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## I Wonder What Heaven Will Be

By D. RAND PIERCE

**O**H, I gaze on the flowers of exquisite hues,  
In the gardens with faces ablush,  
And the timid wild roses, tear-laden with dew,  
Making lovely the lone wayside bush;  
And I wonder, and wonder what heaven will be,  
When its lovelier flowers, some day, I shall see!

Oh, I think of their beauty and fragrance down here,  
That so often charm sorrows away;  
But their petals soon fall, and their leaves they grow sere,  
And we grieve that they last but a day;  
But, for us, what a wonderful home God has made,  
Where the flowers ne'er fall, and the leaves never fade!

There is sweet music here to enrapture the soul,  
That an Elma or Sousa may play;  
And the billowing harmonies over us roll,  
Till our spirits are ravished, we say;  
But forgot will be earth's grandest masters up there,  
When the music of heaven bursts forth on the air!

I am glad there are flowers that grow in the heart,  
And there's music celestial there, too;  
And a corner down here I may have set apart,  
Like the paradise Adam once knew;  
But when sad partings come, and the trials are sore,  
How I long for the bliss of that evergreen shore!

Oh, this world, after all, is a wonderful place,  
When there's heaven within you and me;  
Yet I long for the time when I'll look on His face,  
And the "home over there" I shall see;  
Then the baubles of earth I'll exchange with delight,  
For that city of splendor, where cometh no night!

TACOMA, WASHINGTON

# HERALD OF HOLINESS

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## THE APPROACH TO ENTIRE SANCTIFICATION

**M**R. WESLEY taught that there is a gradual work, both preceding and following the act of God by which we are sanctified. This is true of justification as well as of sanctification. To overlook the preparations of the Spirit in the heart of man is to undervalue the prophetic work of Christ in its relation to His priestly work. God neither justifies nor entirely sanctifies a soul who does not come to the plane of grace, where these blessings are bestowed by mere favor, apart from any merit in the seeker himself. And this godly sorrow for sin, or this renunciation of inbred sin, this loathing of the carnal mind with its "depths of pride, self-will and hell," is never found, either in sinner or in child of God, without the illuminating, convincing power of the Holy Spirit. This gradual, preparatory work may be cut short in righteousness. When the soul completely submits and in godly sorrow renounces his sins and believes on the Lord Jesus Christ, that moment he is justified and the Spirit imparts new life to his soul. When the child of God through the Spirit fully renounces inbred sin, that moment he may by simple faith be sanctified wholly.

The classic passage in the literature of Methodism concerning the relation of the gradual to the instantaneous work of sanctification, is found in Mr. Wesley's "Plain Account of Christian Perfection." The question is asked, "Is this death to sin and renewal in love gradual or instantaneous?" The answer is, "A man may be dying for some time; yet he does not, properly speaking, die until the instant the soul is separated from the body; and in that instant he lives the life of eternity. In like manner he may be dying to sin for some time; yet he is not dead to sin until sin is separated from his soul; and in that instant he lives the full life of love."

The Scriptures bear out the thought of this gradual preparation and instantaneous completion of the work of entire sanctification, so clearly stated by Mr. Wesley. Perhaps the most familiar is that which represents the sinning nature as under the doom of death. The apostle Paul in writing to the Romans says, "*Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not*

*serve sin*" (Rom. 6:6). Crucifixion is a gradual process, disqualifying the body from serving any master, but certainly tending to death. And the same writer states in another epistle that we are to "*make not provision for the flesh to fulfil the lusts thereof*." Here the apostle speaks of the renunciation of the carnal mind which he portrays under the strong figure of a crucifixion or a nailing to the cross; and he commands that no provision must be made for the fulfilling of fleshly lusts—the old man must be kept on the cross until he dies. When the "old man" dies, and sin expires, that moment the soul is entirely sanctified and lives the full life of perfect love.

Whatever may be the time, whether long or short; whatever may be the manifestations of sorrow, whether groaning or tears, these things may vary, but until by an instantaneous act of the Spirit, in answer to simple faith in the cleansing blood of Jesus, sin is purged from the soul, that person, whatever his profession, does not have what we call entire sanctification. On the other hand, to expect a crucifixion of sin in the soul, without first having that sin nailed to the cross in deep and pungent conviction and self-renunciation, is to daub with untempered mortar and to develop a superficial type of professed sanctification, without fire or power or glory.

"How are we to wait for this change?" This is another of Mr. Wesley's questions. His answer is, "Not in careless indifference, or indolent inactivity; but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any man dream of attaining it in any other way, (yea or of keeping it when it is attained, when he has received it even in the largest measure) he deceiveth his own soul. It is true, we receive it by simple faith: but God does not, will not, give that faith, unless we seek it with all diligence, in the way in which He hath ordained."

## A WORLD-WIDE PRAYER FOR REVIVAL

The same letter which brought the article, "Prayer for America's Crisis," published in last week's issue of the *HERALD OF HOLINESS*, contained also a printed article from F. B. Meyer entitled, "World-Wide Prayer for Revival." This letter came from London, England, and called attention especially to this article stating that it might encourage some to pray for a general revival. The article is as follows:

"As William Crosbie of Brighton once pointed out, there is a remarkable similarity between our experience today and the early years of the eighteenth century. A withering blight seemed to have passed over the churches. An ecclesiastical historian, describing the condition of that time, says that most of the churches of the United Kingdom and of America were in a low condition. Arianism and Deism prevailed, and con-

versions were almost unknown. So profound was the arrest on the progress of the gospel, that *groups of God's people were stirred up to unusual wrestlings with God*; and, as the result, the frost began to break up, and the south winds to blow. The flowers began to spring and the tokens of a blessed summer time appeared.

"In 1744 the revival entered on its most important stage. A call to prayer was drawn up by some godly ministers in Scotland on the subject of *united prayer for the Holy Ghost*. A copy of this document was forwarded to America to Jonathan Edwards. It at once commended itself to him. The idea of a *great prayer-union* with a definite purpose and aim, struck him, and led him to write a treatise on the subject entitled, 'A Humble Attempt to Promote an Explicit Agreement and Visible Union of God's People through the World, in *extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth*, pursuant to Scripture promises and prophecies concerning the last time.' This manifesto called for *united and extraordinary prayer*, and pointed out the force of Scripture promises and the urgency of God's call to His people.

"Forty years after the publication of this appeal it fell into the hands of Andrew Fuller of Kettering, and led to his publishing a small publication, entitled, '*Persuasive to Extraordinary Union in Prayer for the Revival of Real Religion*.' Andrew Fuller did more than incite others to pray. In his diary we find such entries as these: 'Devoted this day to fasting and prayer, in conjunction with several other ministers.' 'Spent the day in fasting and prayer for the revival of our churches and the spread of the gospel.' 'Some outgoings of heart in prayer today for the revival of real religion, first in my own soul, and then in the churches in general.'

"Is not this the supreme need of the hour? We can demonstrate our faith in the Bible by argument, and eloquence and enthusiastic crowds; but the supreme vindication of the Book would be that Aaron's rod should bud; that beneath its spell the skeletons in the valley of vision should arise, and become an exceeding great army; and that the 'yea' of the Holy Spirit may be heard and felt. Then, as the fire of God fell on the altar of *twelve stones*, suggestive of a united church, we should hear the thunder of a multitude that none could number ascribing blessing and honor and glory and power unto Him that sitteth on the throne and to the Lamb for ever and ever.

"A World Prayer Union was the suggestion of God's honored servants already mentioned. Has not the time come for the insistence in each of our great gatherings for earnest, intense, prolonged prayer that the living Spirit of God might not only be powerfully present at the vast demonstrations, but that each one of us, who is pledged to the integrity of the Bible, should also be pledged to private, personal, definite, and heaven-moving prayer, not only that the eternal God should vindicate His Book, but that there should be a loosening of the long winter, and the irresistible up-rush or down-coming of a *world-wide springtime of revival*. 'Awake, O north wind; and come thou south; blow upon my garden that the spices thereof may flow

out; and let my beloved come into his garden, and eat his pleasant fruits!'

"What a blessed result would accrue, if every reader of this article, or each devoted lover of the Bible into whose hands this paper may come, and especially every minister of the gospel, would resolve that not a day should pass without earnest and concentrated prayer for these specific twin objects—*first* for the unchallenged supremacy and divine authority of the Bible, and *second* for the mighty corroboration of the Holy Spirit, so that His affirmation may come in the form of world-wide revival. The seed has been sown throughout the world. It is lying in vast accumulations everywhere. What is needed is that spring, summer, autumn should succeed to the deadness of this prolonged and dreary winter."—F. B. MEYER.

### WHERE LABOR PROSPERS

**W**E are in receipt of a brief article entitled, "Where Labor Prospers," which states that the increased productivity of American workers is, according to the greatest economists, the most significant factor in mass production upon which our current prosperity rests and which makes possible the payment of high salaries to our workers. Not only have salaries and wages increased since prohibition was adopted, but the standards of living have also risen throughout the country. This article gives the following interesting figures:

"In spite of the increased cost of living the latest figures of the Labor Department show that the worker could buy 30.7 per cent more with each hour at work than he could in the pre-war license year 1913, usually taken as a standard wet year."

"When American bricklayers receive \$12.56 per day compared with \$1.39 paid in Austria, \$1.32 paid in Belgium, \$1.57 in France, and \$1.84 in Germany; when American carpenters receive \$10.16 per day as compared with \$2.96 in England, \$1.36 in Germany and \$1.82 in Italy; when laborers in the building trades receive \$4.00 per day in the United States and only \$1.47 in Germany, \$1.12 in Austria, 91 cents in Belgium, and 30 cents in Italy—one understands why so many in these drink-ridden countries are anxious to get as quickly as possible to dry America where the banishment of the saloon contributes to a general prosperity that exists nowhere else."

