perpetual gladness and beauty and life.

"But the symbol is only a suggestion, a sign, and useless except as a channel of the thing signified, which, in this case, was to be hearts all ablaze with the divine baptism. Even this divine symbol, without the divine fire, is only like the glittering armor of a dead warrior buried, or like a painted dinner on a painted plate to a starving man. And yet this divine ideal of the Church's power, as indicated at the Pentecost, is still a cherished picture to the visible Church; and hung up in the gallery of her great admiration, her pulpits love to talk about it, and her people to sing of it; *but where is the fire?* Where the holy, separated Church of the Lord Jesus, cleansed from sin, emptied of selfishness and fire-crowned with tongues of flame? I do not expect answer from any apostate branches of the visible Church, but I ask it with deep solicitude of that part of the visible Church, which, holding to the fundamental doctrines of evangelical godliness, love to point us to the Pentecost as the beginning of their history and the promise of their ultimate success. The Church of a sound orthodoxy, but a mixed experience and a compromising life. Whose attitude toward worldliness should be protest but is too commonly imitation. I ask of her, *where is the fire?* Ye have your altars, and your service, and your costly surroundings and suggestions of worship, but *where is the fire?* Your ranks are chiefly kept from depletion and utter waste by the slow processes of Sabbath school labor, a kind of generative Christianity."

THE RAPIDLY GROWING CHURCH

A number of times lately, the term "rapidly growing church" has been applied to the Church of the Nazarene. This is the estimate of our esteemed brethren in other denominations who love the cause of holiness. The cause of this growth is the tongue of fire, "the burning tongue speaking of positive, personal experience of salvation, speaking because of profound convictions of the truth and availableness of the gospel, and this speech set on fire by the Holy Ghost." This was the secret of success at Pentecost, this was the origin of the Wesleyan revival, this was the source of power in the early holiness movement, and this has been our power as well. In line with the foregoing excerpt from the sermon of Rev. Parker, we quote the following from a sermon of Dr. Bresee. He says:

"The call of God is to preach holiness; to gather in close fellowship, where the experience of the baptism with the Holy Ghost can be enjoyed and testified to and preached without let or hindrance, where men and women can be established in holiness. God is making this an example of what He can do—even through weak agencies—where men and women, in the liberty of the gospel, are united in the Holy Ghost to build up His kingdom."

THE SPIRIT OF THE MOVEMENT

The Church of the Nazarene is more than a mere eclecticism, made up from the selection of what is considered best in other denominations. There is an *esprit de corps* which belongs especially to it, and which is felt with increasing power by those who enter deeply into the spirit of the movement. In the earlier days of the church when struggling against worldliness and formalism, the mission of this movement was felt in a peculiar way by the leaders of the church and was voiced in its beginning by Dr. Bresee in the following words:

"I would emphasize this—God has called us, He has set before us an open door; we have a divinely appointed mission. This means something more than a mere preference for this church. We may prefer a place of large liberty, of spiritual triumph and victory—I do not wonder at this, I do myself—and some may come to us because of this, but if they are true to God, they will soon see deeper and farther. Unless they have this farther vision they miss the call of God and the spirit of this work. It does not matter what others have or do not have, what others do or do not do, God has called us to a work. Other battalions may fight well or ill, God has called us to bear on the banner. God calls us to a work that He will have done. It is not simply a matter of convenience or pleasure that we are here—only as the will of God is our pleasure, and His work more than conveniences—but because the call of God is upon us."

During the last year we have listened to General Superintendent Chapman deliver a series of addresses to various preachers' conventions, which we believe to be one of the best interpretations of our work which could be given to us for this time. As the former Editor of the HERALD OF HOLINESS, and largely apart from its administrative functions, he could see the work with the larger vision, unobscured by the administrative details which so often blur the vision and distract the attention. We have asked Dr. Chapman to give us this series of articles in form for publication, as a means of gathering our people together more closely in the fellowship of a common purpose, and to enable us to drink more deeply into the spirit of this great movement. He has kindly consented to publish these articles and they will appear in the HERALD OF HOLINESS in the near future.

In pulpit eloquence, the grand difficulty lies here; to give the subject all the dignity it so fully deserves, without attaching any importance to ourselves. The Christian messenger cannot think too highly of his Prince, or too humbly of himself.—COLTON.

So far as I have observed God's dealing with my soul, the flights of preachers sometimes entertained me, but it was Scripture expressions which did penetrate my heart, and in a way peculiar to themselves. —JOHN BROWN of Haddington.

AUGUST GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

Yesterday a pastor and his wife sang, "Not by the Nail Prints Only," and it reminded us of the story told of Fanny Crosby in connection with her wonderful old song, "I Shall Know Him by the Prints of the Nails in His Hands." Fanny Crosby was visiting in the home of a Baptist minister in Cambridge, Mass. The minister was known as a man who was unusually careless about the manner of his dress. Fanny Crosby, who was old and blind and of tiny proportions, was treated both as an honored guest and as a child in the home. The minister came up behind her in a playful mood and placed his hands on either side of the little old saint's face and waited, after the fashion of intimate members of a family, for her to identify him. Reaching back, Fanny Crosby's hand found the minister's necktie and her delicate touch discovered at once that the tie was over to one side, and knowing the minister's tendency in such matters, she waited no longer but exclaimed, "Ah, it's you, John." Then the minister inquired, "How do you think you will know Jesus, when you get to heaven?" Thinking of the analogy between her discovery of the preacher's identity and her recognition of Jesus, she immediately replied, "I shall know Him by the prints of the nails in His hands." This was the human explanation of a blind saint, and the thought grew on her until she retired to her room and wrote the beautiful words which all the world has learned to sing. Perhaps we should not apply the words too universally or take them too literally. Nevertheless, they are wonderfully suggestive and are full of comfort.

Today we heard Evangelist Ong say that back on the farm in Ohio, when there had been a storm, his father used to send him out to see if any of the sheep had been injured or cut off from the familiar paths. And he said that following the preaching he had been hearing in the campmeeting (the writer is one of the preachers) he felt as though he would like to go out and look for any of the Lord's sheep who may have been struck by lightning, frightened by the thunder or dazed by the wind and hail. It is indeed remarkable how the Lord preserves His little ones in the midst of some of the preaching we do and some that we hear.

Our attention was called to the fact that Zaccheus proposed to restore fourfold anything he had obtained by false accusation, while our preachers commonly preach that men should restore but dollar for dollar. Well, in the Old Testament times, you know, a man who confessed willingly restored dollar for dollar, while one who was caught and convicted by evidence was compelled to restore fourfold. So, Zaccheus, although he willingly confessed, nevertheless, took the place of a convicted culprit. Far from being a self-justifier or a claimer of immunities, he took the place of a confessor who was without merit. And this latter attitude is the one that brings God's blessings down.

Many a Christian and even some preachers take a sort of superior attitude when they find it impossible to get on with others in the church. But the fact is that we ought to be able not only to "do our part," but if the others are God's people, we ought to be able to help them into such good grace that they could get on with us. We are not only to be pliable ourselves, but we should be able to produce pliableness in others. The fact is that the spirit of independency makes some people careless of the demands of unity and cripples them for anything like useful lives in the Church of God. John Wesley and one of his preachers had a disagreement one night and separated with the understanding that they would part company the next day. But in the morning Wesley said, "Thomas, are you ready to acknowledge that you were in the wrong last night and to beg my pardon for the attitude you took and the words you said?" The preacher was not ready, so Wesley said, "Then it is necessary for me to beg your forgiveness, for certainly we must not separate." And when Wesley took this attitude, Thomas melted and the two were reconciled and became more united in the work of God than ever before. Someone has said that the most difficult sentence in any language is, "I am wrong," and if more of us could just learn how to say it at the right time it would speak volumes for the unity and progress of the Church of God.

During the last six weeks we have suffered regularly, at least once a week, petty disappointments and inconveniences. The last came when our service last evening was cut short by the appearance of a high wind which filled the tent with dust and threatened to bring our frail meeting house to the ground. We had believed that there would be seekers at the altar in response to the first invitation given during the meeting, but such was not the case. But at prayer this morning we reviewed the past and are thankful that our faith is still strong to claim the promise, "All things work together for good to them that love the Lord, to them who are the called according to his purpose." This is a big promise, but it applies in the small, as well as in the large things of life. We commend it to all Christians as a central plank in their platform of faith.

Governor Smith, Democratic candidate for the presidency of the United States, announces himself as favoring the modification of the Volstead Act and legislation affecting the prohibition amendment to the fed-

eral constitution. He does not ask to have the saloon restored, but wants permission for each state to manufacture and sell liquor within its own borders. But let no thinking person be duped into believing that liquor can be "regulated" and allowed legally to live. Liquor, like carnality in the heart, must be eradicated. I have been in both Canada and Mexico within the last few weeks and I know that what they have in either of our neighboring countries is not what we want here. Let every one of us lend all the weight of his influence and all the force of his franchise to the support of men and measures which will make prohibition laws stronger and make their enforcement more effective. If all candidates who speak in favor of liquor can be defeated two to one this November prohibition will make one more long step toward permanent establishment in this nation. This is the time for good men to forget party preferences and to line up solidly in support of the most Christian and most beneficial law that has been passed in this nation since human slavery was abolished.

BROTHERLY LOVE

By W. A. HUFFMAN

IT HAS been said that when the devil has exhausted all his ordinary tactics to bring defeat to an individual or a church, without success, he then resorts to a last means of attack—that of discouragement; that if he fails here, he is at a loss to know what further alternative to use.

I have been in the experience of sanctification for more than twenty-five years, having been brought up from childhood in the holiness movement, and have never been more settled in my convictions than now that this movement is nothing more nor less than the old-time religion that will take us all to heaven. Among the things that have so firmly rooted me in these convictions is the fact that the devil has done his very best to down this movement. The various ways in which he has sought in certain localities, either to destroy it entirely, or retard its progress, shows the subtlety and artfulness with which he wages his warfare. Without doubt his most deadly work is accomplished from within, and discouragement is very often the active weapon, but there is, I believe, a weapon that is sometimes used even more effectively than that of discouragement.

This further alternative is that of *misunderstanding*. If Satan can bring about a misunderstanding between two or three members, or between preacher and church, there is good opportunity for further and more effective work. It is sadly true that here the enemy has won some signal victories. His victims with this weapon are not limited to the faint-hearted and easily discouraged, nor to any particular class of people, but sometimes the leaders, the most spiritual, those who have been the backbone of the church, and have stood by the cause and labored in the heat of the day, who could not be moved by any other of Satan's wiles, are attacked here, and alas! defeat has come! How sad! How tragic! And yet such instances are occurring here and there throughout the Church. You have witnessed them, and so have I. Why is it? What is the cause? I believe it is to be found in the lack of *brotherly love*.

Of course it is not intended that even sanctified people shall always agree on everything, for we are each gifted with individuality; we sometimes look at things from different viewpoints; we arrive at different conclusions; and unless the disagreeing parties are wholly sanctified these things may lead to hard feelings, coldness and estrangement. But it is certain that the motives of the truly sanctified are always the same—the accomplishment of God's will and the salvation of souls. And here is the common ground upon which all misunderstanding and disagreement must essentially come together. If an agreement is never reached, and the misunderstanding still exists, *brotherly love* flowing from the sanctified heart will bridge the difference, and the disagreeing parties will move on working to the same end.

The exercise of *brotherly love* is not only the glorious privilege of every holy man and woman, but it is essentially spontaneous. In its perfected state its bestowment is as natural and free as the flow of the river. This love that in honor prefers one another, forgetting all differences of opinion, throwing its veil over all misunderstanding, and that just loves right through to the end, must be made a test of the sanctified life. There is no mistake here.

Perfect love says, "I do not doubt my brother's sanctification, therefore I cannot question his intentions. I know his motives are correct, his purpose good. I do not agree with him, but perhaps my way is wrong, my method may be erroneous, my judgment in this instance may be incorrect. I esteem my brother so highly, I regard him so graciously, I love him so tenderly, I cannot feel hard toward him. So I will just pray that God will overrule all errors, whether my own false views, or those of my brother, or perhaps the erroneous notions of us both, and that God's name will be glorified, and lost souls saved."

Is not this the attitude of true *brotherly love?* Oh, how convincing to the observer that God rules and reigns in such a heart! Surely such a spirit is the richest and ripest fruit of the holy life. "Love suffereth long and is kind. . . . beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

The work of the Lord Jesus Christ may be the great subject, where He himself is but a faint object; and the soul will thus be a great loser.—J. G. BELLET.

"The more business we have here, the more we want heavenly air."

THE COVETOUS PROPHET'S DOWNFALL

By A. M. HILLS, LL. D.

Having a heart exercised in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing (2 Peter 2:14, 15, R. V.).

THE children of Israel were a hardy, lusty people, marching with the tread of conquest toward their promised possessions. Jehovah was their God and Moses was their prophet. Through him God wrought miracles, and the people he led were irresistible.

Balak was the shrewd king of Moab. He knew of Moses' power in prayer over Amalek. He determined to put another prophet against Moses, that Moab might also be victorious. He sends for Balaam. This man is a puzzling, contradictory and tragical character. His downfall and irretrievable ruin illustrates in a striking way the moral possibilities of a human heart.

I. *He breaks upon us as a man of signal piety.* He had an international reputation. He seems to have dwelt in or near Mesopotamia, and was more widely known than Moses. Men under the stress of a peculiar theology may deny that he ever savingly knew God. But the Bible record all points the other way.

1. He knew God and God talked with him as to His own child. When the first embassy of princes approached him, he said to them, "Lodge here this night and I will bring you word as Jehovah shall speak to me" (Numbers 22:8, R. V.). He had no doubt that he should hear from God, for he was accustomed to hear from Him.

2. This man had power in prayer, and got answer from the skies. Balak said to him: "For I know that he whom thou blessest is blessed, and he whom thou cursest is cursed" (Numbers 22:6, R. V.). He had a reputation far from home as a praying man.

3. He had the rare gift of prophecy. He was "The . . . man who heareth the words of God, and knoweth the knowledge of the Most High, who seeth the vision of the Almighty" (Numbers 24:15, 16, R. V.).

4. He had keen spiritual discernment and inspiration. He looked at Israel and said: "Blessed be every one that blesseth thee, and cursed be every one that curseth thee!"

5. He had at the beginning, great resolution of character. He said to Balak's messengers: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah my God, to do less or more" (Numbers 22:18, R. V.). He knew, then, the most sacred name of Deity and called Him "*my God.*" This is the language of Jacob and Moses and Samuel and David and Isaiah and Daniel and Nehemiah and the apostle Thomas and St. Paul. Do not tell me that this is the language of an ancient heathen, who never knew God.

6. He then had the spirit of obedience. "The word that God putteth in my mouth, that shall I speak" (Num. 22:38). That is more than a good many ministers are doing today.

7. He cherished holy hopes and heavenly aspirations. "Let me die the death of the righteous, and let my last end be like his!" (Num. 23:10). "Balaam the son of Beor saith, and the man whose eye was closed saith; he saith, who heareth the words of God, and knoweth the knowledge of the Most High, who seeth the vision of the Almighty, falling down and having his eyes open: I see him, but not now; . . . There shall come forth a star out of Jacob and a sceptre shall rise out of Israel" (Num. 24:15-17). At his first appearance, he stands before us fair as Moses or Elijah. He had great mental endowments, spiritual gifts and extraordinary illumination. He exhibited great deference to the will of God, anxious solicitude to know it, and to do it. *And yet he fell!*

II. *Note Balaam's temptations.*

1. The first was the usual reward of divination (Numbers 22:7).

2. The second was stronger. First, there was a more influential embassy. "Balak sent yet again princes, more, and more honorable" (Num. 22:15, R. V.). Further, the messages were more urgent (Num. 22:16). "Let nothing, I pray thee, hinder thee from coming" (Numbers 22:17). Also the inducements were increased. "I will promote thee unto very great honor" (Numbers 22:17). Here was a triple temptation! First, flattery; second, riches; third, "I will promote thee unto very great honor" (chapter 22:6, 16, 17). Flattery cannot seduce him. No money can buy him, no promotion can deflect him from the path of right! But ah! when they work together, when flattery charms, and money waves the magic wand, and ambition weaves its sorcerer's spell over the susceptible heart, who then, without the mighty power of God's sanctifying grace upon him, can stand?

3. Learn the lessons then taught by temptations. If they are declined half-heartedly, they return with renewed strength and increased power. Your "no" to the tempter, should have no rising inflection, no disguised "yes" in it. Let it be like the voice of thunder, with the pent-up lightning of holy wrath in it. How dangerous to listen long and willingly to the intoxicating charms of flattery, wealth and power.

III. *Note the seriousness of Balaam's fall.*

1. His prime mistake was that he trifled with his conscience. First, after God forbade him to go to Balak he still sought permission to go. It was this

perversion which the dumb ass rebuked. Second, he showed a willingness to put himself in the atmosphere and spell of fierce temptation! Jesus taught us to avoid temptation, and pray to be kept out of it.

2. But, plainly, the real source of his trouble was carnality. That was what made him a mixture of good and evil. In other words, he was double-minded (James 4:8). I have seen statues of men in London who were very gifted, very great intellectually, very powerful as citizens and men; but—they were notoriously unclean! So Balaam was gifted, great, powerful and also religious and, at one time, saved. He had a conscience that drove him long to keep in the path of obedience; but his heart was not *wholly* right toward God. The love of money and of the world was there. In spite of all he did to keep it down, and remain honorable and true, and stand against temptation, that perverse something within him grew until it had gigantic strength. There he was, one of the leading men in his country in religious influence, gifted far above others, and no doubt, at one time, full of usefulness and pushing on to greatness, but with the love of money eating away like a canker at the heart of his piety. That is the uniform method of carnality. It is an inward leprosy of heart hostile to God and all true piety.

3. Watch the progress of his oncoming ruin. First, only a secret and modest desire for worldly gain and honor. Then a tampering with temptation, and a listening ear for Satan's messengers. Later on, as the story shows, he becomes fascinated, like a bird by the serpent's charming. He is willing and rather wants to go with the enemies of God. God asks him, "What men are these with thee?" God might ask the same question of a multitude of once useful church members, "Who are these people whom you are now fraternizing and associating with on an equality?"

A railroad switch sends a train diverging but a little from the main line at first; but ultimately their destinations are as remote as New York and San Francisco. So a little deflection from rectitude, a little swerving from the straight and narrow path of duty, a little listening to the princely ambassadors of Satan's Balak, may carry one at last as far from the desired end as hell is from heaven. He who would not at first sell himself out for a house full of silver and gold, under the promptings of that inner covetousness is bribed by very much less. He joins himself irrevocably to the enemies of God; teaches Moab and Midian how to tempt Israel to their doom and goes to battle with them against the people of God. So he who wanted to "die the death of the righteous and have a last end like his," actually meets death like a common sinner, and shares the doom of the foes of the Almighty. In the latter end he fell with a swift and awful rapidity to a hopeless doom.

IV. *Note the final outcome of it all.* He himself perished. Multitudes of others perished because of him. Twenty-three thousand of the children of Israel, and a host of Moab and Midian. It is evident from the above that able and most brilliant people of God may fatally backslide, utterly fall away from God and be damned forever. Even prophets whose inspired utterances are among the most eloquent in the entire Bible are not a necessary exception. Who does not know of preachers who once shone like stars of the first magnitude in their heavenly orbit, and then yielded to some blighting, withering temptation and became "wandering stars to whom is reserved the blackness of darkness forever" (Jude 13).

There is no gift so great, no talent so brilliant, no past service so important that it is any security from the perils of carnality. Does it pay to reject sanctification and retain this insidious inner foe in the heart? I have read of a pet leopard that licked the hand that fed it, and, getting a taste of blood, tried to kill its master. I have read of a viper that stings to death the bosom that warms it. They are types of that subtle, insidious foe of the soul—depravity, that never sleeps, never tires, never ceases its opposition to goodness, its hatred of God. Only the omnipotence of the Holy Spirit can slay it, and remove it from our breast, and *bar the door* against its return. "Let him that thinketh he standeth take heed lest he fall."

REVIVAL FAGOTS

By N. B. HERRELL

A revival of Holy Ghost religion is the result of conditions. First, the condition of the world is always favorable for a Holy Ghost revival. Like Lazarus, it is dead and needs to be resurrected. Second, God the Father, Son and Holy Ghost is always ready to cooperate with the Church to carry on the work of a Holy Ghost revival. Third, but the Church is not always in a condition to work the works of a revival. The Church is more than a mere medium in a Holy Ghost revival, it is an intelligent factor that has the final word as to the conditions necessary for a living God to speak and to raise a dead soul.

A dissatisfaction with present spiritual conditions in a church is a revival fagot. As long as a church is satisfied with the present conditions of her spiritual life, there will be no passion for a revival. Holy Ghost revivals are born of a real need and an intelligent soul passion on the part of pastor and people.

A Holy Ghost revival usually begins slowly, with but a few enlisted, increases in vision and passion, rises higher, continues to spread, breaks forth like fire in stubble, and continues to sweep on like a forest fire.

A Holy Ghost revival seldom closes or stops, but continues to spread. Evangelistic efforts close as well as start. The one is largely human, the other is God from heaven.

SOLDIERS OF CHRIST

By Lon R. Woodrum

Thou therefore endure hardness, as a good soldier of Jesus Christ (2 Tim. 2:3).

THIS text savors of militarism. It was written by a good soldier. David might sing of green meadows and silver waters; Peter might speak of shepherds and sheep; but Paul talked of soldiers and swords, and battles! To Paul, this business of being a Christian was running a race or enduring hardness as a good soldier. And surely this man from Tarsus had a right to speak of soldiering. Already, when he wrote these words in the text, he had seen many of Satan's strongholds go down before his gospel guns; and now he was laying siege to Rome itself.

Paul recognized the fact that Christianity is a warfare. And truly there is a mighty war going on! When God hurled rebellious Lucifer from His empyrean, immediately His fallen majesty declared war on the Godhead. This conflict has raged through the ages. It knows no truce. Over its bloody field battle flags are never furled. The platoons of Pharaoh and Alexander and Napoleon might march into the dim shadows of the dead, but between the forces of God and the devil there is no ceasing of the awful combat. And God has won all the big battles! True, his army was usually smaller than Satan's, because somehow men love darkness and hate light; nevertheless, there was a stalwart Moses to meet every stiff-necked Pharaoh; there was a faithful Daniel for every idolatrous Belshazzar; and a dauntless Luther stood up against every domineering Leo! Praise God!

If a cause succeeds it must have a true leader. Without Washington the American Revolution doubtless would have failed. But Washington finished the task he set out to do. His enemies were many, his trials unnumbered. Jealousy abounded in the different states, and many people were indifferent to the outcome of the war. At one time the general had a thousand soldiers marching barefoot for lack of shoes, leaving a crimson trail in the snow. But through it all Washington held up his noble head and fought like a man. And the day came when the flower of England's generals, Lord Cornwallis, was in his hand. Jesus Christ is the leader and life of Christianity. His foes cannot be numbered. Many a Peter has denied Him, many a Judas has betrayed Him, many a thief has reviled Him, many a Demas has forsaken Him. He was thorn-crowned and hung on the bloody tree, but He made no murmur; for He looked beyond the towering mountains of oppositions, and saw a day when He should trample Satan's hydra-head beneath His triumphant heel!

One day Napoleon stood on his drill grounds and said to an officer, "I wish I could get myself into these soldiers!" What the French emperor desired to do is precisely what Christ wishes to do, get Himself into us. If we will allow Him to do this He will make us conquerors over death, hell and the grave.

It is no disgrace for a soldier to be slain or captured on the battlefield; but it is a sad thing for him to turn traitor. Many a soldier of Christ has sold out to the enemy. Samson is of this type. He was a mighty warrior, setting the country afire, carrying off the gates of Gaza, laying a thousand dead in the dust at his feet with the jawbone of an ass; but he yielded to the devil and lost his armor and the Philistines put out his eyes. "When ye walk not in light, then cometh the darkness: and how great is that darkness!" Because of the lack of humility, Benedict Arnold sold out his country for thirty thousand dollars. But he died unhappy. He could never quite forget that ragged but loyal band of troops who would have died for him! He never quite forgot that noble and brave commander-in-chief, General Washington. He called for his old uniform that he had worn in the American ranks, when he was dying. "God forgive me for putting on any other!" he cried. Ah, how the backslider will want the Christian uniform, the wedding garment, when he starts to eternity!

Let no one imagine that Christians are a weak, cowardly sort of people, with no will of their own. Had this been true Paul would not have called them soldiers. When death reached for Paul he was still talking of fighting. "I have fought a good fight!" Alexander, Cæsar, and Napoleon conquered the world with the sword, but here was a little Jew who conquered it without a sword, save the Word of God. Nero took his life, but he left a war going on in Rome, men and women rising up in rebellion against the devil.

When the "Iron Duke" overwhelmed Napoleon at Waterloo, the emperor's "Old Guard," having been thinned from 10,000 glorious warriors to a hundred and fifty battered, bloody men, was called upon to surrender, and it answered, "The Guard does not surrender—it dies!" O guards of the Christian faith, let us not surrender our precious truths to the foe! Let us rather go down on the battlefield with our swords in our hands and our eyes on the King; and when we fall, may the blood-stained banner of Christ be floating on the breezes of victory above our bloody heads. Let us go down like Captain Keenan did at the battle of Chancellorville during the Civil War. The Confederates were crowding the Federals hard when a union general said to Keenan, "Sir, can you hold back the rebels, until we get our guns reloaded?" "It's like asking a man to die, but I'll try it!" answered the noble captain. With a hundred horsemen he swept across the field to meet the onrushing enemy. They flung a thine line across the path of the foe. The

southerners tried to cut them down and push on, but they fought like captured tigers. They died in the stirrups, every man of them, including the heroic captain; but they checked the enemy's advance until the men in blue had reloaded their guns; and a terrific cannon volley drove back the South and gave to the North a victory that day. Let us sacrifice ourselves on the field!

You remember the story of the great Italian patriot, Garibaldi. Coming from Brazil, he landed in Italy and began a march against Rome. Hundreds of his countrymen living in the city and loyal to him began whispering, "Garibaldi is coming! Garibaldi is coming!" Later, when the liberator was pushing through the outskirts of Rome, the cry was raised: "He's coming! Garibaldi is coming!" Louder and louder grew the cry, "Garibaldi is coming." Friends of the cross, Jesus is coming! Our Liberator is coming! We need not whisper it, there has been far too much of that already. Let us cast off our fears and shout from the housetops, "Jesus is coming! Jesus is coming!" John saw Him riding down the starry deep with blazing eyes, with many crowns, on a horse whiter than the snow on Hermon's head. He rides, standing up in the stirrups, shaking slack the bridle reins, coming back to avenge His elect that cry to Him day and night.

When the Armistice was signed, and the guns grew still on Flander's field and No Man's Land, the cry rang round the world, "The war is over! The war is over!" One of these times, when Satan has been consigned to the fiery lake, the white-robed legions will be shaking hands with their Commander-in-Chief, and shouting at the top of their voices, "The war is over! Hallelujah, the war is over! Hallelujah for the Lord God Omnipotent reigneth!"

DAVID'S FEARLESS TRUST IN GOD

By J. F. Harvey

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Psalm 27:1).

IN THE twenty-seventh Psalm David expressed his confidence that God will be with him in every time of need, and make him a victor in every conflict. He prays for divine help and encouragement, he offers the sacrifices of joy, and testifies of his personal relationship to the Lord.

There are three very precious truths expressed in the first verse:

I. THERE IS A BLESSED AFFIRMATION

This is expressed in the words, "The Lord is light . . . and salvation." Consider the twofold nature of the affirmation.

1. *The Lord is light.* There are many ways in which the Lord is light. We mention only three. (1) The Lord is light in the realm of nature. He made all things. The heavens declare His glory and the firmament sheweth His handiwork. The sun and the moon and the stars give light because He created them and commanded them to shine out of darkness. (2) The Lord is light in the realm of the intellect. He created man to be an intelligent being far above the rest of animal creation. He gave man dominion over all the created earth and said to him, "Be fruitful, and multiply, and replenish the earth, and subdue it." God gave man a mind to know and commune with his Creator, a heart to love and worship Him, and a will to obey Him. And God saw that everything He had made was good and very good. (3) The Lord is light in the realm of grace. Sin entered in and man fell into moral depravity. All nature has felt sin's blasting touch, and the noblest faculties of man's intellect are degraded by the awful curse. The mind is darkened, the heart is hardened and the will is perverted. Therefore, how great the need of divine light in the sphere of grace. God has not left the world in darkness here. The promise was and is that the seed of the woman shall bruise the serpent's head. In due time the "grace of God that bringeth salvation appeared unto all men." Jesus is God's light in the realm of grace, that lighteth every man that cometh into the world.

2. *The Lord is salvation.* It is not only necessary for fallen man to have light. He must have something more. Light shows men where they are, and what they are. Light makes manifest, but light does not save. It may damn. The Lord is not only light but He is salvation. The Lord lights the way to Him who is mighty to save and strong to deliver. No man can save himself. Salvation is of the Lord. It is a divine work wrought by divine power in the hearts of men. Nothing short of this is salvation.

II. THERE IS AN IMPORTANT POSSESSION

This is expressed in the personal pronoun "my." There is wonderful beauty revealed and great comfort expressed for the people of God in the personal pronouns of the Psalms of David. In the text David voices his personal possession of the Lord as *his* light and *his* salvation. How necessary to the soul is this personal knowledge if we would enjoy the benefits of the Lord's salvation. Bread that is not eaten will never satisfy hunger and thirst is not quenched by water that is not drunk. Men may die of hunger and thirst with bread and water all about them. So it is that though the light of God and the salvation of God may be all about us we are not saved until we make personal appropriation of this light and this salvation. It is then only that we can say, "The Lord is my strength and song, and he is become my salvation" (Exodus 15:2).

III. THERE IS A GLORIOUS TRIUMPH

Standing in full possession of this glorious light and this mighty salvation, David exclaims, "Whom shall I fear? Of whom shall I be afraid?" David had enemies. He was a man of war, yet we hear him saying, "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." Such may be the confidence of the saints of God in all ages and under all circumstances.

1. *There need be no fear for the supply of our temporal needs if the Lord is our light and our salvation.* David exhorts us to "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Again he says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

2. *There need be no fear of persecution.* Persecution, in some form, has ever been the lot of God's faithful people. It is the divine order. Jesus said to His disciples, "If they have persecuted me they will also persecute you; if they have kept my saying, they will keep your's also." To all His followers He says, "blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."

3. *There is no need to fear trials.* David said, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." James, writing to the church, says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Trials are a part of the "all things that work together for good to them that love God." Many of God's dear children do not understand this. Jacob did not understand until years had passed that his trials were to be a part of the working out of God's great blessing to himself, his family and nation of people. So we hear him saying, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me" (Gen. 42:36). How often you and I have thought, if not said, the same thing. But God intends "all these things" for our good, and if we will hold still in the furnace of trial we will see that, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

4. *There need be no fear of death.* Death came by sin, and therefore sin is the sting of death. But when the Lord has become our salvation, and the heart is cleansed from all sin by the precious blood of Jesus, there is no sting in death. Then, and only then can the soul shout, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55, 57). When a soul, redeemed from all sin, comes to the gates of death it can shout with Margaret Prior, "Eternity rolls up before me like a sea of glory." Or with Alfred Cookman, "I am sweeping through the gates, washed in the blood of the Lamb."

5. *There need be no fear of judgment.* The Lord is not only our salvation now, but He is our eternal salvation. When the tribulations of the awful judgment day are sweeping the earth the blood-washed saints of God will be standing before the throne of the Lamb singing a new song and saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" David sang these words when pursued with relentless hatred by his wicked enemy, King Saul. God delivered David out of the hand of his enemy because he trusted in the God of his salvation. "My soul, wait thou only upon God: for my expectation is from him." God will never forsake His own. "Blessed is the man that trusteth in him."

PRAYER—WORKING WITH GOD

By C. A. McCONNELL

Prayer is the breathing out of a sincere desire to God, but there is more than that embodied in prayer. Prayer is helpless need coming into the presence of Boundless Resource. And prayer is yet more than that. Prayer is not to be measured by the clock, nor judged by set formula. Prayer is a matter of spiritual state; prayer begins when one has reached the audience chamber. It may take long striving on our part, and strong crying, to get ourselves ready for the Presence, but once stripped, God clothes us with the answer to our petition. Fireless, lifeless Christianity limits prayer to the subjective; no objective value in it. Does the petitioner good in arousing his sensibilities, but moves nothing. As well say that man prays to himself—that there is no God to hear, and none to answer. Such is not the teaching of Jesus. In Him God raised humanity up into working fellowship with Infinity. "In my name ye shall ask what ye will!" Who can measure the bounds of that declaration? In a very real sense prayer admits one into the nature of God. He clothes the suppliant with divine power: Elijah prayed, and it rained not for the space of three years and six months. When through prayer I am in exercise of fellowship with the infinite God, I see as He sees, I love as He loves, I will as He wills. That is what I understand by the expression, "In my name." Then I may ask "anything." Effective prayer presupposes unwavering faith. Too many have a sort of belief that there is money in the bank, but fear to face the Paying Teller.

Department of Bible Studies

Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

Lesson Thirty-two

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

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

First day, Jer. 48-50. Second day, Jer. 51-52.
Third day, Lam. 1-5. Fourth day, Ezek. 1-4.
Fifth day, Ezek. 5-8. Sixth day, Ezek. 9-12.
Seventh day, Ezek. 13-16.

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

"*And the famine within*" (Ezek. 7:15). Nowhere in the Bible do we see greater mercy offered and rejected than in the Book of Ezekiel. God had denounced and threatened the Jews with great judgments but He promised to turn aside His great wrath if they would only repent. They were warned that they would be carried away into Babylon if they continued in their sins. Many signs and symbols were given to them to make the awful truth vivid and clear. The expression, "and the famine within" is a part of the warning. The enemy on the outside could do very little to a walled city if they had enough food within. But if they had no bread within they would soon fall a prey to the enemy without. There might be flourishing fields of grain just outside the walls, but if the sword of the foe was there it would do the people in the city no good. We may be in a Christian land, or even a Christian home, with a Bible in our room, and yet be starving for the blessed truth within its pages. There is a famine of the Word within the heart of many professed followers of Christ. Years ago there was an auction sale on the Wabash river. A family had emigrated to America and settled there. The father died and the poor widow soon was not able to pay their debts and the sheriff was selling off all that she had. In her distress she watched one thing after another go until the officer reached for the old family Bible given her by her father before she came to this country. He was a man of some means and told her that if she was ever in need she would find a treasure in the Word. But she had been careless and neglected the Bible. She snatched the book up and tore part of it away and said she would have some of it. On doing so she found a check made by her father years ago and still good at the Bank of London for $1,500. The auction was stopped at once for she could pay every debt and still have a nice sum left. Many a soul famine within could be relieved if we would only open the spiritual treasure of the Word. Have you enjoyed its riches today?