### GET OUT THE VOTE

The importance of stirring up every earnest minded person to the necessity of voting is well shown in the following newspaper clipping recently sent to us by one of our contributors:

"In 1884 Grover Cleveland carried New York state by 1,149 votes and thus captured the entire electoral vote (36) of the state.

"In the Electoral College Blaine had 182 votes and Cleveland 219. Had 1,150 persons who voted for Cleveland remained away from the polls he would have lost the election or, if 1,150 more Blaine votes registered at the polls, Blaine would have won."

"There are now 7,700 election districts in the state: 4,300 outside of New York City. It is entirely possible that one vote in each of these districts may determine the outcome of the presidential election."

## REV. C. E. CORNELL WRITES ON PROHIBITION

Smith boosters are fighting for the election of a congress pledged to repeal the dry law. They are pleading for a congress which will aid Smith in his program of nullification and repeal; they realize that he must have the help of congress to bring back liquor. To this end they are circulating 25,000,000 pledge cards. These cards read as follows:

POSTCARDS TO RALLY WET VOTES FOR SMITH

### SMITH ELECTED

will speed up the

### Repeal of the Volstead Act

But he must have the support of a majority of Congress

### YOU CAN HELP

Tell your friends to vote only for those congressmen who will work for repeal.

That you may know who these candidates are, we will send you the record of all candidates in your state and other literature free if you sign this card and mail it now.

(REVERSE SIDE OF POST CARD)

### PLEDGE

I am a citizen and a voter.

I favor repeal of the Volstead Act, so that beer and wine may be legally sold and the government get the profits that now go to the bootleggers.

I solemnly pledge that I will vote against congressmen who vote dry and drink wet, and all those congressmen who have received money or political support from the Anti-Saloon League, the W. C. T. U. or bootleggers; so there will be a liberal majority in the next congress to help

Al Smith

GIVE THE PEOPLE BEER

(By repealing the Volstead Act)

Name .....

Write Clearly Please

Street address .....

City ..... State .....

Give no one any money for this card—it is Free

—From Harrisburg Telegraph.

## WE STAND FOR LAW ENFORCEMENT

Pastor J. Glenn Gould of our church in South Portland, Maine, in his bulletin for September 2, quotes from the Quadrennial Address of the General Superintendents to the Seventh General Assembly, as follows:

The Church of the Nazarene stands today for every principle that makes for the success, not only of the church, but of civilization. We stand for the living God; we stand for a God consciousness which is the background of respect for law. When the fear of God is gone from the people's hearts they will no longer have respect for government. We stand for a world Savior; we stand for the Bible; we stand for the whole Bible, an immutable Bible; we stand for the atonement, for the home, for the church of Jesus Christ; we stand for law enforcement. We are against the vacillating, corrupt politicians who would sacrifice the principles of civilization for expediency, for position, for selfish glory. We stand for the men and women in this and all nations that put principles before selfishness, that put right before personal advantage. We stand for that man or woman in this and all nations who would die for the declaration of independence, for the constitution, for the spirit of freedom.

## HOME MISSIONS IN ACTION

By N. B. HERRELL, Chairman of Department

**H**OME missions in action, means, with Christ, seeking to save the lost in the homeland. The Holy Ghost brings the vision, passion and missionary zeal when He enters the life of man. So long as He remains the life will be marked with this interest. Neither heaven nor the Church has any other work of greater importance than that of, with Christ, seeking the lost. Angels would like to enlist in this work but God has reserved it for redeemed man to do. If God's people fail in seeking the lost, there is no other plan for this age, the lost will be lost forever. It is said of the sinner, he must turn or burn. What can be said of the church people, who are to lead the sinner to turn from his wicked way and live. The Church must go with Christ to seek the lost, if Christ is to stand with the Church in the judgment to judge the wicked.

With Christ to seek the lost,  
In the power of the Holy Ghost,  
Is the least that man can boast.

### WHAT I OWE THE OTHER MAN

I am indebted to the other man to give him the gospel in the same measure that I have received it. We have cars, good roads, the mail, and a friendly spirit of co-operation from others in many ways. We have also a chance to find churches, halls, or homes in which to hold meetings. We have the greatest opportunity to do our work of any people. We have no excuse for not getting the gospel to our neighboring cities. Will we try, will we do, and go with Christ to seek the lost? He is calling today, He is calling now, who will go and start a meeting now?

### MY NEIGHBORING CITY

There are no fixed plans for the work of Home Missions. In fact, Home Missions is not a plan, it is a spirit of evangelism. If our pastors and local churches get the vision of a nearby town or city and get enough of the evangelistic passion for the lost of that city, they will devise ways and means to get the gospel to them. Our trouble is the lack of vision and passion, and the one great need is passion. Well wishing will never do the thing. A dying passion alone will drive us through sunshine and rain to preach and work with a handful until we get enough interest to bring the crowds to hear the gospel. Yes, we need vision and passion as much as we need money. Yes, with Christ to seek the lost is the need of the hour.

In home or street,  
Perchance we meet  
A soul;  
Will we them win,  
From death and sin,  
A soul?

"Revivals make men devise liberal things. Money leaves the heart and gets to the hand, and the hand conveys it to the treasury of Christ."

## SEPTEMBER GLEANINGS

By GENERAL SUPERINTENDENT CHAPMAN

As November draws near we hope that the good people of all political parties will hang out signs like those used by merchants in Montgomery, Alabama, and that they will decide to sustain their past reputation. The signs read "Never yet voted wet."

We are really not much afraid that any very large number of dry Protestant Americans will vote for a wet Roman Catholic to become President of the United States. What we do really fear is that too many dry Protestants, being unable to vote the party ticket of their fathers and grandfathers, will just not vote at all. But we may be sure that the wets, the Roman Catholics and the whole population which stands for corrupt morals in government will turn out en masse, and they all know for whom they are going to vote. The only answer that will be at all sufficient is the answer that can be made by the turning out of every good man and every good woman on November 6, to cast a vote that will help to show that this is a prohibition, Protestant nation which values its good laws and wants them enforced.

Tonight my wife and I took dinner with Mother Howe of Kansas City, who will soon celebrate the eighty-fifth anniversary of her birth. But her mind is clear and active and her heart is young and easily stirred over the problems of human life. Just now she is exercised over the unusual number of homicides and suicides which are taking place throughout the country. She recently wrote an appeal to a ministerial association, asking its members to preach on this general theme and warn the people. We quote from her appeal as follows:

"Human life is a sacred trust, whether it be our own life, our neighbor's life, or prenatal life. And to destroy life in any of these relations is murder; and yet I have never heard this subject treated from the pulpit. The chief enemy of human souls is at hand. The victim he seeks to allure frequently has not heard of the mercy of God, and suffering from the pangs of remorse and unforgiven sin, he comes to the climax where he declares he can endure it no longer. Then the tempter reminds him of the revolver or of the river bridge—and so another tragedy breaks the hearts of friends. The same old enemy who is the author of this crime will seek to influence preachers to be quiet on the subject. Perhaps some who commit suicide are mentally unbalanced, so in individual cases we must leave the settling of destiny with the Lord. But when one suicides rationally and instantly, there is no opportunity for repentance and pardon, and so the guilty soul goes into the presence of the Lord with

human blood upon his hands and head—he dies and must be judged, a murderer."

Literature on the lodge question is not very plentiful. We therefore welcome "Secret Societies in the Light of the Bible," by William Leon Brown of Chicago. It contains copious quotations both from lodge authorities and the Bible and shows the true relationship of one to the other. It is a twenty-four page booklet and sells for ten cents. In his introduction, the author estimates that there are about eight hundred secret societies in the United States and that nearly one-half of the adults of the nation are affiliated with them. Some people would defend the lodge by referring to its benevolent work. But the author says the Roman Catholic church does a great deal of benevolent work, but benevolent work does not justify the evils of a system. And there can be no doubt but that the lodge system is a menace and a hindrance to the cause of true, spiritual religion. Our Publishing House will fill your orders for this book.

Dr. George H. Morrison, moderator of the general assembly of the United Free Church of Scotland, in his opening address before that body on June 1, 1926, used for his subject, "The Turn of the Tide." The address was a study in revivals. The doctor said, among other things:

One of the many lessons which I learned from my old professor, Dr. Lindsay, was that the story of our Christian faith is really the story of revivals. With his unequalled knowledge and his various learning, he was fond of insisting upon that. Our Christian faith, he would say, has not come down the centuries like a steadily expanding river. There have been times of deadness, seasons of inertia, long ages of a weary formalism. And then always, at the appointed hour, has come the opening of heaven's windows, and an awakening to lost simplicities. So was it with St. Francis. So was it with the Reformation. The Reformation was not a thing of politics; at its heart it was a spiritual revival. So was it with John Wesley; so has it been in our own land, with every secession and disruption. No secession is just ecclesiastical. At its deepest it is spiritual. It is the protest of the heart—the challenge of the soul—the trammelled spirit breaking through to God.

He further said that revivals are not obsolete, and that revivals are in the general law of progress. He believes that the present deadness and dryness which is so generally admitted and so frequently lamented is, after all, indicative of a "Turn of the Tide," and he believes the times are ripe for another wide spread and deep reaching revival.

"The same wind that tosses the Atlantic into restless heaps gently fans it into tranquil calm; so the same Holy Spirit, which by His influence agitates and tosses the conscience of the guilty sinner into a thousand fears, soothes it into a blessed peace, and sings it into a heavenly repose."

"Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things."