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

Study Eight, Acts 10.

1. *Build Your Own Commentary.*

Gather all the evidence you can that Cornelius was a justified man before he received the gift of the Holy Ghost. What evidence is there for its being a second blessing?

What prophet also went from Joppa to take the message of salvation to the Gentiles? (See Jonah 1).

Study the occasions that the heavens were opened as recorded in the Scriptures (See Ezek. 1:1; Matt. 3:16; John 1:51; Acts 7:56, 10:11; Rev. 4:1 and Rev. 19:11).

Interpret the details of the vision that Peter had upon the house top. Let the knit sheet be the Christian Church, and the different creatures the different kinds of people that make it up.

Study definite leadership that Cornelius had in seeking the Holy Ghost. Notice how the Holy Ghost led Peter in helping Cornelius to get the blessing.

Notice the prominence that Peter makes of Jesus in preaching to Cornelius before the Holy Ghost fell. Note as he preached the Holy Ghost fell.

What evidence is there that Cornelius received what the disciples did on the day of Pentecost? (See Acts 15:8, 9).

2. *The Holy Ghost for the Gentile Church.*

What the disciples received on the day of Pentecost Cornelius received when Peter preached to him. The tenth chapter of Acts records the story of a second Pentecost, a Gentile Pentecost. The Christian Church began as a Jewish institution. Jesus and the first disciples were all Jews. For some time the disciples did not seem to see that God intended that the Gentiles should have the Holy Ghost. Ten years after Cornelius received the gift of the Holy Ghost Peter says at the council at Jerusalem that it was the same that they received at Pentecost (See Acts 15:8).

It was some time before Peter understood that the Holy Ghost was for the Gentiles. His Jewish prejudice was breaking down slowly. The very fact that he was dwelling with a tanner by the seaside indicated that he was not so exclusive as formerly. A tanner, having to touch dead bodies, was looked upon as unclean by a Jew, and must abide no less than fifty cubits distance outside of a city. The man that Peter was staying with while at Joppa was probably a fellow-Christian, or at least a friend. Yet God had to give Peter a vision before he could see the fact that God planned the gift of the Holy Ghost for the Gentiles. There was a man ready for the Holy Ghost baptism and God was getting a man ready to instruct him in the way. God is working with the seeker and the worker.

Peter's vision of a sheet let down from heaven was a picture of the Church. Notice, it came from heaven, so the Church is of heavenly origin. It was knit together, and of one sheet. The body of Christ is one.

The creatures on the inside were unclean until God cleansed them. So the Church is made up of those saved from sin. The different characteristics of the creatures may represent the different carnal traits that we are cleansed from by the incoming of the Holy Ghost. There may have appeared the stubborn ox, the cunning fox, the fierce tiger, the unclean swine, the proud peacock and the cruel lion. These have all been cleansed, and the new creatures in Christ Jesus dwell together in unity. Peter's reluctance in partaking of them indicates his prejudice against the Gehtiles. But this vision and prayer on the housetop prepared him for the work that God had just out before him. A vision from God was the only thing that could change his preconceived notion. The voice of God said, "Go," and he would not dare to disobey.

Cornelius, a Gentile, was a devout man, one that feared God, was charitable and prayed continually. His prayers were answered and he had an angel visit, yet he needed something more. Could the heartfelt need of a Gentile for the Holy Ghost be satisfied? He did not know, just as many hearts hungry for holiness. But God revealed to him how to get his heartfelt need. "Send for Peter."

It was while Peter was preaching that the Holy Ghost fell upon Cornelius. And it was Jesus he was preaching. Few get the blessing without some human instrumentality and the light usually comes by preaching. Paul testifies that he was called and sent to the Gentiles, to open their eyes, that they may receive the forgiveness of sins and an inheritance among them which are sanctified by faith (Acts 26:18).

If you have not received the Holy Ghost He is for you today.

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

What the Holy Ghost Does for the Christian.

The works of the Holy Ghost are many, but we will study a moment on what He does for us. Those who are *born* of the Spirit (John 3:3-5) and *renewed* by the Holy Ghost (Titus 3:5) *become sons* of God and members of the family only by the regenerating power of the Holy Ghost. The Spirit *seals* the believer and *gives him the assurance* of salvation (Eph. 1:13, 14; 4:30). The Spirit *indwells* the believer, for we are the temple of the Holy Ghost (1 Cor. 6:19). It is the Holy Ghost that *sanctifies and cleanses* the believer at the end of a complete consecration (Acts 15:8, 9). He also *fills* the believer (Acts 2:4). He empowers for service, and anoints. And, lastly, He *guides*.

A Holy Ghost revival is supposed to be the normal life of the Church. Fake and freak meetings are often called revivals. Holy Ghost revivals are not started by freakish methods, but by fasting and prayer.

"When the heart is afire, sparks will fly out at the mouth."

AN EARNEST PROTEST

RECENTLY we ran across the statement that it required fully *eighty cents* out of every dollar to send the balance of the dollar to the foreign fields of the Church of the Nazarene. A group of faithful women were lamenting that they did not feel able to contribute to the missionary cause of our church, because of the enormous overhead expense in sending money to the fields abroad. We corrected the misunderstanding at once, and were informed that such a view had been advanced in several portions of the church. We desire herewith to utter *a very earnest protest* against anyone making such a statement and thus drying up the streams of benevolence in the hearts of our devoted people, before making diligent inquiry from the proper source of information, that is, the General Treasurer of the church. The facts of the case are these:

Money sent to the General Treasurer and marked "undesignated," is divided according to the table that is published in The Other Sheep each month, on the back outside cover. *Eighty per cent goes to the foreign field*, and twenty per cent is again divided between the Home Mission cause, the Church Extension work, the Ministerial Relief, and publicity. REMEMBER THAT WHEN YOUR MONEY IS UNDESIGNATED EIGHTY PER CENT OF IT GOES DIRECT TO THE FOREIGN FIELD. When any money is *definitely designated*, that is, when you state that it is for Foreign Missions only, then it is religiously sent according to your designation. *The overhead of the Church of the Nazarene does not exceed ten per cent.* If the item of publicity is removed it is far lower than that. This is on a par with any church or association in the land. No one of them is able to function with any less overhead. Some associations, we realize, advertise that they can send the whole dollar over there. They do this because they take up special offerings from other sources to finance the overhead. Some request the donors in the homeland to send their money directly to the field, claiming that thus they avoid expense. But the publicity work, clerical and treasury work, in such a case, is done by the missionaries, instead of spending their time in the evangelization of the heathen. The Church of the Nazarene does all its clerical work, its treasury work, and other office activities here in its headquarters offices, leaving only the smallest amount of such work to be done by the missionaries. So that it is just as broad as it is long, in the end. It requires just about so much (whether at home or abroad) to administer funds, keep accounts, pay treasurer's and other officials' salaries, buy drafts, pay for exchange, and the several other items of expense that accrue to every board, church, or association in the land that is in the missionary business. *It always ranges around ten per cent.* Some may run a bit higher, and some may run a a fraction lower. Some, when they do not count the publicity item, will advertise a lower percentage, others when this item is included will admit a trifle higher one.

Again we desire to express our protest against any person, whether within our church or outside it, reflecting upon the administration of our funds, and checking the generosity of our people by declaring that our overhead expense is enormous. *It is little short of criminal for a person to do that.* When the foreign fields are so very needy, and the pathetic calls are so insistent and frequent, for any person to chill the hearts of would-be donors to this precious cause, by false and unfair reflection, is *like robbing children of bread, or knocking crutches from beneath trembling old age.* We are sure that no person intends to be guilty of such an offense, but however unintentional, the wrong is perpetrated just the same.

Send the Church of the Nazarene your money. It will hold every penny of it sacred to the cause for which you may designate it. It will administer it with special care, place it just where you desire that it shall be placed, and do it with as small an expenditure for necessary expenses as any church, board or association in the land.

J. G. MORRISON, *General Missionary Secretary.*

THE CHURCH SCHOOL

Some confusion has arisen over the use of the term, "The Church School." In the minds of some we are substituting this for "Sunday school." This is a mistake. "Sunday school" means the same as it always has—the Sunday session for Bible study. The use of the term Church School as the name of the local and district boards and the general department simply means that the field of work for these has been extended beyond the Sunday school to the Vacation Bible School, the Week-day Bible School, and any other phases of Christian religious education that may be desired.

The local church school board takes the place of the former Sunday school committee but its work is quite different and much larger. In the first place, it functions as a board, rather than losing itself in another board. The church school board is to the Sunday school something the same as the board of trustees is to the college. It does not run the school, it nominates and appoints an agent—the superintendent and his helpers—to do this; it nominates the superintendent to the church board for election, and elects the other officers. These are amenable to the church through this church school board, and this board must be behind these officers with encouragement. In the second place, this board is empowered to arrange for the conducting of a Vacation Bible School, or a week-day Bible school, institute, and any other Christian religious educational work that the local church may desire.

The District Church School Board is something new. The District Assembly will continue to have the Sunday School (or if preferred it may be called the Church School) Committee among the assembly committees. The District Church School Board is a standing board elected by the District Assembly. The Sunday School Committee nominates to the District Assembly ten persons for this board and the five receiving the largest number of votes are declared elected. This board has charge, not alone of the district Sunday school work, but of the entire field of Christian religious educational work of the district. It should promote the vacation Bible school and other work as well as the Sunday school.

The Department of Church Schools of the General Board takes the place of the former General Sunday School Committee and the field of work here is also extended to the entire field of Christian religious education.

Possibly someone is now asking, Why not continue the name Sunday school here and enlarge the field of labor just as you have done? Because to do so would imply an error that to us is fundamental in church government. To do so would mean that we head up all of the Christian religious work of the church under the Sunday school instead of under the church, when the Sunday school is but one of the schools of Christian religious work of the church. The word Sunday school means all that it ever has, and we will continue to use it as the name for the Sunday Bible school. But we must have more Christian religious education than this one school on Sunday if we are to do our work. And whatever else we have must, with the Sunday school, be under, and a vital part of, the church and its program. Hence we have a department of Christian education in the church, which is the Church school, and this department includes the Sunday school, the vacation Bible school, the week-day Bible school, leadership training school, and such other schools of this kind as may be desired. It is true that but few of our churches can as yet put on more than the Sunday school, but the vacation Bible school is coming to the front quite rapidly, and in a few places we are having the week-day Bible school. Also the leadership training work is growing. Our organization must be prepared to care for these or they will soon be taking on things undesirable to our movement. A little careful thought and earnest prayer may show the wisdom of this new arrangement.—By Rev. F. P. Ellyson.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

The light that faileth not! There is an unfailing light, that though all else goes out, and human illumination fails to beam forth its rays, still this light flames forth in holy shekinah brilliance. Bunker Hill Monument was built in the early days of our national history, when the science of lighting was not yet perfected. In the center is a heavy column of masonry, and around the wall there winds a steep stairway. But a few windows let in the light, so that even in the daytime one almost needs to carry a lighted torch to find his way. One day a noted traveler asked to climb the stairs. The night-shades began to fall, and in his hands was placed a small lantern. When the traveler looked up into the darkness that shrouded the way which ascended the heights, he gazed at the tiny light and said, "I am afraid to climb the stairs with so small a light; give me a larger one." The guide said, "Is not the light that you have large enough to light the next step ahead of you?" "Yes," the traveler replied. "Then," returned the guide, "take that step, and the next one will be lighted." There is a light that faileth not! Dark may seem the future; murky the clouds may overhang the sky; the fogs of fate may blinding be; o'ercast the stars may hide their face. But the heavenly light shineth on a step at a time, and if thy soul will walk on in simple trust and sweet confidence, the winding stairs that conduct from earth's mire to the golden strand of the city of light will lead thee home. The dark path that seems so doubtful, and pit-filled and snare-covered, will be as safe as the "highway of holiness" that runs through life's desert, wherein springs burst forth, and lilies and roses bloom. On the banks of the river of life the shades of never a night will cast a shadow, and the gloom of the long deserted hours, when the heart is heavy with grief, will burst forth into the aurora of the breaking dawn of eternity. God's light will never flicker into shade and sunshine; the shine of His glory will dispel the clouds of every hour, and every day will be brilliant with the beams of the Sun of righteousness.

"Is there a song—a brave song in your heart—
Song of a soul yet undaunted by fear,
Buffeted sorely, yet cowering not,
Yielding no ground though defeat seemeth near?
Sing it today.
(Someone is fighting with strength nearly gone—
Someone needs courage to still 'carry on.')
Sing it today.

"Is there a song of real love in your heart—
Love for the brother who toils at your side,
Love that will help him to carry his load,
Kindness and patience and sympathy wide?
Sing it today.
(Someone waits vainly for kind words unsaid—
Someone needs love as the hungry need bread.)
Sing it today.

"Is there a song of high faith in your heart—
Faith that endures through the gloom of the night;
Faith that sustains when all other things fail,
Whispering ever, 'The end will be right'?
Sing it today.
(Someone is lost in the night of despair—
Lost for the gleam of that faith you might share.)
Sing it today."

—B. Y. WILLIAMS.

The eye that notes the sparrow's fall! Who has not watched the sparrows as they flit through the air? who has not seen them as they feed in the winter's snow? who has not heard their song in the springtime and their melody in the fall, when nature riots and when nature whispers a fond good-by until

another resurrection? Who measures their march? who hearkens to their song? who notes their loves, their griefs, yes, their fallings?

"His eye is on the sparrow,
And I know He watches me."

God watches the sparrow in its grief and its woe. The same God watches the soul in its night, when the bats of hell fill the air with the whir of their flapping wings. Faint soul, step out in the name of the Master—His eye is over thee. Doubting one, stand on the unbreakable promises—His countenance is turned toward thee. Unredeemed man, plunge into the stream of Calvary's flow—He beckons thee. O wretched man, test the fire of Pentecost to purify—His eyes flame forth an invitation. Battle-scarred warriors, throw away the scabbard of thy sword—the Master leads to victory. Youth untried by the fires of passion and trial, walk in holy confidence—for He is by thy side. Then whate'er betides, faint not, neither give way to faltering, I know He watches thee!

Once in a while the sun shines out! Fair one, why always weary be with life's pathway? why always cast thy eyes down in grief, and bend the shoulders as though the weight of the world were borne on such slender strength? why live in the gloom of past failures, and weep tears of scalding power when hopes have not been realized, and faith has been thrown away on one who was not worthy? Dry thy tears, lift thy eyes to the heights, step with the alacrity of the barefoot boy whose cheeks the sun has tanned, live in faith and hope of undying love, for—

"Once in a while the sun shines out,
And the arching skies are a perfect blue;
Once in a while 'mid clouds of doubt
Hope's brightest stars come peeping through.
Our paths lead down by the meadows fair,
Where the sweetest blossoms nod and smile,
And we lay aside our cross of care
Once in a while."

Faint one, why sing thy songs in a minor strain? why meet with Mr. Doubt and Sister Gloom? why cast a shadow o'er the golden dreams of youth, when the heart beats high with fond hope? why rob the rainbow of its beauty, the sun of its aurora, the bursting day of its purple dawn, the clouds of their silver linings, the eventide of its golden pencils of celestial light? why listen to the voice of the storm, when the spirit of peace cries out in holy glee? why heed the pleading tones of the enemy of the soul, when the still small voice of God's assurance calls the heights of life, for—

"Once in a while within our own
We clasp the hand of a steadfast friend;
Once in a while we hear a tone
Of love with the heart's own voice to blend;
And the dearest of all our dreams come true,
And on life's way is a golden mile;
Each thirsting flower is kissed with dew
Once in a while."

You tread the path of the desert, but you look not for the bursting springs, and the rippling streams. You walk in the wilderness with eyes beholden that they may see not the burning bush of promise. On the Sinai heights of life you dwell with a countenance untouched by the glory of the radiance of the countenance of the Lord of life. For you the lion's den fails to carry the peaceful sleep of a restful soul; and on Carmel's heights of conflict and test no fire falls; under the juniper tree you dwell with the prophets, but even the thunder with its wildest roar, and the hurricane with its tempest, and the earthquake with its violence, or the still small voice, do not awake the soul from that dream of gloom. On the hilltops of eternity with Malachi you fail to see the rising of the Sun of righteousness with healing in His wings. With Peter you would walk the waters, but when you would sink, not as he do you call on the Master. You have trod the pathway to the Mount of Transfiguration with the Master, but you would not hear the voice out of the cloud. With John have you dwelt on many a Patmos, but you have shut your vision that you see not the unfolding panoramas of the heavenly city. Why such fate? Look up; look out; take hope; smile on; fight until the break of day; for—

"Once in a while in the desert sand,
We find a spot of fairest green;
Once in a while from where we stand
The hills of Paradise are seen;
And a perfect joy in our hearts we hold—
A joy that the world cannot defile—
We trade earth's dross for the purest gold
Once in a while."

INTERESTING WORLD WIDE NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

The height of the Tower of Pisa is 180 feet, yet the foundations go down only ten feet.

Although less than eight per cent of Holland is forested it has fifty per cent more wooded area than it had a century ago.

The construction of a $1,000,000 port for the Island of Luzon at San Ildefonso has been recommended by the Philippine Bureau of Public Works.

Austrians plan to erect a statue at Vienna in memory of Siegfried Marcus who, as far back as 1864, invented the world's first successful automobile.

"The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night" (Psalm 121:5, 6).

Rubber plantations established a few years ago in Japan are now supplying about half of that country's demand for crude rubber.

In order to keep in training during the off-season, a British oarsman has had constructed a tank just large enough for one oar. He sits in a stationary "boat" with the regulation sliding seat and sweeps the oar through the water as though in a race.

Columbia is planning to develop the pearl fishing industry on its Pacific coast, where beds of pearl oysters are known to exist.

A Baltimore scientist who claims to have perfected an accurate system for foretelling the growth of cities has predicted that the United States will have a population of 200,000,000 in the year 2,000.

Last year airplanes in the Australian service covered more than 500,000 miles without injury to a pilot or passenger.

Rice growing is one of the favorite pastimes of the emperor of Japan. On the eve of his departure to the recent naval maneuvers he spent an hour gathering his rice crop from the paddy field in the Akasaka Palace. Assisted by some of his chamberlains the emperor busied himself with a scythe for an hour. He planned to harvest the late crop after his return from the maneuvers.

The per capita consumption of ice in the United States has more than doubled in ten years and now amounts to about half a ton a year for each person.

The number of automobiles in the United States is estimated at about 22,000,000. There are about 27,000,000 in the world.

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

A LOST LETTER ANSWERED

Some Michigan Nazarenes wrote me a very kind letter last February, which reached me in April. It was lost in our house, no one knows how nor where. The address had not been copied. There was one question in that letter which we surely did wish to have answered. More important yet, there was a promised gift mentioned with a most ungrateful seeming silence for its only reply.

The postal service at Jaen has been interrupted by an earthquake, which destroyed the town, and no stamps are to be had. We are sending our outgoing mail with Brother Winans, who is about to set out on the annual trip to the coast; this is our first opportunity to answer letters sent to us from the States last February. We may not have another until his return next September.

We have reason to fear that some of our friends' letters may have been lost in Jaen by reason of the earthquake. We would appreciate it exceedingly if those who have had no answer to their letters to us would write again.

To return to the question in the first-mentioned missive: others have asked us the same, and this reply may be of interest to many.

It is not safe to send money nor packages to us by our Jaen address. Personal checks, certified checks, or bank drafts, will mean no loss if the sender is careful to preserve record of date, number, signatures, address of issuing bank, etc., for refund can be made in case loss is reported. Sending by way of the General Board may seem slow and roundabout, but no losses ever occur that way. Such remittances are held for us on the coast, banked to our credit by our missionary treasurer there, due notice is sent us, and while the delay is considerable, owing to the very slow and irregular way by which we receive mail here, the sender need fear no risk.

Just now we are more eager that the church debt be paid, than that our own real necessities be met, as they so often have been in the past, in answer to definite prayer for definite amounts when we felt bold to appeal to God and disinclined to make any sort of appeal, direct or otherwise, to the General Board or to the readers of The Other Sheep.

However, our friends in Michigan asked if we would rather they should send their gift in another form instead of remitting money. Yes, we would. But we do not know when more missionaries will be coming to Peru; we trust that Brother and Sister McHenry will have started on their way before this communication arrives in the States.

If you will earnestly pray that we may be soon enabled to add a manual training course to the little school program we have here, *God can and will answer even more quickly* than if you sent us the money by bank draft, or sent an order to Montgomery Ward to ship to R. S. Winans, in care of Mabel Park, all the dozen hammers, hatchets, knives large and small, carpenters' pencils, squares, and planes that would work together with the grace of God to correct the Indian's persistent vice—idleness! Faith and works do surely belong together anywhere. Pray, believe, preach, and work, is the fourfold method by which we are striving for the salvation of this people. "The hope of the race is the children" and the hope of the children is God. "If ye ask, I will do."

ESTHER WINANS.

THE IMPETUS OF CALVARY

By

DISTRICT SUPERINTENDENT H. V. MILLER

Missions! What a word! It is thrilled with the very romance of the gospel. It takes us down across the ages with resistless sweep as we watch infinite Mind and Will working out His plan of redemption for a human race. Back yonder before the foundation of the world the plan was born that we should be holy and without blame before Him in love. We watch with burning emotions the shifting scenes of time in God's dealing with poor, lost humanity. We bow in awe before that one mighty last impetus of the plan on Calvary, an impetus which will never be thwarted or crushed by all the powers of the enemy.

We see the wreckage of sin everywhere. Looking across the seas we see those countless multitudes lost in the darkness of sin and superstition. We see them tossed resistlessly on by the awful maelstrom of iniquity. And then through the dark the light begins to shine; the gospel comes with its message of power and holiness and hope—*Missions*.

We cannot resist this appeal; we must give, we must pray, we must believe, we must labor, lost in the greatest romance of all time and eternity—*Missions*.

I WONDER HOW MUCH WE BELIEVE IN MISSIONS

By R. H. M. WATSON, *Superintendent Mississippi District*

The rapid progress of the Church of the Nazarene is due largely to the vision and earnest sacrifice of its people, and yet I think most of us will admit that we might have done at least twice as much as we have done, if *all* our people had done *all* we could have done. It is so easy, and seems to be such a temptation for us while wishing the church success, to stand back and wait for the other fellow to do the work. If we were to transact business for ourselves in the same careless, half-hearted way, most of us would land in the poorhouse. I wonder sometimes if we really believe in the salvation of the world very much. Yonder is a building on fire, and there appears at a third story window a little child crying for help. A thousand people witness. How many are concerned? Every man, woman and child is so deeply concerned that he or she is almost ready to sacrifice his or her life to save that child, and yet if it perishes it is only its physical body that perishes, but here are millions of men and women without God, both at home and in the foreign field. They stand in reach of the gospel today, but some of them will not be in reach tomorrow; they stand between that beautiful city of peace and an awful miserable hell, the fires of which are already kindled. O my brothers and sisters, will we try to save them? No, we cannot save them all, even when we have done our best, many of them will go down, but how many might be saved if we would rush to their rescue? We have men and women waiting ready and anxious to go to the foreign field, really burdened for the work, the cry of the heathen has reached their hearts, it is real to them. God has called them, and no less has He called the Church to send them. Brethren, what will we do about it? "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal: but lay up for yourselves treasures in heaven," where they cannot break in. Look at the homeland, with whole cities and counties untouched by the Church of the Nazarene. Men ready to sacrifice and toil there for their salvation and to build the church but need money, sometimes they cannot even get tents to go and preach and sacrifice. I wonder if we believe in it very much.

THE TITHE BINDING

Reverend Richard Duke, of Sterling, Ontario, supports his contention that the tithe is binding upon the Christian, thus:

1. It is a principle in jurisprudence that when the reasons which originated a law continue to operate, and there is no explicit repeal, the law remains in force. This has the force of an axiom.

2. That which passed away was figurative and symbolical. Tithing was neither, but a duty issuing from the moral law, which is of perpetual force.

3. Thus, there was not formal re-enactment of the law of the tithe; but why should there be? The law had not become obsolete; it was not indifferently observed. On the contrary, it was conspicuously honored in the observance. Similarly there is no formal re-enactment of the Sabbath law; but Christians recognize the law respecting the seventh of time, and, by a parity of reasoning, should recognize the law respecting the tenth of substance.

Uncle Buddie's Good Samaritan Chats

Greetings to the good Samaritans from North Carolina: Beloved, I left you last week about the time that we had reached Greensboro, N. C. We rested up on Tuesday night of August 21st, and the 22d and 23d we were in our church at Greensboro. Brother Cook is the pastor and he has been there a little over a year. We have there a tabernacle and our battles have been hard in Greensboro and it takes faith and courage to stand by the stuff. Brother Cook is in fine spirits and he feels that he is going to pull the work up to the top. Let every Nazarene make Greensboro a special object of prayer and it would not hurt some of our well-to-do people to send in a small offering some time to such fine fields as Greensboro. We have no finer city in the South and we ought to have a great center of fire in Greensboro. Some of us have done our little bit to make it a success and many others ought to make Greensboro an offering. Hundreds of our people could send in an offering A few dollars at present would be worth ten times as much later on. Now is the time to help put Greensboro on the map. I think Greensboro is one of the most beautiful cities in the Southland It is far enough north to be northern and far enough south to be southern and a fine field for us. We had the house packed at night in each service and the finest people of the city of a number of the churches were out with us and we enjoyed preaching to them very much.

On Wednesday Prof. L. C. Messer and I went out to the edge of the city and took dinner with the Crouse family. Brother Crouse is one of the leading holiness men in the state and one of the most consecrated men that you will meet in a lifetime's travel, and he has a most excellent family. I judge that he is the leading Pilgrim Holiness man in the state and he has one daughter in the foreign fields, and three of his children are working with Brother Jim Green in the tent campaigns.

On Thursday we made a run to the country to the fine country home of Brother Will Hunt. He is, I think, a Southern Methodist and a fine contractor and lives in the country and contracts in the city. His boys are married and he has them located on fine farms right close to himself and they are like one big family.

We had a great chicken dinner and then we preachers, Brother Harrison and Brother Cook and old Bud, went fishing in his private fish pond. We caught some very fine ones and we all stayed out for five o'clock supper and had a fine fish fry. We caught large, fine perch and black bass but Brother Cook was the lucky man of the day. He caught more than Brother Harrison and I together. We had one most delightful day. I don't see how I could have enjoyed it better than I did, but when supper was over we drove into the city for the last service on Thursday night, and Friday we worked on our mail and stayed in the home of Brother Harrison.

We left on Friday after dinner for Salisbury, where we have a small church and some fifteen or twenty members. Brother Pence is acting as pastor until we can get a regular pastor. We had a nice crowd and enjoyed preaching to them very much. We took supper with Brother Pence and his daughter and we had folks from all over the country. Brother and Sister Mason from Thomasville were with us and some of our good people from Kannapolis and several other cities were represented.

After preaching, Professor Messer and I made a run to Charlotte, and at 11:25 we pulled up to the parsonage and Brother and Sister O. L. Maish, were looking for us. We had a fine night's rest and on Saturday we caught up with some mail and rested up for the battle, for we were booked to preach on Saturday night and three times on Sunday. We had four great crowds, and a most interesting time. We were well taken care of and the gospel tent campaign was well looked after. We had the largest crowd on Sunday afternoon that we have ever had in the church since we bought it. Brother Maish has done a work at Charlotte that is nothing short of a miracle. We bought the church two years and a half ago for $18,500, and they paid down one thousand dollars and this young man and his faithful little wife have rolled up their sleeves and have gone to the job to make a great church in Charlotte. They agreed to pay on their church and parsonage $45 a week and in two years and six months they haven't failed on one single payment. At present they have their property down to less than fifteen thousand and the property is cheap at thirty thousand dollars. They bought from the Southern Methodists, and if ever a church was kind to another church it is the Southern Methodists to the Church of the Nazarene. They offered the property to the Nazarenes for $18,500, and before any papers were signed up the Greek church went over and offered them a check for $25,000 all cash and one payment, but those precious old Southern Methodists said, "No, we have contracted the property to the Church of the Nazarene and they will get the property." Now, beloved, that was indeed kindness personified, the spirit of Christ and brotherly love all combined. Ten thousand blessings on their heads and hearts.

On Sunday at the afternoon service Brother Cox from Cincinnati and the Bible School male quartet were with us over Sunday and they opened on Monday night for a revival that will probably run four or five weeks. Brother Cox is a young man from the Bible School and one of the strongest young preachers in the Church of the Nazarene. He is a wonder and so lovely and so manly and one of the great soul winners of the country; and the quartet is something new under heaven. One of them is a sanctified Presbyterian and one a sanctified Nazarene and one a sanctified United Brethren and the other a sanctified Pilgrim Holiness. They are simply fine I am of the opinion that Brother Maish will take in, out of the present revival, a large class We ought to take in out of this five weeks' campaign forty or fifty red-hot Nazarenes, for I know of no place where a man or a woman would come nearer having a first class pastor than at our church at Charlotte. Brother Maish is a boy with faith and vision and determination, and he will win out and he is making good I am predicting for him and his wife, a great, useful future.

In love,

UNCLE BUDDIE.

Sunday School Lesson

For September 23, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: The Christian Basis of Total Abstinence.

LESSON TEXT: 1 Cor. 8:1-13.

GOLDEN TEXT: *Let no man seek his own, but every man another's wealth* (1 Cor. 10:24).

THE special topic assigned for the young people and adults for today's study is, "The Christian Standard of Social Conduct," and it is supposed that we will make it a temperance lesson In this lesson Paul is dealing with "things offered to idols," but this is to be taken by us as illustration of other things of like nature and general principles are to be deducted which will govern in all cases.

We note, first, that knowledge is the measure of responsibility. But not all have the same knowledge. Hence, one person cannot be a good judge of another. I must not judge another by my knowledge, for he may have more or less knowledge than I have and this will make his responsibility somewhat different from mine. Every person must walk in the light given him, after his own knowledge. All human judgment must be with charity, remembering this fact, "Knowledge must be mixed with love if it is not to become a hard rule of life. Conscience unenlightened by the Holy Spirit and reason may be a hard taskmaster"

Conscience is subject to education and may therefore be an unsafe guide if its enlightenment and education is neglected. "Conscience may be so warped that it sometimes leads to the doing of things that are entirely wrong, as when the Hindu mother in her desperate determination to do the right thing, smothers her mother love and throws her child into the Ganges river." Any violation of conscience, however that conscience may be educated, will bring condemnation. No one is ever justifiable in violating his own conscience, but he is under obligation to have as enlightened a conscience as it is possible to have. He must sincerely seek moral knowledge.

While it is not safe to ride rough-shod over the conscientious conclusions of those whose consciences are weak, we are not expected to condone sin. We may condemn the wrong, but we must be careful in our condemnation of persons. In cases of weakness or unenlightened conscience it is clearly the duty of the one who has the light to kindly assist in enlightening the other without unjustly condemning.

Not only so, one must govern his own actions in the light of his influence upon others. There is such a thing as sinning against another by a wrong example, as well as sinning against one's self. And we are told that to sin against a brother is sinning against Christ. This is serious. Self-restraint for the sake of others, as well as for self, is a Christian obligation.

We are sometimes told that the church should keep out of politics Is there nothing moral in politics? Can one separate his religion and politics? Whenever morality and religion are concerned there the church has a responsibility. If by politics, political parties are meant, or political issues of mere temporal, material interests is concerned, the case is different. The church cannot afford to be either republican or democrat, but it must be "dry" and not "wet." Certainly none are so ignorant as to be unable to see the moral issue here. And this is not only personal, it is also for others. One has no right to use liquor himself, and he has no right to lend any aid to others to drink it; his Christian obligation is to do all he can to keep others from it. Had you stopped to think that it will be a sin to vote in such a way as to in any way favor the "wets"?

If the church must keep out of politics, as such, then why not the Christian? Christianity should save one from party politics. There is nothing to this solid this and solid that Loyalty to truth and righteousness is far more commendable than loyalty to party. And he who will be traitor to righteousness for party's sake breaks his moral character. How can one face Christ having voted "wet"?

What about the sinning against the brother if one has any part in making it easier to get liquor? What about your example if you are known to have voted "wet"? What about your example and your responsibility if you are indifferent at this crisis time and do not vote, or are indifferent and do not register so you can vote? What is our Christianity worth if it does not cause us to act in such times of need? We have rejoiced in national prohibition. Shall we now lose it? Where then will be our rejoicing? If we lose it whose fault will it be? It will be because some in the church have turned traitors, or have been neglectful. This is no time for silence or inactivity. A great moral battle is on. Who among us will stand on the Lord's side?

NORTHERN INDIANA DISTRICT

With the beginning of the assembly year, only a week of which has passed, the writer is entering upon his seventh year as District Superintendent, and his third with the Northern Indiana District. In starting this year we have cause for greater courage, optimism and faith than we have ever had in the fight. We have three thousand soldiers in the Northern Indiana division of this great army now, where only two thousand were enlisted two years ago Our goal for the close of this year is a membership of 3,800 on the district. The year just closed gave us a net increase of two hundred over our last year's gain or a total net gain of 600 and the same rate of increase this year will give us 800 net gain. At the rate our pastors are going there will be near five thousand Nazarenes and two good districts in Northern Indiana by the next General Assembly. Within the next twenty years there should be 75,000 Nazarenes in this state. There are now six thousand in the two districts, or the number we had in the entire connection twenty years ago. We now have access to more money with which to carry forth our program. We also have access to radio stations and newspapers throughout our connection to put our work before the public in a that would have startled the mind of those given to the most inflated imagination and optimism a few years ago. Again our people are more deeply devoted to the cause of righteousness than they used to be. It is easier to get young and old to do personal work than it was a few years ago. We have in our general church more than twenty-five thousand young soldiers, standing in readiness to obey the command to charge the forces of evil, and release their fellow-creatures from the prisons of despair in the name of the great Captain of salvation. If our people will continue to walk with God and grow in grace and knowledge as they have been doing it remains to be seen what God will do for this great church which He has brought to the kingdom for a time like this.