## WRITE THE VISION: MAKE IT PLAIN

By General Superintendent Goodwin

**O**UR course is well determined. We can do no other. God has clearly revealed His will, His eternal purpose. "God hath not called us unto uncleanness but unto holiness." His call reached Abel, and Abel sought and found a sacrifice for his sin which pleased God. His voice caught the ear of Enoch who left all to walk with God unbroken for three hundred years. Abraham heard God speak and left his home and all his old associates in Ur of the Chaldees and climbed the hillside rather than live in the low plains of doubt and fear. Abraham heard God say, "Walk before me and be thou perfect." Without a moment of hesitation he seemed willing to endure suffering that God's will might be fully carried out. God thundered forth his law from Mount Sinai revealing His own eternal purpose that His people should be holy in all manner of living. Here the priesthood must wear upon their brow a miter inscribed "Holiness unto the Lord." Then in the presence of the tabernacle with the holy place in clear view, veiled from the very holy of holies by a curtain, they must ever serve. Thus attention was ever directed to the one great desire of God, namely, a kingdom of priests and a holy people.

We could not think for a moment that the holy Son of God could or would undertake anything less than raising up a holy church. In fact, we clearly see that this was the divine purpose. "According to the eternal purpose which he purposed in Christ Jesus our Lord," "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And again as clearly stated in these words, "Christ also loved the church and gave himself for it that he might sanctify and cleanse it" (the church) "that he might present it unto himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Hence we have been led to see that "this is the will of God, even our sanctification."

Heart holiness is indeed a very great privilege, a great blessing a wonderful opportunity; but more, it is fundamental in the will of God. Holiness is commanded and demanded. "Without which no man shall see the Lord."

Our vision is not merely raising up a people as believers in holiness, but more, we see clearly that God would have a "holy people." That is, a people who not only believe in the possibility of holiness, but having caught the true vision, they have really died out, gone down before the Lord, consecrated, and have prayed clear through to heart cleansing and have ob-

tained the witness of the Spirit. The carnal mind must be cast out, sin must be cleansed away, the old carnal life crucified, the old man of sin dead. The inner temple of the heart filled with the divine presence, the Holy Spirit now fills and abides and Christ is enthroned Lord of all. The whole life is adjusted to all the sweet will of God. This is our objective as a people, and nothing less can fill the God-given vision.

It is not expected that all among us will have heart holiness. But all must be seekers in this direction. In a constant revival such as we are advocating, the natural thing would be that our congregations will have many unsaved people, and from this class we are gathering converts. This converted number must be urged on into holiness, and thus the process moves on. The church is an institution of aggressive evangelism, a salvation workshop, a building of God, ever building and gathering new material as living stones. Thus the church is not complete or perfect as to all its members. Yet the work of the ministry is to labor, strive according to God's mighty power to present every man perfect in Christ Jesus. What a task is this Nazarene undertaking, to raise up a holy people.

Such is God's plan for us. There are many difficulties. The field is ours. There are many wide-open doors, yet there are many adversaries. It is hard to bring men to a full decision to give up the world, and sinful habits; to induce them to repent and turn from darkness to light. Then to cause them to see the beauty of holiness, and die out to self and inward sin in full consecration, is another great undertaking. Some among us will think the victory won when the battle has only fairly well begun. Some will be led to think they are converted when in fact they are only convicted; others may take it as sanctification when in fact they have only had a good case of justification, and thus the battle rages, amid doubts and fears.

However, this should not greatly disturb us as to the outcome. With the correct vision and ideal of our God-given call, all is plain. We are in the process of gathering material, hewing the stone, fitting the timbers, building the church of God. We shall need patience and courage in our holy business. God is giving our preachers a better vision of the task and the work is steadily moving on to victory. The work is better organized, the character of our ministry has greatly advanced as a whole. There is greater loyalty and holy unity. True there are some critics, fault-finders, self-seekers, but they are in the small minority, and we are doing the work of God in glorious success.

## THE CHURCH OF THE NAZARENE

Its Eclecticism

By GENERAL SUPERINTENDENT CHAPMAN

THE laconic answer of the seasoned thinker to the claim of the novice to the discovery of a "new doctrine" is, "There is nothing new in theology." And this is the case, whether the subject be truth or error. The cults of today are palming off on an ignorant and suffering public as "something new" the wares of magicians and philosophers and vendors of religious comfort that had their day and were discarded centuries ago. And every essential truth known to the intellect of Spirit-filled men today was the subject of divine revelation before the close of the New Testament canon and was believed and known by the men of the past.

But error always seeks to usurp truth's place, and to eclipse the sunshine of revelation. It thus happened that by the close of the third century of the Christian era the simple truths of the gospel of Jesus Christ were very largely buried under the rubbish of Romanism, and the precious heart experiences which were normal to believers in the early period were seldom known by those who called themselves Christians. And the period which had its beginning with the eclipse of primitive Christianity is known among Protestant Christians as "the Dark Ages," and many believe that it occupies the place in history that should have marked the millennium of God's glorious kingdom.

Protestantism stands for the restoration of primitive Christianity. But the task was so great that a number of epochs are involved in its accomplishment. And these epochs overlap and include as well as supplement one another. It is not necessary, therefore, that we shall hold to rigid lines of demarcation in the study of them. But the Church of the Nazarene is one of the newest of evangelical Protestant movements and intends to include in its scope all the essential elements of all the reformations of the past. It naturally owes more to its predecessors than older denominations, for it has more of them than they. And it is becoming that we should acknowledge our indebtedness to those who have gone before us and blazed the way for us, and to those who have wrought out a heritage of faith and left it as a legacy to us.

First, there is the movement, known as "The Protestant Reformation," in which Martin Luther was the principal leader, and which faced the Romish doctrines of baptismal regeneration and pardon through penance with the plain scriptural tenet that "the just shall live by faith." Luther, his coadjutors and followers laid so much emphasis upon the Pauline doctrine of justification by faith that they shook the very

throne of the pope and made their doctrine a tenet of all Protestant movements which should follow.

Then there is the Baptist emphasis upon the sufficient priesthood of every believer, which makes unnecessary and useless the mediation of popes and priests—Jesus Christ himself being the only Mediator between God and man. With this position the Baptists of every name and in every country have been consistent, and this has become the position of Protestantism. So that now millions of people boldly disclaim any attachment to priestly orders, and any dependence upon burning candles, holy water or formal earthly altars of any sort.

The Presbyterians contributed the essential truth of "divine sovereignty," and the place of the law of God and of God as law giver. The Presbyterians saved Protestantism from the error of Antinomianism and established the relationship between Christian ethics and free grace. We have listened to the stories of "the blue stocking Presbyterians," and have supposed that their peculiar carefulness in observing the Sabbath is the core of their contribution. But in reality, their contribution is fundamental and extends to the whole basis of Christian conduct.

The Quaker arose to revive the apostolic testimony of the consciousness of God in the soul. The Church was stressing doctrines and ordinances, and George Fox stood up to say there is an "inner light" which will make one "know" that God is with him and in him, and he and his collaborators and followers have influenced the whole Church to renew its emphasis upon the reality of Christian experience, the witness of the Spirit and the certainty of divine indwelling.

James Arminius thought upon the "five points of Calvinism" as they were known and preached in his day, and found himself unable to accept them. And upon further consideration, he found that the Scriptures themselves had been wrested to make proof of the positions of Augustine, Calvin and others on the matter of the extent of the atonement and the possibility of universal salvation. And finally Arminius came out to affirm that, "The atonement of Jesus Christ makes such provision for all men as to make salvation possible to them."

Then John Wesley and his methodical friends at Oxford in reading their Bibles discovered that men cannot be saved without holiness and that men are sanctified after they are justified. This constituted the framework for the doctrine of holiness as a second work of grace and to the construction and application of this doctrine Wesley and many early Methodists devoted their lives.

But in constructing and applying the specific truths they were called to emphasize, the Protestant movements have quite generally mixed in a considerable quantity of nonvital truth and even half truths or private interpretations. The error has not been that of substituting falsehood for truth, but of exalting incidental truth to the position of fundamental truth and of demoting fundamental truth to the place of incidental truth. And thus the denominational walls of Protestantism have been built up and some of the best things have been overshadowed and lost to the majority because they were offered only in connection with systems which were incapable of universal acceptance. Among other things, two or three great systems of church government have grown up, and the form of church government has become the dividing point between Christian forces. There are, historically speaking, the Congregational, the Episcopalian and the Presbyterian forms of government, and these types have become pretty well fixed, and especially in the generations of the immediate past, "Jews would have no dealings with Samaritans," when it came to tolerating church polity of a different type. Then the question of the mode of administering Christian baptism became the subject of much disputing and the cause of much bitterness and division.

Our word "eclecticism" is of philosophical origin, and was and is applied to systems of thought which are produced by putting together the choice portions of other systems. The art, of course, is in the putting together so that there will be no contradictions and inconsistencies.

The Church of the Nazarene proposes to take justification by faith from the Lutherans, the sufficient priesthood of every believer from the Baptists, the highest standard of ethical conduct from the Presbyterians, the fact of "God consciousness" from the Quakers, the doctrine of universal, conditional atonement from Arminius and sanctification as a second work of grace from the Methodists and construct a program including them all. It proposes to select from the historic forms of church government and construct a polity which is applicable to people from any and all communions and which will possess many of the merits and avoid many of the faults of all the historic systems. It proposes to develop an elasticity on such questions as the mode of baptism which will not require the compromise of any man's conscience, only that it shall require consideration among ourselves as well as in reference to "all men." The intention is to make effective the old motto: "In essentials unity, in nonessentials liberty, and in all things charity."