Let every member and friend in Northern Indiana begin early in the assembly year to inquire about vacated church buildings, halls and store buildings that might be secured for meetings in towns where we have no church. We must not wait for tents. The harvest season is here. We must be up and doing. We ought to dig out at least four or five churches through the winter months. It would be greatly appreciated if you would forward information concerning places to open work to the undersigned.

J. W. MONTGOMERY,
District Superintendent,
3510 Weisser Park Ave.,
Ft. Wayne, Indiana.

MANITOBA-SASKATCHEWAN DISTRICT

I am glad to be able to tell you that God gave us a real good assembly. Dr. Chapman came and was the evangelist in the local tent meeting which began the week before. His beautiful family accompanied him and the Lord made them all a great blessing, in singing and preaching the gospel. Dr. Chapman did some great preaching, his messages were a great inspiration to the saints as well as conviction to sinners. There was no great revival sweep but there were several good altar services where souls were saved or sanctified.

Dr. Chapman managed the business sessions of the assembly with as much ease and grace as though he had been at the business for years. We are fully convinced that our people made no mistake in electing him to this high office.

This was the Thirteenth Annual Assembly of our church on this district. We have not made a large showing when it comes to growth, and yet we have made a little showing. We have added two new churches to the district in the last year, and if our preachers and people will pull and push the battle for God and souls we will have a much better showing in the coming year.

When I accepted the superintendency of this district last year it was with reluctance, but this year I have a different feeling; the brethren gave me a unanimous re-election on the nominating ballot. This gives us courage, and we will press in for a great year of victory.

A number of new pastors have come and taken work on the district. Brother Wilkinson and his good wife at Winnipeg; Brother MacLachlan and his good wife at Shackelton; and since the assembly we have had a home mission campaign in the city of Moose Jaw, and a week ago Sunday we organized another new church, and this new church called Rev. Harry Vogt for their pastor Brother Vogt is one of our old Canadian boys whom they all knew and loved and had confidence in. He has proved himself to be a most successful pastor. We bespeak for him a great year or years of victory in this great mill city of the West.

He accepted the call at $125 a month. Some folks are wondering how it can be done, but with seven families tithing and then giving an offering it will be done. One of the secrets is, most of the members are seasoned Nazarenes and then they are in it heart and soul to make it go.

After we had gone on for two weeks in the tent, in an afternoon meeting I called for all the Nazarenes of the city to have a conference with them. When I asked them what they thought we had better do, to stop or go ahead, they were unanimous in going on. As one brother put it, "Having put our hand to the plow we must keep on plowing," and almost before we were aware of it we were organized and they had called their pastor.

On Wednesday our tent partly blew down in a windstorm and ripped considerably so we took it down and have secured the old market hall; it is seated

and we get it with light and heat for just $10 a month; almost a gift to us. We can truly say the Lord has been working with us and for us in Moose Jaw. Hallelujah. Let everyone pray for this new church.

I am hearing from our workers and all report victory. I am closing this report here. There will likely be a fuller report given by our assembly reporter. Pray for us as we press the battle on. In perfect love

GEO. BEIRNES.

RAMSEY, INDIANA, CAMPMEETING

The Ramsey Camp closed its twenty-fourth annual meeting Sunday night, August 19. It was conceded by all the people interested to be the best and most fruitful in a decade or more years. The seekers prayed through in the old-fashioned way, and the demonstrations of the saints reminded us of our campmeetings of thirty years ago. As to location, grounds and equipment, it was up to the best, and as to meals they are unsurpassed. Mr. and Mrs. Harve W. Davis know how to prepare meals for great crowds at the low price of twenty-five cents a meal, and how to give good service. The evangelists were Rev. J. B. McBride of Pasadena, California, and Rev. S. L. Moore of Chaplin, Kentucky. The music was conducted by Rev. and Mrs. C. C. Rinebarger of Providence, R. I. I never heard them sing quite so well; they are in the first ranks of song evangelists; they get better all the time. Sister J. C. Gray, wife of the good and efficient president, Rev. J. C. Gray of Greenville, Indiana, had charge of the children's services, and she is wonderful with children and young people. There were some bright conversions among the children. Rev. Chas. Slater visited the camp and held a splendid missionary service. He is efficient in this work. I was given the privilege of speaking on the redemption of erring girls, and representing Berachah Home at Arlington, Texas, the last Sunday afternoon to a record crowd, which responded beautifully. Ramsey Camp is sending out missionaries and preachers of the gospel, and is known as a great spiritual campmeeting. Our own Rev. C. W. Davis, Superintendent of the Colorado-Wyoming District, came from this camp. His father, mother and many of his relatives were in attendance this year, and all are loyal supporters of the campmeeting. We had visiting brethren in the ministry from many churches in attendance. Among them was my old friend, Rev. J. D. James of New Albany, who, with his son and wife, was with us a few days. There were people as far away as Kansas who came. Rev. Clarence Davis, a brother to Rev. C. W. Davis, is another product of this old camp. We have been there a number of times, and we are always glad to go to Ramsey. Brother Moore will be able, with his pastorate in the M. E. church, South, to take two or three camps in the summer, and any camp that needs his good gospel preaching will make no mistake in securing him.

J. B. MCBRIDE.

MICHIGAN DISTRICT ASSEMBLY

The fifteenth Michigan District Assembly convened at Indian Lake, August 15 to 19, on the Michigan District camp ground. Three years ago a committee of seven was elected by the assembly to look for a suitable ground and location to establish a state camp ground. At the assembly two years ago, held in Flint Central Church of the Nazarene, the committee reported favorably to buying twenty-two acres of ground on the east side of Indian Lake in Kalamazoo County. By a majority vote of the assembly the committee was empowered to buy the property for $7,000. An association was formed, the ground surveyed into lots, and the lots to be leased for a term of ninety-nine years, ranging in price from fifty to one hundred and fifty dollars. Indian Lake is a large, beautiful lake with no worldly amusements on our side of the lake, and so situated that no worldly concern can come in to operate against us. The association has leased eighty lots, erected a tabernacle sixty by eighty feet, with a seating capacity of eight hundred. It has a dining hall that will feed three hundred at one time. There are eleven cottages on the ground, and each year more will be built. Pledges were taken this year to build a new dormitory next year. A resolution passed by the assembly was sent to those districts adjacent to the Michigan District to co-operate, and establish a Bible training school in connection with the campmeeting, to train Sunday school teachers and Christian workers. The outlook is good for the establishment of one of the largest campmeeting associations in the Nazarene movement.

Dr. J. W. Goodwin was the presiding General Superintendent, and under his able ruling business moved off rapidly and harmoniously. Reports show that during the year there were 3,800 seekers at our Nazarene altars. A gain of 226 members to our churches. The N. Y. P. S. now has an enrollment of 618. The Sunday schools gained 740 new scholars. Total amount of money raised by the district was $169,136. S. D. Cox, the retiring District Superintendent, reported a gain of five new churches and one mission, and three new tents purchased and operating on the district. Rev. S. D. Cox leaves the superintendency to reenter the evangelistic field, for which he is well qualified. Rev. R. V. Starr was elected to serve as District Superintendent, and needs no introduction, as most of his life has been spent in Michigan and he has previously served as Superintendent on the Michigan District. Mrs. Irene Plowman was re-elected District Secretary; W. W. Clay District Treasurer. The assembly was pleased to have present a number of visitors, among whom were Sister Fitkin, national President of the W. M. S.; T. W. Willingham, president of Olivet College; J. G. Morrison, Field Secretary of our missionary work; Brother and Sister Ingram, returned missionaries from Central America. All are invited to come again. E. E. Curtis was the evangelist for the campmeeting and assembly. His preaching filled the long altar with seekers time and time again. On Sunday morning Dr. Goodwin preached one of the greatest sermons the writer ever heard to a large crowd, concluding with an altar call which quickly filled the long altar with earnest, crying seekers. On Sunday afternoon Dr. Goodwin ordained four young men, and four deaconesses were consecrated. Evangelist Curtis preached the closing sermon Sunday night. The glory of God was manifested through the entire assembly, and was one of the greatest ever held in Michigan.

C. I. HARVARD, *Reporter*.

N. Y. P. S., DALLAS, TEXAS

During this year the N. Y. P. S. of Dallas First church has done better work and had greater victory than ever before and we thank God for it. We wish to state some reasons for our progress, for we feel that we have really progressed in our young people's work since last fall.

First of all, God has been with us to lead and guide and strengthen us. We realize that without Him we would be a dead organization, but with Him we can do anything He wills.

Second, because of the interest our pastor, Brother Corlett, has taken in us and because of the fine suggestions and wise counsel he has given us, we have been able to make some wonderful improvements in our organization. Growing out of a need for a way to arouse interest in the N. Y. P. S. and for a method to get all members to take part on the programs when they are called upon, he suggested that we try the group system. This we did and it has worked wonderfully.

By the group system the society is divided into four groups, each group having charge of the program one Sunday each month. The members of each group are evenly divided both as to number and ability. Each group has its share of the best speakers and also of the more timid and less experienced ones. All members of one group take part because all members of the other groups do and each group wants to excel. Then, we meet in a large, comfortable room where only members of the Young People's Society are present and no one fears criticism from older, experienced people. There is no disturbance caused by people coming into church since we are in an entirely separate building.

Each group gets its own new members, thus making everyone a part of the membership committee and creating a desire in all members of the society to gain new ones.

We have had good attendance this year, due to the fact that our programs have been more interesting and helpful. With the exception of a few special programs the group leaders have used the N. Y. P. S. Journals regularly. Some members who would never attempt to talk before have responded to the request of leaders to take part, because the Journals have provided material to talk from.

Our young people sponsored one revival this summer, with two of our young men who are local preachers doing the preaching. In this meeting some five or

six found the Lord. Though this number may seem small, yet we consider our meeting victorious, especially since this worldly generation is interested in almost everything except soul salvation.

We are planning to do greater things next year, for we are depending on the Lord to make us stronger Christian characters, and are putting forth efforts to make ourselves better trained men and women for the future Church of the Nazarene.

MRS. G. W. SUTTON, *Reporter.*

SOUTH CENTRAL KANSAS N. Y. P. S. GROUP MEETING

The Seventh South Central Kansas group meeting of the N. Y. P. S. was held at Wichita, Kansas, First church, July 7, 1928. We are glad to report a victorious time in the Lord and for the splendid representation of the different societies of our group. We feel that we have received a greater determination, and are better fitted for the task that is set before us as a result of this convention.

Our pastors are standing behind us loyally. We also had with us Prof. E. P. Robertson, our District President, and Rev. A. F. Balsmeier, our District Superintendent.

Miss Allie Ingrim of Wichita, vice president, called the meeting to order, and throughout the day we had a wonderful refreshing from the hand of God.

Mrs. Wm. Lambert of Newton gave a splendid paper entitled, "Co-operation Between the N. Y. P. S. and the Woman's Missionary Society."

We were also favored in having reports of the General Assembly given to us by E. P. Robertson and Rev. B. F. Griffith. We greatly appreciated the co-operative spirit among the different societies of our group.

The officers of the group are Miss Edith Lantz, Newton, president; Miss Allie Ingrim, Wichita, vice president; Miss Flora Barngrover, Wichita, secretary and treasurer.

The group meeting was brought to a close Saturday evening with a stirring message by Rev. A. F. Balsmeier.

We are looking forward to a great group meeting in the spring and we want to pray much for the success of this meeting.

CLARENCE WARKENTIN, *Reporter.*

IOWA DISTRICT ASSEMBLY

The Sixteenth Annual Assembly of the Iowa District, Church of the Nazarene, which convened in Council Bluffs, Iowa, August 22-26, 1928, was preceded by the Annual Convention of the Woman's Foreign Missionary Society. The day sessions were devoted to business and the evening service was given over to addresses by returned missionaries. This convention will be reported separately, therefore it will not be necessary to speak of it further at this time.

The District Assembly proper opened on Wednesday morning, at 8:30, with Dr. H. F. Reynolds presiding. The address of welcome was given by the entertaining pastor, Rev. E. R. Borton. Dr. Coates, pastor of the Fifth Avenue Methodist Episcopal church, spoke in behalf of the ministerial association, urging us to make ourselves at home in the city. The response was given by the District Superintendent, Rev. D. W. Dobson.

Dr. Reynolds, in a most gracious manner, so characteristic of our senior General Superintendent, set forth clearly and concisely that the Church of the Nazarene holds as her tenets the great body of truth in common with all denominations of evangelical faith, thus showing that we as a church have sympathy and sweet fellowship with all who hold to the vital truths of primitive Christianity. He stated that all denominations considered heart purity necessary for entrance into heaven. The point of difference is in the time of receiving this work of grace. He then laid special emphasis upon the doctrine of entire sanctification by faith which may be obtained and enjoyed in this present life, as our outstanding and distinguishing doctrine.

Rev. E. J. Fleming, General Secretary of the Church of the Nazarene, of Kansas City, gave an inspiring message upon the budget, which to some may seem dull, but he brought out clearly that if the worker would give attention to the work of God and its advancement, God would look after the worker. In speaking on the subject of ministerial relief he emphasized the necessity of the church's awakening to the need of making some more nearly adequate provision for those who have given the best of their lives to the work of the church.

Miss Lue Miller, superintendent of Rest Cottage in Kansas City, Missouri, urged us to realize the possibilities which lie dormant in the lives of those unfortunate girls who have missed their way. By special request Rev. C. Preston Roberts spoke of the work of his brother, the Rev. J. P. Roberts and wife, who have for many years kept open a door of hope for erring ones in Rest Cottage, Pilot Point, Texas.

The stirring messages of Dr. J. G. Morrison gave us a broader view of the great white harvest field and inspired us to live at our best in order that we may fill our places and do our part in reaping the golden grain.

After listening to Miss Ida Vieg's telling of the revival in China, we felt like falling prostrate in the dust and crying mightily to God that He would send the Holy Ghost upon us in such convicting power that all the dross of mere profession might be consumed, leaving only the pure gold of character, stamped with the image of God, which is the only coin that will pass as currency in the eternal world.

Rev. J. W. Short, of Pasadena, California, was elected District Superintendent for the ensuing year.

Our hearts were saddened by the news that the Rev. and Mrs. H. M. Chambers had been instantly killed when the automobile in which they were riding was struck by a passenger train near Kenesaw, Nebraska. We paused in the midst of the rush of business to unite our voices in supplication in behalf of the children who are left to mourn the loss of both father and mother. A floral offering and words of consolation were sent to the bereaved ones by the assembly as a body. Rev. Marvin S. Cooper, District Superintendent of the Nebraska District, then presented the request that had come from the stricken family that Dr. Reynolds preach the funeral message. The request was granted and arrangements were made to close the business of the assembly as early as possible and to conduct the ordination service on Saturday evening. Once again we have been brought face to face with the uncertainty of life and the realities of eternity. Truly, in the midst of life we are in death. It pays to so live that sudden death will mean sudden glory.

There is a marked increase in interest along all lines and we are looking forward with high anticipations to the work of the coming year. The W. F. M. S., the N. Y. P. S., and the Church School (formerly known as the Sunday school), are all making plans which mean for the taking of new territory and a higher grade of efficiency. We may well say with Judson, the pioneer to Burma, that the prospects for success in Iowa are as bright as the promises of God. Let us look to Him for our marching orders and move at His command, remembering that if we are to expect great things from God we must attempt great things for Him.

To those of our readers who have never been privileged to attend a District Assembly, may we say that perhaps you might feel that surely it must be tedious to sit through long business sessions, but there is another side to the picture, for the evening services are evangelistic and many precious souls point to the altar at the District Assembly as the place where they settled questions for eternity. Then, besides, it is nothing unusual for the regular routine of business to be interspersed with songs of praise, testimonies and shouts of triumph. Nothing that is done for the glory of God is commonplace or monotonous.

ALICE M. MCCLELLAN,
District Assembly Reporter.

ELEVENTH FALL OPENING AT EASTERN NAZARENE COLLEGE

The ten years during which Eastern Nazarene College has been operating officially under the auspices of the Church of the Nazarene compose a period of blessing and advancement of great significance to the work of holiness in the eastern part of the United States. Eastern Nazarene College received as a legacy from the Pentecostal Collegiate Institute a tradition of spirituality and scholastic thoroughness which has been a constant spur to the administration of the present institution. We are now announcing our eleventh opening as a college. This year bids fair to rank as the most successful thus far. We are planning for victory and progress.

Rev. Clark J. Forcey, A. B., of Canton, Ohio, will be with us for an opening holiness convention from September 12 through 16. Rev. Forcey is a young man raised in the holiness movement, trained in the Free Methodist College in Springfield, Illinois, and for the last five years one of the most successful of the younger pastors of the Church of the Nazarene. He is well known, especially on the New York and Pittsburgh Districts, and will come to us in the fullness of the blessing of the gospel of Christ. This opening

period will, we trust, set the pattern for spiritual advancement for the entire year. During the month of October Dr. J. B. Chapman is to conduct a revival at the college and late in February Rev. Raymond Browning will be with us for ten days. These services, together with the work of our own college force and the presence of numerous visitors throughout the year, will keep us in a constant spirit of revival.

We are happy to note the large number of applicants for our fall registration. There also is a widespread spirit of inquiry among our young people in the East concerning the benefits to be had at Eastern Nazarene College. We shall be glad to receive any eleventh hour letters or registrations, which will receive our most prompt attention.

Our faculty has been strengthened and throughout all departments courses planned to stimulate the students' highest endeavors will be offered. Don't forget the registration date, Tuesday, September 11.

During the convention which immediately follows registration, the parents of our students and friends of our institution will be welcome at the college. Make this the time when you become acquainted first-hand with Eastern Nazarene College.

FLOYD W. NEASE, A. M., S. T. M.,
President.

TRI-STATE CAMP, ATLANTA, TEXAS

We have just closed the Tri-State Campmeeting at Atlanta, Texas. Mrs. Aycock led the singing; our daughter Maridel officiated at the piano, the writer did the morning and night preaching and the afternoon preaching was carried on by Mrs. Aycock and the local workers. On each Sunday afternoon Mrs. Aycock gave one of her object sermons to large audiences of children and many grown people attending.

Sister Mary Perdue of the Methodist Protestant church and Rev. Land of the Church of the Nazarene are leading figures in this camp, having organized it six years ago. The first two years Rev. Robert Young of Wilmore, Ky., was the preacher, the third and fourth years Rev. S. S. White, president of Bethany-Peniel College, was the preacher, with Rev. James V. Reed as singer. Last year Dr. R. T. Williams was the preacher, and our party had the privilege of holding it this year.

To our way of thinking this camp has the greatest opportunity of any interdenominational camp in the South. It is located on the eastern line of the state of Texas, on the main highway between Shreveport and Texarkana and about ten miles from the Louisiana and Arkansas line, hence its name, "The Tri-State Camp." They have a splendid camp shed, located on a hill above the beautiful little city of Atlanta, the hill, which they call the "Mount of Blessing," is covered with lovely big pines and nestling back among the pines are the cottages of the people and workers. They have a nice, well-screened dining room and a hotel for men and a hotel for women. This year they built a new cottage for the special workers which we were privileged to stay in, and they have plans for other buildings next year.

The people of Atlanta, which is a very thriving town, are heartily in sympathy with the camp and stand by it with their presence and their money, which saves the long, tiresome pulls which we see in so many campmeetings. Numbers of people camped on the ground, in fact, we understand that all accommodations were full and we know of some who would have stayed on the ground if they could have found a cottage or tent. The day services were well attended, and the crowds at night were far greater than could be accommodated under the large shed. A business man of Atlanta told us that one night during the meeting eight hundred cars were counted coming down off the hill after the service closed.

A number of people were saved, reclaimed and sanctified during the camp and there was a spirit of liberty, freedom and grace such as we never felt at an interdenominational camp before. Everyone who believed in holiness could not help feeling, regardless of his church, this is my camp. Brother Land and Sister Perdue are both generals in their line and we never saw two people more greatly loved by the people than they are, and we feel sure with their leadership and the backing they have from God and the people that this camp will soon be known as one of the greatest if not the greatest camp in all the Southland. They are now well equipped and building all the time; no grounds could be better and they are free from debt and paying as they go. We were well entertained and well paid and they have been kind enough to call this trio back for 1930. We greatly appreciate this and shall look forward to that engagement with great anticipation. We would urge all those in East Texas, South Arkansas and North Louisiana who want to spend ten days at an old-fashioned holiness campmeeting to make your plans to attend the Tri-State Camp at Atlanta, Texas next year. It is easily reached by train or auto, lots of shade, good water, fine fellowship and old-time religion.

JARRETTE, DELL AND MARIDEL AYCOCK,
(The Aycock Trio).

THE NORTHERN INDIANA DISTRICT ASSEMBLY

The Northern Indiana District Assembly was held at the Elkhart church, 225 delegates answered to the roll call, and more than that number of visitors were present most of the time. Pastor I. P. Moore and his people provided well for the gathering. Dr. J. W. Goodwin presided, with his usual wisdom, courage and compassion. Mrs. Goodwin added much to the gathering by her presence. J. W. Montgomery, our hustling Superintendent, has made excellent progress in organizing churches and in home missionary campaigns, etc. Six churches were organized this year, 1,000 members were received during the year with a net gain of over 500. 2,900 new scholars were added to the Sunday schools. The Young People's and Missionary Societies are getting under good headway. The report of the District Superintendent brought forth quite a round of applause from the congregation. Rev. T. W. Willingham was on hand to keep the "home fires" burning for Olivet College. The night preachers for the assembly were, Dr. J. W. Goodwin; Prof. A. K. Bracken, Vice President of Olivet College; C. H. Strong and Holland London. Quite a number of seekers were at the altar. John W. Felmlee of Fort Wayne was re-elected Secretary, and John Hunt of Modoc was elected Treasurer. Alexandria was voted to be the seat of the next assembly. "God be with you till we meet again."

C. H. STRONG, *Reporter.*

PEARL, TEXAS, CAMPMEETING

Our 28th annual encampment was a decided success. From the first service the blessings of the Lord were upon us. Rev. Casey Grimes, the evangelist, captured the people with his earnest, fearless and uncompromising messages and songs. We need more men like Brother Grimes, who is untiring in getting men to seek God. His wife also assisted him in this meeting, and the church was strengthened in general by the efforts of these godly people and gave them a recall for 1929 as evangelists for that year. Scenes during this revival reminded us of days past, when we took more time to get blessed, "sing and shout and dance about in the Lord." There were thirty-four professions, most of them showed evidence that they were saved or sanctified by their shining faces.

Four united with the church the last Sunday night while others will unite Sunday. We had several visiting ministers and laymen with us: Rev. G. B. Karnes, evangelist of the Congregational Methodist church of Wilmore, Kentucky; Rev. Steve Hampton and his Brother John, pastor; Rev. Sam Bozarth, pastor at Cedar Hill. There is only "one Brother Sam." He came to get blessed up and simply took things in, went home well paid for his trip. He and Brother Steve Hampton have been pastors of this church in days past and their godly walk and holy conversation still linger in the minds of the people of this country. May God continue to use them. Rev. Will H. Lynn and family and several members of his church added greatly to the meeting. Rev. Earl Harper and a number of members from County Line were in attendance. Miss Lula Davis rendered efficient service for the children and led most of her unsaved number to God.

IRA L. CAMPBELL, *Pastor.*

N. Y. P. S., WEEPING WATER, NEBRASKA

The young people of the M. B. C. church having charge of the evening service, August 12, had a very interesting program consisting of special singing, instrumental music and inspirational messages by young people.

Leonard Reckard of Louisville, Nebr., gave a splendid talk on "Young People and Education." Philip Compton of Weeping Water spoke on the "Importance of Consecrated Leadership."

The sermon given by Irving Edwards, nineteen-year-old son of Rev. B. H. Edwards, of Omaha, Nebr., was a very inspiring message on "Being a Good Soldier for God."

The large audience of listeners were astonished at the splendid message and exhortation given by this splendid and Spirit-filled young man. Conviction settled over the congregation and as he exhorted the young people to respond to the call of God, several came to the altar and gave their hearts to God.

The young people of Weeping Water expect to have Irving in the near future for a young people's revival. If other Young People's Societies wish to engage this splendid young man for a revival during fall and winter, write to Mr. Irving Edwards, 2557 Browne St., Omaha, Nebr.

MARY MILLER, President of N. Y. P. S.

TREVECCA COLLEGE

Dr. A. O. Henricks, president of Trevecca College for the last two years, has resigned and is entering the evangelistic field. Dr. Henricks has endeared himself to the people here, but having been reared in a dry climate, feels that he can no longer endanger his health by staying here where it is damp and changeable. He enters the field in the "fullness of the blessing of the gospel of Christ," and having had him conduct revivals for us in the church and the camp, will say for him that no church will make a mistake in securing his labors. He is a strong, sane, safe preacher who has the ability to draw people to the work instead of club them away. He carries the broken, humble spirit characteristic of the man who is "led by the Spirit of God."

Dr. C. E. Hardy, former president of the school, and well known throughout the entire church, comes from Los Angeles, California, to take charge of the school.

H. H. WISE.

ELKHART, KANSAS, CAMPMEETING

The first camp of the Southwest Interstate Holiness Association, held at Elkhart, Kansas, is now history, but if its later history is as its beginning, this camp has a great future.

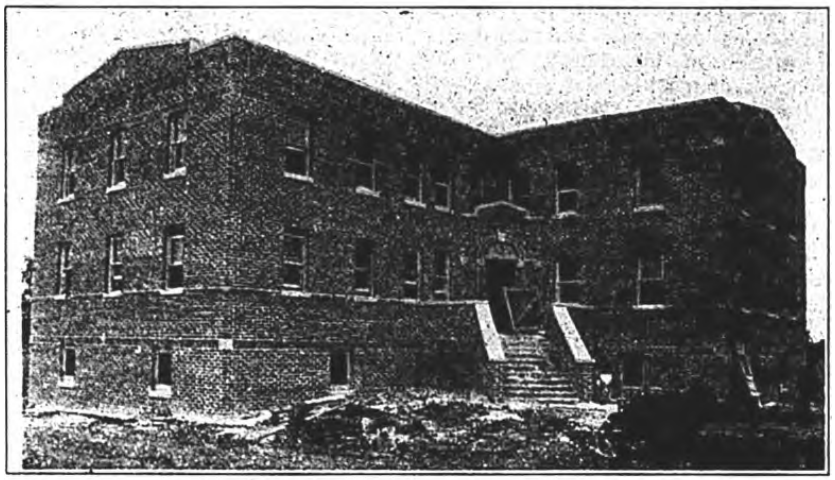
The camp was well attended. Situated as it was, in the extreme southwest corner of Kansas, it reached a section of country hitherto unreached by a camp of this kind and many were hungry and availed themselves of the opportunity to attend.

The spirit in the services was unusually free and Rev. C. B. Fugett in his characteristic way preached sermons that were positive in their standard of holy living, and the altar was filled with hungry seekers at nearly every service. All the workers seemed to fit perfectly into the program. Professor Dillon Wooten and wife were a blessing as song leaders and young people's workers. Also the camp was blessed in having Rev. Balsmeier, the Superintendent of the Kansas District of the Church of the Nazarene, present. They were a blessing in preached word and special song.

The finances of the camp came easily and it ended in a wave of glory and a shout of victory and we are sure the interest created, will assure the proper growth for the camp for another year.

A. L. CARGILL, *Secretary*.

NEW DORMITORY FOR GIRLS AT BETHANY-PENIEL COLLEGE



Above is a picture of the handsome new dormitory for girls just being completed to replace the old frame building destroyed by fire last winter. It is built of tile and brick—fire proof—modern in every respect. It is heated throughout by the "Gas-steam" heating system. The first floor is occupied by dining room, kitchen, and washroom; second floor, parlor, matron's room and office, large bathroom, and girls' rooms; the third floor, girls' rooms and bathroom. All the rooms have clothes closets, and are fitted up with new furniture. It is a beautiful, homelike structure which will be greatly appreciated by our young women students.

CHURCH NEWS

PASTOR P. L. PIERCE, WELLINGTON, TEXAS—"Our midsummer revival has just closed, with Dr. Williams, General Superintendent, and Johnnie and Jackie Douglas, as evangelists. The meeting was a great blessing to the church; many souls prayed through to victory in pardon or sanctification, and the saints were more firmly established in the doctrine and experience of holiness, as Dr. Williams gave out the messages of truth in that masterly combination of logic, simplicity and earnestness, which is always prominent in his preaching. The singing by Brother and Sister Douglas was blessed of the Lord and appreciated by all; we had splendid attendance at the morning services, and at night great crowds thronged the place; the people here tell us that it was the largest attendance we have had for many years. Prominent people of the town, as well as some of the most obscure, attended the meeting, and all were favorably impressed with the gospel message, and many definitely blessed. The finances came easily for the support of the meeting, and at the suggestion of Dr. Williams the pastor was given a most liberal and substantial love offering. The following pastors of neighboring churches were in attendance much of the time and were a great blessing to the meeting: Rev. Meador from Dodsonville, Rev. Short from Memphis, Rev. Busby and wife from Hedley, Rev. Mason from Childress, Rev. Freeland from Quanah, Rev. Looman from Hollis, Okla. Our District Superintendent and wife, Brother and Sister Cagle, were with us for a few services, also Professor Paylor and family from our school at Hamlin. We are now settling down to our regular church work, with greater faith, larger vision, and we trust, larger usefulness."

PASTOR J. E. SMITH, DECHERD, TENN.—"Truly these are great days for us here in the labors for our Master. We accepted the pastorate of this church at our last assembly and since coming have never doubted but that it was the Master's will. We have a band of as fine people as walk the earth, and they know how to care for their pastor and make his work a pleasure. Our regular services have been times of refreshing and some have been saved or sanctified at our altar. August 5 we began what many say was the best revival the church has had for years. Rev. John A. Manasco, pastor of our church in Florence, Ala., was the evangelist and he did the job well. Our crowds were splendid and the interest in the meeting spread until people were getting saved and sanctified in their homes and at their work. Many found the Lord also at the altar. A band of nine came into the church and the outlook is good for more soon. The evangelist was well paid and a nice love offering was given the pastor. The church recalled us unanimously for another year and we are expecting great things of the Lord for another twelve months. We received great inspiration and visions for the work of our church while at the General Assembly and feel that we are yet in second, but the next four years will find us pulling into high for God and holiness. The anointing blood is applied to my heart and the Comforter abides. Praise His name."

HAWTHORNE, CALIF.—"The last few months have been the greatest days in the history of the little church here.

They have been great in that they have been fruitful days. God sent to shepherd our work a Spirit-filled and God-fearing man, Rev. Frank Daniel. He, with the help of his dear wife and the hearty co-operation of his church, is stirring the hearts of many of our good citizens of Hawthorne. We are praying for an old-fashioned revival on the old-time line and are looking up and believing our God, for He is abundantly able. We covet your prayers. We especially feel indebted to God for Brother and Sister Daniel. Their godly lives and influence have reached far out over our city and the adjoining towns, until people have become awakened to the fact that we are really alive and on the map. Brother Daniel's messages are Spirit-filled and right to the point. He plows deep and stirs the devil but we thank God for the rugged truth. He has the vision of a lost world on his heart. Already a number of changes on the church building and parsonage have been completed with just a little indebtedness. We are planning to begin right away on a larger church building. Crowds are coming and the Sunday school is increasing and we must have a place large enough to accommodate our growing crowds. Since our assembly several adults have come into the church and others are looking our way. We have sent in twelve subscriptions to our Publishing House for the best paper in the land."—Reporter.

HUNTINGTON, W. VA.—"I wish to report a good meeting held with Rev. J. E. and Ada Redmon, evangelists. There were seekers at every service after the first night. Souls praying through to real experiences. Some saved and sanctified. The church was greatly helped and encouraged; finances came easily with good offering for the evangelist, also a love offering for our pastor, Rev. Mason Lee. We never had more spiritual meetings than we are having now, for which we praise the Lord."—Reporter.

PASTOR W. O. FELTS, MENA, ARK.—"We have just closed one of the best revivals that has been held there in a long time, conducted by Rev. Lee Hill, evangelist, and Rev. A. M. Gilbert as song evangelist. The revival was great because of the wonderful gospel messages of full salvation delivered by Brother Hill. He is truly a great soul-winner. Brother Gilbert did his part and sang to the delight of all. There were twenty-four converted and five united with the church. The Mena church is moving along nicely with a good Sunday school and N. Y. P. S. We are closing our second year here. The Corinth Church of the Nazarene has just closed a good revival meeting with Rev. E. G. Winfield as evangelist. This was a good meeting. There were eleven converted. Rev. Winfield is one of the very best preachers in this country and is a great soul-winner. We are anticipating a good closing out here of our second year's work."

PASTOR C. W. JOHNSON, LETONA, ARK.—"We recently closed a good meeting at Pickens Chapel with Rev. Lee Hill as evangelist. The meeting was the best in years. A goodly number prayed through to victory, and the church was greatly helped. Two who have a call to preach joined the church. Mrs. Della Smith from Vilonia did her part at the piano. Lester Barton, a young man whom God has called to preach, led the singing. Looking from every standpoint, the meeting was a success, and Brother Hill was called to hold our meeting next year. Brother Hill's earnest messages and passion for lost souls won the hearts of the people. None will make a mistake to call this young man to hold their revival meetings. Workers were well cared for and finances came easily. The church at Culleoka, Texas, where T. C. Ingram is the good pastor, called us for a two weeks' meeting, closing July 15. This meeting was a success in many ways. Several prayed through to victory. Brother Ingram is a wise leader and a good pastor and it was a pleasure to labor with him. No one will make a mistake to get him for pastor. We never labored among people more loyal than these Nazarenes. They have the Lord. I recently closed a great meeting at Beech Grove, Ark., one of my churches. This meeting was one of the greatest of my life. A goodly number prayed through. The last service was the greatest that I have seen in twenty years. These are good days to me and I am enjoying the blessings of the Lord."