In the study of movements it is customary to mark their purpose and then observe their "tendencies." The purpose of the Church of the Nazarene is to constitute a nucleus of people of sufficient breadth to include within itself all orthodox believers in the Wesleyan doctrine of holiness as a second work of grace and the doctrines and practices which necessarily gather about

it, and yet to possess sufficient solidarity to make its propaganda effective and its purpose felt. As to its tendency, we think this is best indicated by its twenty years of history during which it has collected into its fellowship approximately eighty thousand people from groups which were formerly widely scattered geographically and somewhat differentiated in leadership, and by the further fact that it was listed as one of the fastest growing Protestant bodies during the year 1927.

## CHRISTIAN PERFECTION

By MELZA H. BROWN

### ARTICLE II. HOW TO OBTAIN THE BLESSING

Christian perfection is obtainable and may be known as a conscious experience of the soul. There is a consciousness of the need of the experience after conversion, and under gospel light the soul will be convicted for the need of the experience. The experience can be prayerfully sought and received as an instantaneous cleansing from all sin by faith in the blood of Jesus. Having explained the nature of this experience in a former article, we shall give attention to the manner in which this experience may be obtained.

First, it is necessary to have clear views of what the blessing promised and needed is. Many people are seeking something that God never promised, and thus are led into doubt and some even to despair, because they do not receive what they seek. God says seek and ye shall find, but that does not mean that one can seek and find anything contrary to His will. Second, the soul must come to a decided and determined resolution to seek the blessing, a determination that will not shrink or cower when God begins to operate on the heart with the knife, the hammer and the fire. Then begin to humble yourself under the mighty hand of God for spiritual poverty must precede spiritual enrichment. Hunger, thirst, poverty, need and deep desire prepare the soul for receiving from the hand of God. Then make a complete consecration of yourself to God. Abandon yourself recklessly. Utterly and eternally let go of all and trust yourself now and forever in the hands and will of God. You need not fear this for you are putting your all into the hands of a heavenly Father. Go over your consecration, if need be, item by item, search and research your heart until all is given over to Him. A perfect offering will be received. And then exercise faith in the promises. Believe the promise that God will sanctify you wholly, body, soul and spirit. Believe that He will, that now is the time, and that He doeth it now according to His promise.

There are some hindrances to faith. The two chief hindrances are (1) being governed by the feelings instead of by facts; and (2) desiring to have the fruit or effects of faith before the faith itself, which of course is an impossibility.

Many seek, pray, desire and struggle, and yet do



not receive because they do not fully comply with God's conditions. Somewhere they draw back. One man sees that it will cost him more in benevolence, another that he must adjust his business differently, another that he must straighten out difficulties between himself and a brother, while a sister may see that she must dress more simply and modestly, or be more grave and less talkative, or a young person may see a possible call to the ministry. Many draw back when God shows them the idols of their hearts. Indulgence and selfish pleasures must all go, the spirit, soul and body are to be cleansed from all filthiness and evil. This process may be unpleasant but it works a glorious experience and you will thank God that you submitted to the operation, when it is over and the glory fills your soul.

We may know that our consecration is complete. We can give our all and when there is nothing left, we are all given to God. We can have an inward consciousness that it is complete, and then we can put our will in with it and make an eternal and everlasting covenant such as that made by Abraham.

Then we may know that our consecration is accepted by the positive word of God for He said, I will receive you—the altar does sanctify the gift. We can know it by the witness of the Spirit which is a sweet inward assurance that the work is done which is spoken by the Holy Ghost himself. We can know it by the divine response to faith as God always responds to real faith. When you yield utterly to God He will pour Himself through your soul. Then we may know it by the self-evident fact that God receives that which is according to His will for you to give.

Some people are afraid to testify to being sanctified before they have the witness of the Spirit. Wesley says, that as a rule this is not necessary, but God sometimes holds the soul for a while to naked faith in the Word without the witness and for some reason to delay the definite witness of the Spirit. I believe this is often due to the fact that people have set their wills against testifying to the experience before the witness comes, and the will must be entirely and forever submitted to God. After receiving the witness of the Spirit, the same conditions must be met in order to retain the blessing. Many who have been clearly sanctified have lost the clear witness by carelessness and are in doubts and darkness because of these things. But God is faithful, and if the soul is faithful and holds fast, it is possible to walk in this glorious experience all the days of our life. Praise God!

The works of the flesh or inbred sin are pride, anger, self-will, jealousy, covetousness, peevishness, impatience, hatred, variance, emulations, strife, envyings, unbelief, from which God desires to cleanse every one of His children.

The fruits of perfect love are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, which God desires to find in us all.

Every child of God may obtain this experience and if a single reader of this article has not yet received his inheritance among the sanctified, may God help him just now to make a resolution to never stop seeking until the work is done and the Spirit witnesses it to the heart.

ALHAMBRA, CALIF.

## THE QUALIFICATIONS THAT CHRIST THE REDEEMER WAS TO POSSESS

By Evangelist J. A. Kring

Isaiah 11:1-6; 42:1-4

**I**N THESE scriptures Isaiah, with the pen of inspiration, gives us two pictures of the Christ of God, the Shilo of prophecy, the Lily of the Valley, the King of the Jews and the world's Redeemer. In these divine pen pictures we find five divine qualifications that were to grace the Christ. A careful study of these qualifications of our blessed Lord should prove beneficial. We note,

I. His intellectual enduements. "And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding." Webster defines understanding as the "act of comprehending; faculty of the mind by which it understands; exact comprehension; agreement." He defines wisdom as "knowledge and discretion; judgment." Wisdom may be said to be the power to apply knowledge and to make the right use of it. Now according to the prophet's inspired word our blessed Christ was to have all this. But did He possess all that is included in the above qualifica-

tions? The answer to our question is to be found in the New Testament account of His earthly life, as given by His four faithful biographers, namely, Matthew, Mark, Luke and John. The record says that He "needed not that any should testify of man: for he knew what was in man" (John 2:25). Indeed, he read men like an open book. He looked into the deepest depths of their inner spirit nature and read their thoughts, motives, intentions, purposes, desires, etc., with an accuracy that has no parallel in the annals of history. During His earthly ministry all hell was laid under contribution to catch Him in his talk, but every scheme, plot and plan was clearly read by Him and His opposers and enemies with all their learning were nonplused, upset and put to silence. The hardest questions and the most difficult problems were not more in His hands than clay in the potter's hand. His insight into all the perplexing problems of the creation of the world and men and all forms of life

was keen, sane and absolutely correct in every particular. Hence, we are not surprised that when the officers who were sent to take Him returned, that they should testify that "He spake as never man spake."

II. His executive power. He was to have "the spirit of counsel and might." Webster defines counsel as "consultation; advice, plan. One who gives counsel; lawyer, advocate." Hence, *counsel* must be the power to plan rightly and *might* the power to execute our plans. The divinely inspired written record of His life makes it quite clear that no man ever came to Jesus and asked advice, relative to the salvation of his blood-bought soul and the eternal interests of his never dying spirit, but what he received full information and direction as to what he should do. His method of dealing with honest souls seeking light is seen in His recorded advice given to the rich young ruler (See Matt. 19). It is also worthy of note that He could not only plan and give advice, but He could execute His plans. When He ordered His disciples to cross the lake He must have planned to teach them a lesson on faith and trust in God and at the same time show them an example of His glorious power by stilling the raging sea. Who dare say that He failed?

III. His moral and spiritual power. This qualification is couched in the words: "The spirit of knowledge and of the fear of the Lord; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Knowledge, fear, righteousness and faithfulness that were to constitute His moral and spiritual nature and power stand out in the prophet's description of Him, like great mountain peaks in the Rocky range, and the New Testament account of what He really was when He appeared coincides with that given by Isaiah, for in that part of the good Book it is written that he was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). He always did the right thing, in the right way, at the right time and with the right spirit, and for the simple reason that He was always faithful in following the divinely appointed pathway, in moving according to the divine schedule; and living so completely in the center of the divine will His thoughts, words and actions were measured and timed by the Father's wishes. And because of the foregoing and His voluntary death upon the cruel cross and His glorious resurrection He has the spiritual power "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

IV. There was to appear in His character a blending of the spirit of gentleness with that of power, a combination of the lion and the lamb, of the dove and the eagle. This appears in the prophet's second picture of Him, which is found in Isaiah 42:1-4. Feeding the hungry multitudes and taking the children up in His arms and blessing them is an illustration of His gentleness, while His stilling the tempest, walking on the waves, lifting up the sinking Peter, raising the

dead, healing the leper and turning the water into wine is a manifestation of His mighty wonder working power.

V. One more characteristic of the suffering servant of God was that He should neither fail, nor be discouraged in and on his God-given mission and work, "till he have set judgment in the earth." Not a word of discouragement, nor a word of complaint fell from His lips during His earthly ministry, and as to the successfulness of His undertaking He cried out on the cross, "It is finished." All hail! The plan of a universal remedy for a universal malady has been completed, the provisions for an alienated race to be reconciled with an offended God is full, God and His law are satisfied and it is possible now "for the spirit of life in Christ Jesus" to make us "free from the law of sin and death."

When the Christ of prophecy appeared in his First Advent with His intellectual endowment, executive energy, moral and spiritual power, spirit of gentleness and boldness, He met the combined, federated forces of sin and evil and proved His "lordship" over nature, the animal kingdom, man and Satan. Hence, the divine titles that were assigned to Him, the divine attributes that were manifested in Him, the divine works that were wrought by Him and the divine worship that is conceded to Him are still valid. He is the Lord of heaven and earth. He is "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Let the Modernist scoff at His deity, and the skeptic jeer at the atoning merits of His shed blood, and the ranting infidel laugh out of court His crimson salvation, and the unbeliever mock at the thought of his Second Advent for the purpose of winding up all things earthly, rewarding the righteous and punishing the wicked, yet the time is not far distant when "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. And every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

OAKLAND, CALIF.

### CANAAN LAND

*Move over into Canaan!* This is a wondrous land—one with glorious victories for the soul, but one where fierce battles must be fought for the Lord. It is a land of establishment, of settling down into the deep things of the Master. It is a conquering land, where never yet has a soul that would trust, and fight on, been defeated by enemies within or foes without. It is a holy land, one wherein the heart fears but God, and serves Him only. It is a land that floweth with milk and honey—a rich life indeed. Move over into this great and goodly land, where the light of glory beams on the pathway; where the sun of bliss sheds its rays on thy soul; where the beams of divine comfort are always warming the heart; where heaven is nearer; where the mountain peaks of divine life are a little higher; where one may dwell in the blessedness of holy happiness forever. It is a land of freedom and love, one of glories and peace that the world cannot afford. Have you fought a losing battle—move into this Beulah of the soul.

—B. W. MILLER.

## Department of Bible Studies

### Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

#### Lesson Thirty-seven

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

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

First day, Matt. 8-11. Second day, Matt. 12-14.

Third day, Matt. 15-19. Fourth day, Matt. 20-23.

Fifth day, Matt. 24, 25. Sixth day, Matt. 26-28.

Seventh day, Mark 1-4.

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

"And Jesus put forth his hand and touched him" (Matt. 8:3).

The impression made by a touch is largely determined by the one who has done the touching. A very gentle touch of a great friend may affect you greatly while a jolting bump against a stranger will be passed by with little consideration.

*A Touch Means Unity.* There is something in common between two. If two strangers touch each other and pass on it may mean little more than a unity of time and place. A touch of Jesus to suffering humanity means that He has become one with us in sympathy. Our need reaches Him, and His power reaches us.

*A Touch Means Identification.* The law in the Old Testament was that if we touched anything unclean we would be contaminated. And to touch the altar made holy. The one touched became like that which he touched. The touch made like that which was touched.

*A Touch Means Authority and Power.* A touch of a king's scepter had all the power of his armies back of it. A touch of Jesus had all the power of heaven back of it. The authority of Deity was behind the fingers of our Lord in blessing. "Jesus put forth his hand and touched him . . . And immediately his leprosy was cleansed." What wonders fell from His hands, for He was a wonderful Savior. Just a touch from Jesus and the sick are whole. His touch quieted the fever of the suffering, opened the eyes of the blind, loosed the tongue of the dumb, blessed the little children, restored the ear of the high priest's servant and raised the widow's son from the bier. Just a touch by Jesus and all is well.

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

##### Study Thirteen, Acts 17

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

Notice in verse one, they passed through Amphipolis and Apollonia, and they came to Thessalonica. Why some places passed by?

Note in verse two that Paul had the habit of going to church. "As his manner was, went in unto them."

From verses 4 and 5 notice the effect of Paul's preaching.

Compare Acts 17:6, 7, 9 with Rom. 16:21 and note Paul's friendship with Jason.

Connect, "more noble," with "searched the scriptures" (17:11).

Connect, "searched the scriptures," with "therefore many of them believed" (17:12).

Connect "ignorantly worship," with "declare I unto you" (17:23). Know-so salvation.

Note the three kinds of hearers that Paul found at Athens: "Mockers" (v. 32). "Delayers," last part of same verse. "Cleavers" (v. 34).

##### 2. *The Holy Ghost Rescues the Truth out of Human Vagaries.*

A man led by the Holy Ghost will do some things differently from the way other people do. Some surprises occur, even to the one who is led. As St. Paul was led of the Spirit down the great Roman highway, the Via Egnatia, the question may have arisen in his mind, Why pass through Amphipolis? It was a great city on the main route from Thrace to Macedonia. It was a free town and formerly called the Nine Ways. Both strategically and commercially it was a very important place. And, "why leave Apollonia on the main military highway of the empire and go on to Thessalonica to preach the gospel there?" "Why turn aside to Berea on a byway?" Is the answer to the secret to be found in the first verse, "where was a synagogue," or did the Holy Ghost have a secret of His own? Why were the lewd fellows of a baser sort permitted to drive the man of God from the great work at Thessalonica to Berea off of the highway? To work out God's plan, and fulfill the program of the Holy Ghost. After a short season here, the way is open to Athens, the most sacred and cultured shrine of paganism. A great city to appeal to the taste and training of a great scholar like the apostle Paul. What impressed Paul in this great seat of learning? What did he see? Was it the glory and beauty of the art and philosophy of the cultured Greeks? Was it the magnificent temples and numerous altars, the Acropolis and the Parthenon in their splendor that he saw? No, he saw a city "full of idols." He saw the heartache and agony of degraded humanity and the degenerate philosophy underneath all this magnificence. He saw the city through Holy Ghost illuminated eyes. The light of nature and conscience had been obscured by their depraved and carnal nature. The little gleam of light that they had was clouded by their sins. Did Paul condemn them? No, his Holy Ghost given message turns the light on the dim truth that they had. "Whom therefore ye ignorantly worship, him declare I unto you" (v. 23). And again he describes God in the language of certain of their own poets. Dr. Mor-

gan says, "He defended their own truth against their abuse of it."

We need a St. Paul today, not to stand upon Mars' Hill and debate with the Stoics and Epicureans, but to proclaim from every hilltop the truths of divine inspiration, cutting deep into the sham of modern civilization, and the skepticism of modern so-called Christianity, separating the truth from mere human opinions.

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

#### *The Holy Scriptures*

The sixty-six books that we call the Scriptures are the Word of God. They differ in source, character and value from all other books in the world. The Scripture is holy, it is God-inspired. The very breath and words of the Lord. The Holy Scriptures are to be accepted in their entirety. Each book is God-given. The Bible does not contain the Word of God as some so-called scholars contend, but the Bible is the Word of God. If it contained the Truth some of it would not be the Truth. We cannot concede the position that any of it is to be rejected without subjecting the rest to a doubt. No, we must take the whole book or none. The enemy hates the Word of God and is attacking it today more shrewdly than he has ever done before. And we must contend for the faith of our fathers, but this does not mean that we need to be contentious about the faith and show the spirit of the evil one in our standing for the truth. We will close this study with a little verse on faith:

"Cares cannot fret me if my soul be dwelling

In the still air of faith's untroubled day;

Grief cannot shake me if I walk beside Thee,

My hand in Thine along the darkening way."

### SUNDAY SCHOOL BY-LAWS

By REV. E. P. ELLYSON

**T**HE Sunday Bible school is one of the schools of the church school, and the only one in most of our churches, though a few are now conducting vacation Bible schools. The Sunday Bible school is the school for Bible study which meets on Sunday. It is a school of the church, under the full control of the church, the church teaching the Bible and by educational methods building Christian character. Certain arrangements for doing this work in an orderly and effective way have been passed by the General Assembly and appear in the new Manual as By-laws.

The first article is the name and is as follows:

#### ARTICLE I. NAME

The name of this organization shall be the Sunday Bible school of the..... Church of the Nazarene.

(The local school will insert in the blank space the special name of the local church, as First, or Grace, or Wesley, or the name of the town or community).

The second article defines the membership and is as follows:

#### ARTICLE II. MEMBERSHIP

Section 1. There shall be three classes of membership: active members shall be persons enrolled in the regular school where attendance at the Sunday session is expected; cradle roll members shall be children under four years of age enrolled in the cradle roll department; home department members shall be

persons unable to attend the regular sessions who are enrolled in the home department.

Section 2. All persons eligible to active membership shall be considered visitors until they have attended two consecutive sessions. They may be enrolled as active members at the third session. Cradle roll members and home department members shall be enrolled by the supervisors of the respective departments.

Section 3. Active members may be dropped from the roll whenever they have absented themselves from the class sessions four consecutive times without a reasonable excuse. Cradle roll members should be transferred promptly to active membership when the proper age is reached.

It is very necessary that we have some uniform arrangement as to membership that our statistical reports may be intelligent.

In some places there has been great carelessness as to this. Names have quickly been placed on the class roll and retained there when the person has never been present the second time. It is best to be sure they are going to attend somewhat regularly before considering them active members. You will note when they may be dropped. This is not *shall*. There are cases where they should be retained for a longer period with the hope of recovery. But it is a mistake to keep a roll cumbered with nonattending members.

Every church where there are members eligible, should without fail have a cradle roll and home department membership. The church's educational work must be extended to the entire community. All who cannot be reached for the active membership should be reached by these departments. Send to the Department of Church Schools for literature to help you in these departments.

The third article states the object, and is as follows:

#### ARTICLE III. OBJECT

The object of this school shall be the salvation of the unsaved, the sanctification of believers, the promotion of the Christian life, and training for Christian service, through the devout and diligent study of the Word of God—the Bible—and such expressional activities as may be helpful to this end.

This must always be taken seriously. The objective in this school is distinctly spiritual. Christian experience, character and service are the things sought. And the special means is the study of the Bible. Expression is necessary, but no program of activities may be put on that is not conducive to this object. The school that disrespects this will rue it, will be a hindrance to the work of the church and a false leader of the pupil. This object requires a Christian leadership and much prayer.

In article four we come to the administration. This is given in four sections, and is as follows:

#### ARTICLE IV. ADMINISTRATION

Section 1. This school shall be an organic part of the local church, and the local church educational program, and shall be under the control and management of the church board through the church school board. It shall be under the direct pastoral care of the pastor, and the special supervision and leadership of the superintendent.