EVANGELIST LEE L. HAMRIC—"We have recently been with our churches and pastors at Sulphur Springs, Texas, Stonewall, Oklahoma, and Canadian, Texas. Brother J. E. Williamson is the good pastor of the faithful flock at Sulphur Springs. Here we were hindered some by rains and county elections and the national democratic convention. But the Lord gave us a good little meeting with souls blessed of God. Brother Williamson is building a new church at Sulphur Springs with the aid of his church and the city. The church has a good standing with the town. Brother E. D. Simpson and wife had charge of the singing and they did their part well. Rev. L. H. Ritter is the faithful pastor at Stonewall, Oklahoma. Here we had a good meeting with two breaks in which souls prayed through. We were also hindered here by much rain. The pastor and church were kind to us and stood faithfully by us as did the Sulphur Springs church. The meeting at Canadian, Texas, was sponsored by two big wheat growers, Brother J. J. Glison and John Brown. It was twenty miles from Canadian in the rich wheat belt, under a tent. Our crowds were not large, as it is thinly populated out in the Panhandle, but we had a very attentive crowd, and some good salvation work done. Our good Brother Liskie and wife from Canadian were so faithful in attendance and Brother Liskie had charge of the song service. He is an excellent leader in song. Their presence, prayers, testimonies and songs were a great inspiration and help to the meeting. There is not much room to improve on these big-hearted western Texas people. We enjoyed our labors very much with them. We are now opening up well in Bentonville, Arkansas with Rev. C. C. Cluck and his good church here. We have the prospects and faith for a great revival. We are under a large tent with large crowds."

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For catalog address Rev. S. S. White, President, Bethany, Okla.

NORWALK, CONNECTICUT—"A good tent meeting has closed here August 19. The evangelist in charge was Rev. August N. Nilson of Oakland, California, assisted by Professors Haas and Anderson as musicians. These two talented young men came from Eastern Nazarene College. We are glad to report victory through the precious blood of Jesus. This was one of the first revivals conducted by Evangelist Nilson in the East. He has been wonderfully used of God in our midst. We welcome this fearless, uncompromising evangelist most heartily to New England. The Holy Ghost was present in all services. We were especially blessed in the morning prayermeetings by the unfolding of the scripture promises. We praise God for sending fresh revelations from the Word. Many were helped and met God in these prayer gatherings. During the revival about eighteen souls knelt at the altar for salvation or sanctification. Several new members have been added to the church and others are looking this way, expecting soon to unite with us. We give God all the glory and truly praise Him for answered prayer. Rev. Alfred Anderson, our faithful minister, has labored in season and out of season and today pastor and people rejoice together. At present regular services are held in a hall but the vision of a new church is with us and we are believing God for a house of worship soon. The musical selections by Brothers Haas and Anderson were unexcelled. Brother Haas directed the singing with Brother Anderson at the piano. The preaching was accompanied with great unction and power. Our souls have been made fat and we have feasted on heavenly manna during this revival. Finances came easily and a true spirit of sacrifice was manifested in our midst. We are pressing on to the promised land just ahead. To God be all the glory."—Alice S. Light, Reporter.

VILONIA, ARK.—"We have recently closed a gracious revival, one of the best, if not the best that this place has had for years. Waves of glory swept in on us from the very first service and seventy-seven wept their way to Calvary. Rev. Lee Hill was the good evangelist. He was sound and sensible in his preaching and carried a tremendous burden for the lost. Truly God did wonderfully bless

and use Brother Hill in winning the hearts of the people, helping our young people. Brother Hill delivered some splendid, old-fashioned, heart-searching messages, to which many responded at every altar call. God was surely in our midst and gave us great seasons of refreshing, for which we thank Him. We shall never forget the stirring messages of Brother Hill which proved to be inspiring and very impressive indeed. There was not a dry service throughout the entire meeting. One hundred and twenty seekers knelt at the altar of which seventy-seven prayed through to victory. At the close of the meeting eighteen were taken into the church. After this splendid revival we are expecting a good year at Vilonia. We thank God for our good pastor, Rev. J. F. White. He is interested in the work and is reaching many souls, touching many homes and accomplishing a work for God and holiness. We praise God for the beautiful spirit that prevails. Frequently hearts are melted with the presence of God and we can see Him in our midst. We most humbly ascribe praise to Him who died for us and made these victories possible. Praise His name."—Secretary.

THE COLLIER-MCCORD EVANGELISTIC PARTY—"We closed Sunday night in Tuscaloosa, Ala., one of the best revivals it has been my pleasure to see in a long time. The services continued forty-four days. The Church of the Nazarene was greatly revived and twelve new members came in. They are laying plans to buy a lot and build in a more suitable location. Some two hundred and sixty seekers knelt at the altar for prayer. Many were saved and sanctified and much old-time shouting was heard. Also quite a number of sick people, white and colored, were healed. The writer on the last night got the people to give the pastor, Rev. W. M. Love, a forty-dollar suit of clothes, also procured for him a pounding worth $33, and took an offering every Sunday morning for him. The Collier String Band was quite an attraction. The preaching of Mother and Father Collier was also a feature of the meetings. On the last Sunday afternoon Mother Collier gave her famous lecture on, "The White Slave Traffic," to a large and appreciative congregation. We secured a number of subscriptions for the HERALD OF HOLINESS. All during these weeks of services not a HERALD OF HOLINESS was coming to this city. Brethren, we just can't expect to do a great work for our Lord unless we take our church paper. Let all remember us in prayer."—W. W. McCord.

PASTOR C. A. ALEXANDER, MARTIN CHAPEL CHURCH, TEXAS—"Just closed a great revival, with Rev. B. F. Nowlin of Tyler as evangelist. The singing and music were in charge of Mrs. Nowlin and Miss Jesserine Towns. There were twenty-six prayed through to pardon or heart purity. The church was greatly blessed. Rev. F. E. Wiese, our District Superintendent, was with us the last night of the meeting, taking a class of nine new members into the church. Brother Nowlin is a good preacher, and we found it a pleasure to work with him. While he lets the old gospel plow down deep, he is loved and appreciated by all. We are looking forward to greater things."

MENA, ARK.—"God is blessing us in a marvelous way. We are a loving united band, weak in numbers, but strong in faith in God who is able. Our dear pastor, Brother O. L. Felts, is a real pastor indeed, led by God and full of the Spirit of the living God. He is also an able preacher and evangelist; his two years' work with us has been blest with such wonderful results. We have a fine spiritual Sunday school superintendent, Brother C. B. Stanford, who throws his whole soul into the Lord's work, new pupils coming almost every Sunday. We also have a strong N. Y. P. S., led by its able president, Miss Eunice Crawford, who is a real consecrated worker among the young people. We are praising our dear Lord for His abiding presence in our midst, and for the blood that saves from *all* sin."—Jennie Montgomery, Deaconess.

JOLIET, ILLINOIS—"Sunday, August 26th marked the close of an eighteen days' revival campaign conducted in a large tent in Ingalls Park, Joliet, Ill., under the auspices of the Church of the Nazarene. The Huff-White Evangelistic party, consisting of J. M. Huff, Prof. and Mrs. Paul White musicians and gospel singers, and Edson Crosby, the man with the Silver Bells, was in charge of the meeting. The work of these people was of the highest type and God wonderfully blessed their efforts. Some forty or more people prayed through and received their hearts' desire. Some very definite experiences were received both in salvation and sanctification. Rev. Huff presented the truth in a way that was convincing, convicting and conducive to immediate action on the part of his hearers. There was no uncertain sound, for Rev. Huff preaches a full gospel. The musical Whites put on a program at each service which won the approval of their many listeners. Their solos, duets and musical numbers teemed with a fervent gospel message, and were delivered in an unassuming manner. Edson Crosby contributed a great part to the musical program with the Silver Bells, Musical Saw and Flexatone. The Silver Bells are the only instrument of its kind in America. The Saw and Flexatone are novelty instruments which always attract the public and especially the children. The pastor, J. W. Brown, is a young man full of faith and the Holy Ghost with a vision and is trying his best by the help of God to attain to that vision. He has the love, confidence, respect and co-operation of his people as well as the respect and confidence of the business men of the city. The prospects for a great Church of the Nazarene in Joliet never were better than at the present time. Some special features of the meetings were the services at the jail, in all upwards of eighteen hundred men were reached with the gospel in both song and the Word and many hands were raised for prayer. Another feature of real interest was the gospel bus which was sent out by the Sunday school to carry both young and old to the services. This increased the

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attend ce of the Sunday school about fifty and we expect this bus to increase the average attendance greatly. Herbert Reeves is the good efficient superintendent. He spoke in the highest esteem of Evangelist Huff by saying, 'He is the only evangelist in five years at this place who has taken any real interest in the Sunday school.' A wonderful communion service was honored of the Lord, Sunday morning. During the day ten new members were taken into church membership, with a goodly number to follow."—Reporter.

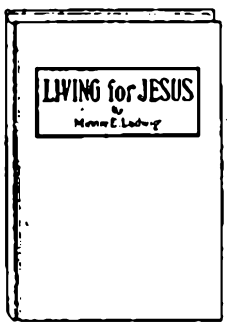
EVANGELIST P. A. DEAN, ASHLAND, WISCONSIN—"We feel that the past year has been the greatest and best year in many respects in Wisconsin. Under the Spirit of God and the banner of holiness the work is going on. It is much more difficult to establish real holiness work here in Wisconsin than in other fields of labor. The country and towns are well churched and of different denominations. Some localities and cities are mostly of a foreign element. Christianity is at a low ebb. How few people have a chance in the modern church to bow at an altar of prayer and become a seeker for pardoning grace, and on holiness lines—that is unknown or a forgotten work. Some preachers and their official boards have organized to head off the work of full salvation coming into their towns. In spite of this move among the opposers, the work is going on. The way is opening for revivals and the people are hungry for the gospel truth. The Church of the Nazarene is becoming more widely known throughout the North, and the public is finding out that it is making a record over the world that the average church is not. We have scattered numbers of the HERALD OF HOLINESS over these places besides mailing out the copies to individuals so there would be no copies thrown away. By the help of God in the future we will see Nazarenes coming up in these lands like cornstalks. These northern fields are very inviting to anyone who has the call of God upon his heart. Dear reader, if you have been asking God to give you a field to labor for souls and you are promising Him that you will go anywhere He leads you, you will not need to plead any longer for a needy field. Homes of poverty, broken homes, neglected places, all are waiting for someone to come and pray with the sick, the sad and lonely, but no one to come. Oh, young man or young woman, here are faces looking for you to come. Come to Wisconsin to give your years to God and build for eternity. If you are looking for a popular place you had better look elsewhere. We are looking for men who have a calling, not merely from the church or college but from high heaven, who will go anywhere, who will roll up their sleeves and work hard for a soul to come to Jesus. If you love a lost and dying world better than anything else, God can use you here. All of our holiness people are going out to work for Jesus in some way. The Lord is raising up a good faithful class. Real salvation is needed among the Nazarenes to send them out to be soul winners. We feel that in the next few years a revival fire will sweep this country for God and holiness. We expect to see Nazarene churches planted over this country in the next few years. A wonderful spirit is felt throughout the country and the people of God, especially of the Church of the Nazarene, are pulling together. Revivals and tent meetings over the state during the past year are greatly owned of God. Brother and Sister Gordon are at the present in a campaign at Oshkosh, Wis. They are loyal workers who know how to stay by the work until something breaks loose. The home missionary work over the state is having a much better plan for enlarging the work. Many new places will be entered the coming year. At least ten different cities are on the list where revivals or tent meetings will be held. Anyone desiring a gospel meeting held in his town, city or community will be able to secure help by corresponding with the writer at Ashland, Wisconsin."

PASTORS DELLA SMITH AND JONNIE DANCE, LAKE CHARLES, LA.—"Another year is nearing the close, and we desire to witness to God's love and presence in our hearts and in our midst. This is our first year in this Home Mission state, but, so far, we are 'all for Louisiana.' We have a dear little band of people here in Lake Charles that have suffered and toiled to carry the work forward for His glory. Through the heroic efforts of former pastors and the devotion of this sacrificing people, God has helped them to build a most beautiful and valuable little brick church. God is blessing and encouraging and promises great things ahead. Louisiana will make a great district in the coming years, with her new spirit of progress along every line. The great need of the Church is Spirit-filled, fire-baptized volunteers to plant holiness and Nazareneism in every great center in the state. More living and giving, more and more praying and sowing the Word, and God will show what He can do. We have had a good happy year, and never felt more in His will. He constantly keeps the fear of God and sin before our eyes. We were privileged to attend the District Preachers' Meeting at Marksville, La., in May and the great General Assembly in June, and we are now looking forward to the greatest treat of the year in our coming revival in October, at which time we covet the prayers of God's people. After these months of continuous faith and prayer, we are believing to see the old-time power of God manifested in our midst."

PASTOR T. E. MCWILLIAMS, MANGUM, OKLA.—"The church is progressing nicely on every line. We have just closed a very successful revival, with G. Wilbur Brannon and wife as evangelists. Brother Brannon's stirring messages gripped the hearts of the people, great crowds came

Living for Jesus

By Rev. Minnie E. Ludwig



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and about fifty prayed through to victory. Fifteen united with the church and more will unite later. Sister Brannon's sweet messages in song were a blessing also, and the church plans on calling them back for next summer's meeting. Our N. Y. P. S. is moving along nicely, with Brother Marshall McGuire as president. God has blessed them in saving and adding to the society several more young people. Our Sunday school has gone beyond our expectations reaching the 120 mark last Sunday. The Junior Society is also doing nicely. The good people of Mangum have not forgotten the pastor and family. We received a fine pounding. They presented me with a new suit, and wife a fine dress all of which was very much appreciated. They have called me as pastor for the third year, we have accepted and are expecting greater things of the Lord this year than ever before."

EVANGELISTS LYMAN BROUGH AND WIFE —"We just closed a meeting at Carrington, North Dakota, where we had the battle of our life. This made the eleventh meeting they have had in this little city; but didn't organize or string their fish. When the meetings closed the converts drifted back into sin, or in the old churches, only to die out spiritually. It has been repeated so many times that the folks left us alone, and didn't attend as they should. There were some reclaimed but we could not reach the outside. We thank God for the two months' meeting we had with the New Rockford, North Dakota, Church of the Nazarene. We learned to love their beloved pastor, Brother W. I. Gough; he is a very precious brother. At this writing we are at Alexander, Minnesota. They have a small class here. This city is a tourist town. Tourists come here from all over the state. Minnesota is a great lake state. If we ever needed an old-fashioned revival meeting it is here. And it's going to take a real siege, preaching, praying and singing in the power of the Holy Spirit. This church has been without a pastor for several months, being supported by local help. We have a hard prospect and do beg the prayers of God's people; who read these lines. We expect to close our summer campaign of the west in September and go to our home in Potterville, Michigan. If any church or class would like our services for a meeting this fall or winter; write us at our home address."

EVANGELIST W. R. PLATT AND WIFE— "This has been a very busy year. We have held seven revivals, the first one in McComb, Mississippi, with Rev. H. F. Tate. The battle was hard but the Lord gave victory. Some prayed through. Brother Tate is a man of God and knows how to pray things to pass and will get under the load with the evangelist. Our next meeting was with Rev. H. Milligan, Selma, Alabama. Here we had another battle but there were some to pray through to victory. Pastor and church did what they could. We were with Rev. W. M. Lane at Tuscaloosa, Ala., for about three weeks. The Lord gave victory in spite of Satan and his force. Some went down to rock bottom, erected their building on the solid foundation. Our next place was at Holt, Ala., a new field of labor, eight miles from Tuscaloosa, where we were for five weeks and had a wonderful revival. They liked the Nazarene doctrine and asked for a church to be organized. We plan to go back in September for another meeting and ask our good Superintendent, H. H. Hooker, to come and organize. I believe there can be a good work built up there. The Tennessee Coal and Iron Co., is giving a lot to build on. We have some money and pledges on the building of a tabernacle. We had a good meeting with Rev. C. E. Wickson at Ellawhite, Ala., another new place in a mill village. The altars were lined with seekers in almost every service. Quite a few prayed through either for pardon or cleansing. We closed there on Sunday night and began on Straight Mountain Monday night, twelve miles out in the country from Oneonta, Ala., with Rev. Homer Arnold, pastor. Satan raged, but God gave victory. The altars were lined with young and old, and many prayed through to victory. There were ten additions to the church and great crowds attended the services. Our last revival was at Cleveland, Miss., camp for the Methodist people, who believe and preach holiness. We arrived on the campus August 8th at 9:20 p. m., the most beautiful campus we have ever seen, it seems. The battle was hard but there were several knelt at the altar and settled it with the Lord. The Christians were helped and strengthened. They know how to make things pleasant for the workers, with their prayers, words and encouragement. Mr. Emory McKeithen led the singing. He is a fine talented young man. Mrs. Robbie Fleming and Miss Elsie Brinkley presided at the piano. They have a large tabernacle, 80 by 90, well seated but could not accommodate near all the people, for they came by the hundreds. Our next place will be near Berry, Ala. Pray that God will save many souls."

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By Rev. W. G. Ketcheson

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TESTIMONIALS

Rev. John W. Goodwin, D. D., General Superintendent of the Church of the Nazarene:

I have read with interest your book entitled, "The Pilgrim's Pilot," and feel sure that it will accomplish much good and clear the pathway of many a thoughtful pilgrim. You have covered a large range of subjects with very helpful explanations. I bespeak a wide reading for this book.

Rev. H. W. Jerrett, D. D., pastor of the Church of the Nazarene, Detroit, Mich.:

I am writing you to congratulate you for your splendid book, "The Pilgrim's Pilot." I have read it with much profit and believe it will be used of God in many homes. The great family of common folk need counsel on so many subjects and in so many ways, and I feel your book will meet that need in a very special manner.

Rev. C. Warren Jones, Superintendent of the Pittsburgh District, Church of the Nazarene:

I am only too glad to recommend the book. I am more than satisfied with what I have read and purpose to read the remainder soon. It is a book that should have a wide circulation among the holiness people of this country. I am sure it will prove a blessing to the many that shall read it.