This is not a separate organization, nor is it an annex to the church. It is the church, a department of the church with a certain phase of the work of the church delegated to it. The ultimate control is in the church, but this has been delegated to the church board through the church school board. Last week we wrote of this church school board and its work. This board is the connecting link between the church and the school, and it must be an effective connection, but it does not manage the school directly. The direct administration belongs to the pastor and the superintendent. But few pastors seem to realize this responsibility. The pastor is just as much the pastor of the Sunday Bible school as of any other part of the church. Of course he will not try to boss, or dictate or take the place of the superintendent. He will recognize that the immediate supervision and leadership belongs to the superintendent and will be the faithful and sympathetic advisor and helper of the superintendent. A superintendent must be given a chance to do his work if he is to succeed.

Section 2. There shall be a cabinet consisting of the pastor, the Sunday Bible school officers, and the department supervisors. This cabinet shall meet regularly on the..... of each month, with the superintendent presiding. It shall (a) consider the general interests of the school, (b) recommend to the church school board such matters as should have its consideration, and (c) appoint teachers and substitute teachers for the different classes upon recommendation of the supervisor and superintendent, with the approval of the pastor.

Section 3. Each department shall have a department council consisting of the department supervisor, the department officers and teachers, which shall meet regularly each week (or month) to consider the interests of the department.

This school is worthy of the most careful thinking and planning. There can be no large success without the counseling together of the workers. This is provided for in the superintendent's cabinet, consisting of the pastor, superintendent, school officers and department supervisors; and in the department councils consisting of the supervisor, department officers and teachers. You will notice that no meeting of the entire school has been provided for under this heading. From an administrative standpoint such a meeting seems unnecessary and ineffective. However, from an inspirational standpoint such a meeting with an interesting and helpful program, and a spirit of enthusiasm should be held twice each year. Such inspirational meetings mean much to the work though they are not administrative.

Here we meet with this difficulty, some of our schools are not departmentized. This is usually the misfortune of the school. It is only the very small school that cannot departmentize to advantage. (Send for the pamphlet on "The Departmentized School"). But there are some small schools where separate cabinet and council meetings are impractical. In such cases we suggest that these be combined as follows. Do not allow them to lose their identity. Let all meet on the same night, and all meet together for fifteen minutes of earnest devotion. Then separate into cabinet and councils and for thirty minutes consider the special work. This done, let all come together again for another thirty minutes of general consultation and business. Where the school is too small for departments the teachers may be a part of the cabinet. However, since the teachers are appointed by this cabinet, they should be members of the cabinet only in the rarest of cases, and then they should take no part in these appointments.

Section 4. The Sunday Bible school year shall begin immediately following the adjournment of the District Assembly. All regular elections of officers and appointments of teachers shall take place prior to this date, and the name and full post-office address of the newly elected superintendent shall be reported to the District Assembly. On the first Sunday of the Sunday Bible school year a simple service of installation and consecration of officers and teachers should be held, conducted by the pastor.

Having the Sunday Bible school year begin January 1st has been quite unsatisfactory. It has meant a change of officers in the middle of the church year and made the list of superintendents printed in the minutes of little value. As a part of the church the school year should be identical with the church year. But if this change is to be the benefit that is intended, each school must very carefully observe the rule and hold their election of officers before the meeting of the District Assembly and report to the assembly as instructed. The newly elected superintendent does not become a member of that District Assembly but his name and address is the one that is to be reported to appear in the minutes. But it will be well for him to attend the annual meeting of the District Church School Board.

The suggestion to hold a service of installation and consecration is that these officers may be taken more seriously both by the church and by those who hold them. This service should be made as effective as possible.

Article five is as follows, only the hour needs filling in:

#### ARTICLE V. MEETINGS

This school shall meet regularly at..... o'clock each Sunday.

In article six we have the arrangement for the departmentizing of the school as follows:

#### ARTICLE VI. DEPARTMENTS

Section 1. For greater efficiency in the teaching work and promotion of the school interests, the school shall be divided into the following departments according to ages: cradle roll department, from birth to four years; beginners' department, four and five years of age; primary department, six to eight years of age; junior department, nine to eleven years of age; intermediate department, twelve to fourteen years of age; senior department, fifteen to seventeen years of age; young people's department, eighteen to twenty-three (or thirty-five) years of age; adults, twenty-four (or thirty-five) and over; home department, persons unable to attend the regular sessions.

[In smaller schools the following combinations may be made: beginner-primary department, four to eight years of age; junior department, nine to eleven years of age; intermediate-senior department, twelve to seventeen years of age; young people-adult department, eighteen years of age and upward. In rare cases the beginners, primary and junior departments may be combined into one children's department, with ages four to eleven years].

Section 2. Each department, (a) shall be organized with the necessary officers (b) shall have a department council holding regular meetings, and (c) shall strive to meet the department standard set by the Department of Church Schools.

It is greatly to be desired that wherever possible the school shall be departmentized and have workers in each department who are specialists with the department age groups. It is not necessary that the school shall be large, or that there be separate rooms for the departments, though these are a great help, in order to have a department organization. Provision is here made to adapt the departments to any school that has children, youth and adults in its membership. There may be but three and there may be seven departments in the active membership.

A department is more than a division of the school into classes. It is two or more classes with certain age limits organized into a department with special officers devoted to the promotion of that department. We cannot here give further explanation and present the advantages but those desiring more information may send for the pamphlet, "Departmentized Schools."

Section 3. Each department shall be divided into classes under the care of competent teachers suited to the grades of the classes. Beginning with the junior department each class should be organized and under some definite Christian service.

Whether or not the school is departmentized there must be this division into classes and a carefulness in the selection of teachers suited to the age group. A good adult teacher is a poor children's teacher, and vice versa. We must be careful in class arrangement and particularly in selecting teachers.

Class organization is suggested in the interest of efficiency. It is the organized class that builds and succeeds best. The class should be doers as well as listeners. If you want to know more about this, send for the pamphlet, "The Organized Class."

#### SENTENCE SERMONS

He's true to God who's true to man.—LOWELL.

Although men are accused of not knowing their own weakness, yet perhaps a few know their own strength. It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of.—SWIFT.

Try what it is to speak with God behind you—to speak so as to be only the arrow in the bow which the Almighty draws.—HENRY WARD BEECHER.

There are many persons, the brilliancy of whose minds depends on the heart. When they open that it is hardly possible for it not to throw some fire.—DESMALIS.

The preaching that comes from the soul, most works on the soul.—FULTON.

## A GREAT PREACHER HAS SHEATHED HIS SWORD

By REV. C. E. CORNELL

Rev. Will H. Huff, who died suddenly at Cincinnati, Ohio, Friday night, Sept. 28, and the writer have been bosom friends for well-nigh forty years. We were Christian young men together engaged in the work of the Lord. Will lived at East Liverpool, Ohio, and belonged to the First Methodist Episcopal church, while I lived at Cleveland and belonged to the old Scoville Ave. Methodist Episcopal church. We were both engaged in the spread of the Redeemer's kingdom.

The First Methodist Episcopal church of East Liverpool, Ohio, was then in the heyday of its strength. A discriminating preacher of that day said that that particular church could run four or five years without a pastor, there were so many capable spiritual leaders in the church. The church had an even dozen classmeetings seething red-hot. The congregations jammed the church and there was an ever widening tide of salvation. Thousands were converted and hundreds sanctified. Such was the atmosphere where Will Huff got his religious start. Old Hollow Rock Campmeeting added to the flame.

Will was clearly converted and subsequently just as definitely sanctified wholly and then called to preach. He developed rapidly until he, at the time of his homegoing, was classed as one of the mightiest preachers in America.

He was internationally known, having preached in many of the great campmeetings in this country, besides holding evangelistic services in hundreds of churches of many denominations.

In later years he went to South America several times under the direction of a bishop of the Methodist church, where he had a most effective ministry. He was planning to return to South America this fall. He was able by his matchless oratory and the blessing of God on his ministry to move multitudes to seek God.

He preached a constructive gospel that was always uplifting and helpful to the individual. He was a scriptural preacher, drawing most of his illustrations from the Word of God. He was commissioned after the order of the great apostle, "To open their eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Brother Huff was not disobedient to the heavenly vision but proclaimed with no uncertain sound regeneration for the sinner and entire sanctification for the believer. He was a student and omnivorous reader. He read the heavy books of the modern religious world. He was careful not to swallow the bones with the meat, but was keen in his discrimination and only took into his mind such truths as were wholesome and helpful.

He was one of the best story-tellers in America. He gathered many of his stories from the South, where he came in contact with the black race. His stories were always clean, pure and sparkling with wit and bristling points. He told these stories in private conversation with his friends and seldom dragged them into the pulpit.

He was a deliberate preacher, beginning his sermons with modulated tone, but gradually mounted higher and higher until he struck fire. He had a splendid carrying voice and could generally be heard by the multitudes in his congregation.

Will was a man of God and a man of prayer and faith. He lived on his knees, which, more than anything else, accounted for the mighty sweep of his ministry. There was nothing light or frivolous about him in the pulpit. His was a solemn, rugged gospel that gripped the hearts of men and moved them to seek the Lord. Like Richard Baxter, he preached as "a dying man to dying men." He was a keen, logical, convincing preacher, unsurpassed by but a few.

He was a charming conversationalist, a warm-hearted and loyal friend, a kind parent and a lover of his home, although he seldom got there.

He carried a burden for souls and had more calls for evangelistic services than he could fill. There is no one we know of who will be able to take his place. God buries His workmen, but His work moves irresistibly on.

Brother Huff is known to literally tens of thousands who have known him down through the years for more than a quarter of a century.

He called upon the writer through the courtesy of Isaac Hodge, just prior to the Santa Monica campmeeting. Little did I think then that I would see his face no more. I told him that because of a long period of illness I wished that I might die. He answered me with a characteristic twinkle in his eye, "Clarence, don't be in a hurry to go, but take the first chance."

Will has reached the city of gold and I am still here.

### From Evangelist Glascock

I thought that the many friends of the Rev. Will H. Huff, D. D., might be interested in some account of his translation to his heavenly home, and hence I am writing some facts concerning it for publication.

Brother Huff began a series of meetings in the Hyde Park Community Methodist Episcopal church, in Cincinnati, Ohio, Doctor Earl Hoon, D. D., pastor, Sunday, September 23, preaching morning and evening on that day, and each evening of that week except Monday and Saturday evenings. He also gave Bible readings four afternoons of that week, taking the Lord's prayer as a basic scripture.

Brother Huff preached his last sermon Friday night, September 28. He selected a text found in the epistle to the Romans, eighth chapter, and a part of the ninth verse. "Now if any man have not the Spirit of Christ he is none of his." He pursued a peculiar course in discussing the text. First, he gave some of the historical drapery surrounding the text. Then he remarked that he meant to make the application before he preached the sermon. This was the application: "If a teacher in the Sunday school has not the Spirit of Christ he is none of His. If the superintendent of the Sunday school has not the Spirit of Christ he is none of His. If the pastor of the church has not the Spirit of Christ he is none of His. If the District Superintendent has not the Spirit of Christ he is none of His. If the Bishop has not the Spirit of Christ he is none of His." Then capped the climax by stating "this is the acid test of a Christian." After that he remarked, "Now you have the text and the application, I will proceed to preach the sermon."

Then he elaborated and illustrated in a most beautiful and attractive way three leading thoughts. First, a sense of Christ. Second, devoted service to humanity, and third, adequate reward in this world, and the world to come.

After he had closed his message, he requested that all stand and sing together, "I Gave My Life for Thee." He sang the song with such animation that the attention of the people was signally attracted and impressed by the way he sang. None of us had any idea how near he was approaching the end of his earthly life.

As was the custom after the service was dismissed the people thronged him that they might greet him with a hearty handshake. As I grasped his hand, I repeated what he had stated in his message, "This is the acid test of a Christian." He held my hand tightly, placed his other hand on my shoulder and remarked, "Yes, this is the acid test of a Christian." It was the least of my thought that that would be the last time I would see his face or hear his voice on earth.

Brother Huff impressed me as one endowed with the missionary spirit as scarcely anyone else has ever impressed me. He could scarcely speak of the needs of the mission fields without his emotions almost choking his utterance. Once when referring to those needs he remarked, "I would not appear to be smart, or to say something cute, but twenty-four hours a day is not sufficient for me."

At another time after he had closed his message, he walked

down from the pulpit and stood in front of the chancel rail and remarked that he was through preaching, but that he had something more to say. Then he testified to the fact of the pardon of his sins, and to an experience subsequent of purity of heart. We were all greatly delighted to see him turn his pulpit into a witness stand.

Doctor Hoon and his assistant pastor, Doctor Wilhide, drove Brother Huff to his hotel down in the city after the service on Friday night, September 28, and left him there about ten o'clock. Brother Huff then left the hotel and it is supposed went to get a light lunch before retiring for the night. He was taken ill on the street and called a taxicab driver who drove him to his hotel and seated him in a chair in the lobby. The bellboy seeing his condition, with some assistance, carried him to his room and laid him on his bed. A physician was called and when he arrived found that Brother Huff had collapsed and was lying on the floor of his room. He was placed on his bed, and at ten minutes past eleven o'clock that night was not, for God took him.

Upon hearing the sad news of Brother Huff's departure, Doctor Hoon hastened to his hotel where he found the coroner. The body was taken in charge by one of the leading undertakers of the city, and with it the next morning Doctor Hoon proceeded on his sad, lonely journey to Morningside, Sioux City, Iowa, which was the home of Brother Huff.

Brother Huff was to have preached his last two sermons in the church in which he had wrought so beautifully and effectively during the last week, on Sunday, September 30. But instead of that a memorial service was conducted for him at that morning hour, in that same church, in charge of Doctor Wilhide, assisted by the writer and three officials of the church, who spoke loving and appreciative words in memory of the one they esteemed so highly and loved so much.

At the memorial service a movement was started to raise five hundred dollars to defray the funeral expenses of Brother Huff, and to contribute something for the support of Mrs. Huff.

I have been in different meetings with Brother Huff, and heard him preach at different times, but never as he preached in the last meeting he held. His thinking was as clear as a sunbeam; his diction was faultless, and the anointing of the Holy Spirit was upon him in a marked degree. The church in which he gave his last loving service to his Savior and Lord will never be the same. Personally, I received great spiritual benefit from his unctuous messages, and enjoyed delightful Christian fellowship with him. Peace be to his ashes!

J. L. GLASCOCK.

## INTERESTING WORLD NEWS NOTES AND COMMENTS BRIEFLY TOLD

By REV. C. E. CORNELL

More than seven feet in diameter and weighing nearly 200 pounds, balloon tires made in England for landing wheels of huge dirigibles can withstand 18-ton loads.

A Honolulu telephone company, already operating 19,700 telephones, plans the extension of 61,000 miles of wire, of which 23,000 miles will be underground.

The highest pinnacle of the spiritual life is not happy joy in unbroken sunshine, but absolute and undoubting trust in the love of God.—A. W. THOROLD.

According to an Illinois scientist artificial nests for bumblebees that attract the insects to the clover fields are paying investments for farmers as they induce swarms to establish homes.

Two giant dirigibles that the United States government will build will be without hanging cars, the control cabins, pas-

senger accommodations and engine rooms being enclosed within three keels.

Emperor Hirohito has decided to confer the decoration, Grand Cordon of the Rising Sun Paolonowia upon Dictator Mussolini of Italy. This is the highest honor conferred by Japan upon foreigners and is granted only to holders of first-class merit.

The extremest extremes meet in Jesus. He came from the highest down to the lowest; then returned to the highest. The Son of God became the Son of man; the purest of men was treated the worst; the freest as the bondservant of all; the most loving subjected to the bitterest hatred. But He gladly yielded, for so the worst can become the purest, the slave free, and sons of men become sons of God.—S. D. GORDON.

Every morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact, humble yourself gently before God, and try and bring your mind into a quiet attitude.—ST. FRANCIS DE SALES.

As much is being paid on the national debt of the United States at this time as equaled the total debt at one time, at its low tide, before the World War. The debt was reduced \$1,128,000,000 in the last fiscal year. This brought the gross national debt down to \$18,941,000,000, a reduction of \$7,655,000,000 since the peak figure of August, 1919. These enormous payments on the great debt are made without impoverishing the country. In truth it is possible to cut federal taxes sweepingly.

Masks that cover the head and shoulders have been invented for workers in dusty surroundings, breathing being done through a screened tube fitted with pads.

The most difficult passage of the Panama Canal was made by the giant U. S. airplane carrier, *Saratoga*. Being 106 feet across and the width of the canal at the narrowest point being 110 feet there was a clearance of only two feet on each side. In going through one of the locks the ship ripped off several feet of concrete but was not itself damaged. The ship remained at Gatun Lake one day because of winds and the fear that it would be blown out of line, and against the canal walls.

In Stanley Park, Vancouver, stands the beautiful memorial Canadians have erected to the memory of Warren G. Harding, late President of the United States. The site of the monument is the place where Mr. Harding made his speech—the first made in Canada by an American President—on July 26, 1923, only a few days before his death in California. Columbia and Britannia are represented holding a common wreath over the head of the late President.

All our Presidents have been affiliated with some church at the time they assumed office except Jefferson, Lincoln, Jackson and Coolidge. Coolidge affiliated with the Congregational church a few weeks after entering the White House; Jackson joined the Presbyterian church after he retired from the presidency. Thus Jefferson and Lincoln were the only two presidents who never technically affiliated with any church. Lincoln, when in Washington, attended a Presbyterian church. Jefferson, whose people were Episcopalians, held views similar to those of the Unitarians.

Under a new British law, every passenger ship is required to carry at least one radio equipped lifeboat.

At least two-thirds of the molasses produced at Manila is distilled into alcohol and motor fuel.



## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you last week at Lakeland, Florida. I was told that while writing that chat, the Florida District Assembly was opening with our new General Superintendent Chapman, and that the assembly closed yesterday, the 30th of September. Today is October 1st. Well, we left Lakeland on Thursday week before last, which was September 20th and we had one fine day from Lakeland to Donalsonville, Ga. We made the trip in one day, which was over four hundred miles and we preached in our Nazarene church that night. Our good pastor was away, as he had a meeting with some of the brethren and could not leave it to come and be with us that night. But we had a nice time and a right nice crowd. We met many of the old friends, Brother Thomas Shingler was out, but he is in very bad health and I want every Nazarene that reads this chat, to put him on your prayer list. It seems that we need Brother Shingler worse in Georgia, than they need him in heaven, so make him a special object of prayer. We were well entertained in the Minten home and boarding house.

We were up early on Friday morning and made the run from Donalsonville to Birmingham, Ala., where the tent meeting was in full swing. Brother J. E. Gaar and the Vaughan Quartet had opened on Sunday the 16th. On that day we were in Ft. Lauderdale until the afternoon, and went to Miami to hold afternoon services but the storm was on so we had no services of any kind. The readers will remember that just two years ago Florida had her first big storm on the 18th of September and this year it came on the 16th.

Some things read very strange in the papers. The storm struck Palm Beach on Sunday the 16th and I was there on Tuesday the 18th. At that time they reported two known dead and some thirty hurt, and now they report 2,500 killed, and hundreds hurt. It seems to me that there is some kind of exaggeration. It does seem to me that if they had 2,500 killed on Sunday and I was there on Tuesday, that there would have been something said about it. Up to that time they only reported two known dead and some thirty hurt.