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PERTH, SCOTLAND—"On Sunday last, the 12th of August, we closed a tent revival meeting held on the South Inch, Perth, Scotland, beginning July 25, under the auspices of the Church of the Nazarene of Alexandria street. The evangelists for the first ten days being the Rev. G. A. Hodgin and wife, of the Pilgrim Holiness church, U. S. A., who are at present on a world tour and who have been holding services in different parts of this country since Easter of this year. From the very commencement we were conscious of the presence of God, and thus encouraged we set in for a real battle against the hosts of darkness. God helped us as He alone can. Open air meetings were conducted in the city preceding the inside gatherings, every night saw the tent comfortably filled with hungry hearts. As the days passed the preaching increased in unction and power, God manifestly setting His seal upon the faithful, dealing with such themes as, Divine Conviction, Justification, Satanic Deception, Self Deception, Repentance, Grace, Sin against the Holy Spirit by the unbeliever as also by the believer, and finally Sanctification. An array of divine truth as the foregoing could not be without opposition, nor yet without fruit for we were sensible on occasions of a stiff fight by the devil, but, we are reminded that the gospel is ever a savour of life unto life or of death unto death. Some doubtless heard the Word for the first time in its saving, sanctifying, power. Happy are they if they responded to the pull of the Holy Ghost; some, we believe, did. In the mercy and long suffering of God, many professed Christians had another privilege of viewing the land of Perfect Love. Thank God for all who by faith crossed over Jordan and received their inheritance, i. e. 'that' sanctification without which no man shall see the Lord; many did not, miserable are they today. Yet again a few were restored to divine favor and blessing, joyful are such now, but what would it have been had they missed that God-sent opportunity made possible by a special effort under a humble canvas ceiling. The last message of Brother Hodgin still rings in our ears, as he portrayed the different barriers that God had raised or placed on the track of life to prevent men from going to hell, in the form of the Bible, enlightened conscience, protecting providences, prayers and burdens of relatives and others, lastly revival times. We are grateful to be able to report that some half dozen precious souls responded to the appeal of the divine Spirit and sought God in some capacity or other. The following week Rev. George Sharpe, Superintendent of the British Isles District, brought the messages and God owned and blessed his ministry. Souls were definitely spoken to relative to salvation or holiness, the saints were assuredly built up in their most holy faith, resulting in a determination to tread the narrow road, and walk the highway of purity. Come what may, 'We give thanks to God,' who is able to keep us from falling or fainting (or as Brother Hodgin said, 'caving in') to present us faultless before the presence of His glory with exceeding joy. Hallelujah. Brother and Sister Hodgin are now in Sweden and purpose passing on to other countries, intending to again visit the British Isles for a short stay around New Year time. Our prayers follow them, that God will bless their labors, and give them many souls for their hire. Amen and amen."—Wm. Robertson.

PASTOR CHESTER C. CHRISTIAN, CARNEGIE, OKLA.—"I have been very busy doing evangelistic work and pastoring the new church at Carnegie since January. I have held meetings at Beulah, Rock Creek, Friendship, and other places in eastern Oklahoma and at Ural, Elk City, Carnegie and Pecan in western Oklahoma. In some of these meetings we saw very little visible results while in others, scores of people sought the Lord. In one meeting a man professed about a dozen times but God kept him at the altar until he finally yielded and admitted he was lying to God, went home and carried a whiskey still home that he had stolen. In another meeting a church member about seventy years of age became so enraged that he attacked my colaborer, Brother Beck, with a pocket knife while in the church, but was prevented from doing any serious harm. In spite of all this God gave us many who sought and found the Lord. Our last meeting at Pecan school house was a good meeting with sixty-five seeking the Lord. Brother Cliff led the singing in this meeting. Brother J. Walter Hall our District Superintendent is now holding a revival for us in Carnegie in our new church. Already there have been several seeking the Lord. God is working in a marvelous way. We hope to send a report of this meeting soon."

EVANGELISTS T. H. STANLEY AND WIFE—"We have just completed a good three weeks' revival near Tylertown, Miss. There were fifty-seven seekers, some for salvation and some for sanctification. The Lord was on the scene from the beginning, giving twenty-seven souls the first week of the meeting; also He broke through in power the last Friday night of the meeting, filling the altar with souls without any preaching. A Sunday school is organized, consisting of sixty-two members with superintendent, officers and teachers and a band of twenty-one to be organized into a Church of the Nazarene. Four different men have offered an acre of land for the church to be built upon, logs have been donated and will be taken to the sawmill and made into lumber to build the church. We believe that there is a fine opportunity for a strong church. Many more people are hungry and looking to see if there will be a church established before they step in. It will be no trouble at all to have a Sunday school of one hundred, and to build up a good Young People's Society. Brother J. M. Brown, the man with whom we worked during this meeting, has the work on his heart, lives among the people, and de-

Life and Work of Mary Lee Cagle

An Autobiography

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TESTIMONIALS

Reads like a romance. In fact it is a romance that interests both old and young.—Rev. J. B. Chapman, D. D.

The best purchase that I ever made was when I bought the book, Life and Work of Mary Lee Cagle; it drew me nearer to God.—Loule Delmont.

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

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

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sires to see a good Church of the Nazarene started. He has worked hard planting holiness seed, praying in homes and holding brush arbor meetings for four years. He is a clean, consecrated man with a family all on fire for God, who also make an excellent quartet of singers. We might also add that the preacher got two good 'poundings' which showed their love and appreciation of the work he had been doing for God in that community. The finances ran fairly good and we heartily desire the prayers of God's people for this work."

EVANGELISTS E. E. AND ORA J. TURNER, INDIANAPOLIS, IND.—"This is our report for the closing of this assembly year. We entered upon our evangelistic labors last fall by conducting a revival meeting in the Church of the Nazarene at Saginaw, Michigan. We had a successful meeting in the short time we were there. They have a very godly, energetic pastor, Rev. Chas. Hare. He is leading the forces on, and the church is progressing. Our next meeting was with the Bluffton church in Indiana. God came to our help and we saw many pray through to victory in this meeting. The pastor, Rev. C. W. Henderson, is a splendid pastor, and the church is progressing under his leadership. From here we went to Muncie, Indiana. We were here but a short time, but during the week's meeting we saw a number pray through and God wonderfully blessed. Brother and Sister E. C. Martin worked with us beautifully, and were much loved by the church. Our next meeting was with Brother and Sister Wininger at Modoc, Indiana. The weather was much against us but even then we had a good meeting, with good results. A large number were at the altar. A great many of them were young people. Brother and Sister Wininger are God's choice servants, and co-operate fully with their evangelists. Their beautiful family of six children are a credit to any church. In the month of January we held a two weeks' meeting at Attica, Indiana. Rev. Chas. Mitchel is the pastor and is much loved by his people, and is doing good work in this new church. Although the meetings were held on the third floor, the attendance was excellent, so many unsaved men came to hear the gospel. Several seekers were at the altar. We left this meeting with the full intention of continuing our work and were slated ahead, but Mr. Turner took down with acute rheumatic fever and was confined to the house eight weeks. We had to cancel a number of meetings. After he had sufficiently recovered we went to Vassar, Michigan, for our third meeting in that place. I (Mrs. Turner) did the preaching for two weeks, and God blessed and gave us a number of seekers. We are now in New Mexico for a short time. We expect to return to the East soon. We are so glad to be able to continue our evangelistic work this fall. Any of the pastors desiring our labors either in the East, West, North or South, we will be ready to slate up for the year. The Lord was never more precious and blesses our souls. Thank God for His marvelous grace to take us through the hard as well as the easy places. We certainly appreciate the many urgent, earnest prayers that have been prayed for our recovery, and we assure you we are all on the altar for definite service, for God and the church. Any church desiring our services as evangelists may address us at Indianapolis, Ind., 1049 Congress Ave."

TELEGRAMS

WICHITA, KANSAS

Closed great assembly at First church, Wichita, General Superintendent Reynolds presiding. Seekers at every altar service; C. W. Ruth evangelist; A. F. Balsmeier re-elected District Superintendent on first ballot. Voted to underwrite emancipation debt for one dollar per member. N. Y. P. S. voted to raise one

WANTS

WANTED—Two good boys to share my home and become farmers. Must be of holiness faith. Mrs. S. J. Barston, Damariscotta, Maine.

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

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T. W. Willingham, President, Olivet, Illinois.

T. W. Willingham, B. D.
President

dollar per member on General Home Missions.--Mrs. W. I. Cobb, Reporter.

COSHOCTON, OHIO

Greatest Ohio District Assembly held at Coshocton, Dr. J. W. Goodwin presiding with unusual ability and unction. Great ordination service. Chas. A. Gibson re-elected and $575 given him on a new car. Twenty-one new churches and a gain of over 850 in membership. We now have eighty-three churches. $78,000 gain for all purposes. Unusual outpouring of the Spirit on the services.—Selden D. Kelley, Secretary Ohio District.

ASHEVILLE, NORTH CAROLINA

Bud Robinson, Professor Messer, District Superintendent Harrison, wife and daughter in great three days' convention in new building. Crowds in spite of rain throughout convention. Large offerings for building indebtedness and Carolina-Virginia tent association. Great blessing upon saints. Outlook never brighter for local church and entire district.—L. B. Mathews, Pastor.

SAN JOSE, CALIFORNIA

Northern California District Young People in eighth annual convention wish to go on record as endorsing hundred thousand dollar Home Mission plan proposed at general convention, as outlined to us by Brother L. A. Reed.—Secretary.

MORRILTON, ARKANSAS

Great revival with Rev. L. M. Payne evangelist of Bethany, Oklahoma, and Rev. Hooper special worker and prayer evangelist. Good crowd, much conviction, two prayed through in first service. Payne is at his best, expecting greatest revival in history of church. Pray for us. —Rev. J. A. Russell.

HASTINGS, NEBRASKA

Rev. Marvin S. Cooper and Kirby and Mrs. Fields great blessing to Hastings church. Unified budget, with Brother Cooper's help, going over good. Church behind Home Missionary campaign.—Geo. L. Dech, Pastor.

EL PASO, TEXAS

A most wonderful and glorious old time revival at Pasadena in a tent continued nineteen weeks. Preached to twenty thousand, had over seven hundred seekers, scores powerfully reclaimed and sanctified. Galloway, Hawkins and Oharra at their best. Gave us great offering and a Nash car. Mobile next for three months. —Fred St. Clair.

ARTESIA, NEW MEXICO

Great outpouring of Spirit upon New Mexico camp, held at Roswell. About two hundred seekers. Rev. H. N. Dickerson a sane and mighty preacher. Local church greatly benefited. Larger plans for next year.—E. E. Hale, District Superintendent.

BLOOMSBURG, PENNSYLVANIA

Rev. James Price seriously ill, typhoid fever; special prayer requested.—Nazarene Church Board.

CHAMPAIGN, ILL.

Chicago Central District just closed its greatest assembly. Dr. R. T. Williams at his best in preaching and presiding. Great Foreign Missionary rally Thursday night, with W. G. Schurman and Dr. Williams speaking. Great N. Y. P. S. rally Friday night with N. Y. P. S. President, Gallup, presiding. Arranged six district N. Y. P. S. and Sunday school group conventions in district, also six district Foreign Missionary conventions. Provide a tent for Mississippi District. Pastor Garvin and people taking care of the assembly in a great way. Many seekers at night services. They elected the same District Superintendent.—E. O. Chalfant, Reporter.

CINCINNATI, OHIO

Ohio District N. Y. P. S., Selden D. Kelley, president, plan for assembly year. Our slogan, "Whatsoever your hand findeth to do, do it with all your might." Our program: First, every church with a N. Y. P. S.; second, five hundred new members; third, five hundred dollars N. Y. P. S. tabernacle at district camp grounds; fourth, every member a reader of N. Y. P. S. Journal; fifth, heartily backing general N. Y. P. S. plan.—Selden D. Kelley.

BETHANY, OKLAHOMA

Girls moving into their new dormitory, students continue to arrive.—S. S. White, President Bethany-Peniel College.

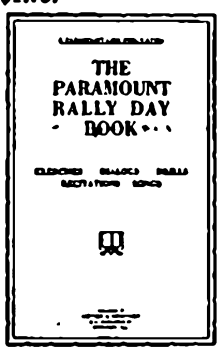
Rally Day Programs

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

Prices: 10c a sample copy; $1.00 a dozen; 50 for $2.50.

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

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



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1054

1059

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

20c a dozen; $1.25 a 100

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

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

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

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

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

RALLY DAY NOVELTIES

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

25c a dozen; $1.50 per 100

650 651

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

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

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

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

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

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

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

RALLY DAY GRANDFATHER'S CLOCK

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

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ANNOUNCEMENTS

NOTICE—We are now open again for calls for evangelistic work. In answer to prayer, I am now able in body to engage in the battle for souls. Mrs. Turner will travel with me. We alternate in our preaching and sing duets in every service. Any church desiring our services may reach us at our home address, 1049 Congress Ave., Indianapolis, Ind.—E. E. and Ora J. Turner, Evangelists.

NOTICE—*Members San Antonio District*: Let each member send in to the District Treasurer $3.00 for entertainment of the District Assembly, whether you intend to attend or not. Let each church send in $3.00 for each delegate elected to the District Assembly as soon as they are elected. Let us have this money in hand before the assembly date, Nov. 14.—C. H. Griswold, Secretary Advisory Board and District Treasurer, R. 2, Box 213, San Antonio, Texas.

SPECIAL REQUEST FOR PRAYER—Mr. Wines was seriously injured when crossing the National Road, Monday morning, August 27th, being struck by an automobile. His clothes were torn, body bruised and cut in many places. The worst feature is a torn and ruptured leg. The doctor says he will not be able to walk for a long time. All feel that it is a miracle that he is alive. Pray for us.—Mattie Wines, Greenfield, Ind., Route 3.

NOTICE—I am re-arranging my fall and winter evangelistic slate and have the entire months of October, November and December open that I should like to give to district campaigns or siege meetings with churches. However I will go anywhere for shorter meetings or conventions.—R. A. Thornton, Evangelist, Laurel, Miss.

NOTICE—*Eastern Oklahoma District*: Through the kindness of General Superintendent Reynolds our District Assembly has been postponed for five weeks, or until Oct. 24. This was done in order to give us a little more time in which to bring up our budgets. Now, will you not, everyone do your very best to bring up the full amount of both district and general budget, and let us have a clean report. The District Board of Examiners will meet at the seat of the assembly, Holdenville, at 9 o'clock a. m., Oct. 23 and will be in session all day. Let all licensed ministers and deaconesses who desire to go before the board, be present on that date, as no examinations can be given after the assembly convenes.—S. H. Owens, District Superintendent and Chairman of Examining Board.

NOTICE—I have an open date, Oct. 1 to 15. E. W. Elliott, Song Evangelist, R. 1, care J. V. Glenn, Bowers Mill, Mo.

BORN to Rev. and Mrs. G. Edw. Gallup, Springfield, Ill., a son, Wayne Gail, on July 9.——To Rev. Carleton and Nellie Jones, Everett, Wash., on Aug. 24, a girl, Virginia Lee.

NOTICE—We are very glad of this opportunity to recommend to pastors, campmeeting officials and holiness people everywhere desiring the services of a strong, safe and clear thinking man of God the Rev. W. G. Bennett who has just closed a very satisfactory and constructive ministry as superintendent of our work at Detroit, Michigan. Rev. Bennett has a message especially helpful to and needed by the holiness people in general these troublous days.—Detroit Holiness Association.

RECOMMENDATION—I have just received word that Dr. A. O. Henricks has found it necessary to resign the presidency of Trevecca College, Nashville, Tenn., on account of his health. But although the strain of school work is too great for him, he is able to do fine service as evangelist, and will be available for meetings after October 1. I

can recommend Dr. Henricks as being safe, sound and successful as an evangelist and I consider those who engage him for meetings as especially fortunate. Later, Dr. Henricks may accept a pastorate in Southern California, but for the next few months is available for revivals. Address him at Trevecca College, Nashville, Tenn.—J. B. Chapman.

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Eastern Oklahoma (Holdenville) ....Oct. 24 to 28
Southwest (El Paso, Texas) .....Dec. 5 to 9

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Georgia (Atlanta) .....Oct. 17 to 21
Alabama (Jasper) .....Oct. 24 to 28
Mississippi .....Oct. 31 to Nov. 4

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Bridgewater, N. J. .....Sept. 26
Deepwater, N. J. .....Sept. 27
Trenton, N. J. .....Sept. 28
Allentown, Pa. .....Sept. 29, 30
Lehighton, Pa. .....Oct. 1
Bloomsburg, Pa. .....Oct. 2
Norristown, Pa. .....Oct. 3
Lansdale, Pa. .....Oct. 4
Laurel, Del. .....Oct. 5
Harrington, Del. .....Oct. 6, 7
North East, Md. .....Oct. 8
Capitol Heights, Md. .....Oct. 9
Park Lane, Va. .....Oct. 10
Indian Head, Md. .....Oct. 11
Cumberland, Md. .....Oct. 12
Baltimore, Md. .....Oct. 13, 14
Washington, D. C., First, Convention .....Oct. 15-18
Washington, D. C., Second.....Oct. 19
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Reading, Pa. .....p. m. Oct. 21

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