Well, we reached Birmingham on Friday evening and we had a fine crowd that night. They had been having fine crowds from the opening service and it was up to old Bud to preach on Friday night, Saturday morning and Saturday night, as Brother Gaar had been doing all the preaching for five days. When I arrived, the meeting was a great success and Brother Gaar is carrying the meeting on for another week and at the same time Brother W. W. McCord and the

Collier Band are carrying on a fine revival out at Bessemer, a suburb of Birmingham. Brother H. H. Hooker went out and organized a church Saturday night, and Sunday morning they had taken in sixteen charter members. They are running for another week at Bessemer and we are running here for another week. We took in nine fine members here last night. Some three weeks ago there were taken into the church over the district in one day more than a hundred members and yesterday twenty-five had been taken in here at Birmingham in the two meetings. Well, amen, the old Nazarene boys are doing the job all over the country.

Our boys had thought that the Home Missionary board would help them to finance the meeting in Birmingham, but they did not do anything for them, but after all I am of the opinion that we did not need it. The Lord stood by us in a wonderful way and Brother White and Brother Hooker raised the amount that was really needed and it was not hard to do it. The people gave, and shouted for the privilege. So after all, it is much better to trust the Lord than to get our eyes on the Home Board. When we think of the facts as they are, the Home Board has nothing only what the people give them. Now the readers will remember that I have worked twelve or fifteen states and not one dollar has ever been promised me by the Home Board or really by anybody else. The brethren have always said that they would do their best and that was all that was ever asked and we have received a plenty. Now some days we have been hit hard and the offering fell clear to the bottom but maybe the next night the offering would come up fine, so let no Nazarene preacher get his eyes on the Home Board, for they are just as poor as the rest of us, and none of us ought to sit down and look to the rest of us, for if we do and the other fellow fails us, then we are surely disappointed. If we only trust the Lord, He will see us through. I am of the opinion that we are at least liable to get our eyes on the Home Board and get them off of the Lord and not really do as much as we ought to do. Now we all know that some places are in great need but most of the places, if we will do the amount of praying that we ought to do, the Lord will put us across in good shape. Glory to His great name.

Brother C. C. White is the fine pastor here and of course the HERALD OF HOLINESS readers know that H. H. Hooker is the District Superintendent and we had first and last many fine preachers with us in the campaign. We had Nazarene preachers from many points in Alabama and some as far as Tennessee, and a number of Methodist preachers of both wings of the Methodist church. I judge that the M. E. church South furnished the most of the big men that were with

us, but also the M. E. church had some of her best men in the state with us. We had with us Dr. John L. Brasher, and he is the first man that I ever held a meeting for, in this state, and we have no greater preacher than Dr. John L. Brasher. The M. E. church twenty years ago made a great mistake in not electing Dr. Brasher bishop, for I doubt that they have a man in the church with greater preaching ability than Dr. Brasher, and when it comes to sound theology, he is in the lead by miles.

We had with us, Dr. Arthur Moore pastor of the First M. E. church South, in Birmingham. He is to entertain the conference. We also had with us, one day, Dr. Heflin, the presiding elder. He is a brother to the senator from this state that is doing all in his power to knock out Al in November, and I believe that they will do it. The Lord knows that I am praying mighty hard to that end. Brother Kenton H. Bird is now a fine pastor in Birmingham and was with us a lot.

Well, in all my travels I haven't worked with a finer yokel than Brother J. E. Gaar. He is one of the strongest and clearest men in the holiness movement. My, my, but I did enjoy his red-hot messages. Gaar is a mighty preacher and a great soul winner. May heaven smile on him and his good wife, is my prayer.

*In perfect love and all for Jesus,*  
UNCLE BUDDIE.

### N. Y. P. S., SYRACUSE, NEW YORK

The N. Y. P. S. here held a rally September 16-23, inclusive, which was successful and fruitful. Rev. Gene Phillips from the Rochester church preached the first six nights; Rev. Earl Langley of the Church of God, one; and Rev. Wm. Rodgers of Rochester, the closing service on Sunday evening. Their ministry was surely blessed of God. There were some seekers and happy finders. As a result of this special effort, four united with the church.

Tuesday, September 18, a large delegation from the Wesleyan Methodist church, Onondaga Reservation, attended. The Indians sang in their language and as they sang and one brother exhorted it surely proved, "God is no respecter of persons."

On Friday, September 21, a good crowd from the Rochester church and some from Canastota church attended, rendering special music. A beautiful spirit was manifested all through the meetings.

The value of prayer was especially emphasized and several days "prayer chains" were organized, some person was assigned for every hour, from 5 a. m. until 7 p. m., making a total of fourteen hours special prayer for each service. We believe God blessed this plan. We truly felt God was present to convict and save the unsaved and edify His people and are much encouraged to press on. REPORTER.



## MISSIONARY NEWS AND COMMENTS

*Conducted by the Foreign Missionary Department*

### CONVENTIONING ON THE PITTSBURGH DISTRICT

By J. G. MORRISON -

*General Missionary Secretary*

En route to the great Pittsburgh District for missionary convention work, we stopped for the Sabbath at Chicago. Here we preached at the morning service at Woodlawn church, where Brother Harry Morrow is pastor. He is surely winning victories for Woodlawn. Outstanding in his denunciation of sin, worldliness and compromise, Brother Morrow insisted on the old, genuine, sure-enough type of the experience of holiness in his people. And this fearless attitude appeals to the men and women of his church. He preaches to a growing congregation, has financed extensive repairs, increased his district and general budgets, advanced his membership numerically, and is giving Woodlawn an increasingly important place in the Nazarene "sun." A man of many years' experience in the evangelistic field, of deep piety and earnest prayer, we predict he will build a great Chicago church there in the near future. His interest in foreign missions is profound and constant. Woodlawn flourishes under strong holiness preaching of the type of the fathers, and under a mighty interest in carrying holiness to the ends of the earth. Dr. Edwin Burke and his good wife, who are keenly interested in holiness and missions, are charter members of this fine church.

Sabbath evening we spent at Austin church, Chicago, presided over by Pastor Gideon Williamson. He is an elect young Nazarene who wins gracious victories for his Master wherever he goes. The Austin church is spiritual, growing, enthusiastic, on fire and alive to foreign missions, under Brother Williamson's leadership. Just a few words of the great need in Africa of another trained nurse for Fitkin Memorial Hospital, and they eagerly donated \$50 toward sending Anna Lee Cox over there, without our ever asking for it. We enjoyed preaching at Austin, and fellowshiped dear Brother Williamson with great joy.

On to Pittsburgh District! The first foreign missionary convention for that great portion of our beloved Nazarene-dom was at Alliance, Ohio. The pastor is Brother C. B. Strang, a sanctified rail-roader, now laying spiritual rails, and running spiritual trains headed Zionward. We stayed in his home and enjoyed its hospitality, and delighted ourselves in its spiritual flavor, and was cheered by the good-natured facetiousness of this dear preacher and his good wife.

The convention was delightful. Dr. C. E. West was present as an able worker. Brother C. Warren Jones, the District Superintendent, is a great captain-general and was supported at the convention by twenty-two preachers, and several evangelists. The woman's brigade

was in command of Sister M. Jessie White, the District W. F. M. S. President. She has a splendid grasp of the missionary work on the district, and is a wise, spiritual and missionary leader. Pittsburgh District is well to the front in the holy business of spreading holiness at home and abroad. Brother Jones sleeps with one eye open. He is on the alert to allow no fence corner of his great field to go uncultivated. The entire convention forged ahead on foreign missions, and then again on home missions, and closed with a fine offering of \$150 toward returning more missionaries to the field. It was a great success.

The convention party, loaded into the good old Buick, with District Superintendent Jones at the helm, started for Lincoln Place church near Pittsburgh, Pa., for the second convention. We rolled along through some of the most beautiful and picturesque country that America affords. Down the Allegheny river, through historic Pittsburgh, and up the Monongahela river over the same route traversed by George Washington during the colonial French and Indian war, of the long ago. Within a few miles of Braddock's field, where the opinionated old Sir General, refusing Washington's advice, marched his British army all unprepared into an Indian ambush, there to see it cut to pieces by the fire of the concealed enemy, himself wounded, and the whole force (except the Virginia regiment under Washington, which slowly retreated fighting), run like scattered sheep, up this same Monongahela river, along whose banks the good Buick, breathing gasoline fumes, was speeding us along. We were sorry not to visit Braddock's grave, some fifty miles from Pittsburgh, for the brave old general died that terrible night, as the remnants of his army bumped along dragging itself in retreat. Washington's rear guard buried him in the middle of the road, where later a monument was erected to mark the spot.

The Lincoln Place convention was almost as well attended and as enthusiastic, as that at Alliance. We were all entertained, for dining purposes in a vacant store, by the ladies of the church. A combination missionary and evangelistic service closed the convention Sunday evening. Several seekers were at the altar.

This writer preached on Sunday morning for Pastor Andree at Monongahela City, where his good people gave \$75 for reinforcements to be sent to the foreign field. At Lincoln Place that same afternoon the congregation gave us \$175 for the same purpose.

Pittsburgh District is manned by a fine corps of preachers, and is composed of a very splendid variety of laymen. Brother C. Warren Jones, the District Superintendent, is very wisely building on the

unusually excellent foundations laid by his worthy predecessor, Dr. Sloan.

On one visit to our church in Tactic, Guatemala, District Superintendent R. S. Anderson, conducted a revival meeting, admitted four full members into the church, also eight probationers, and baptized ten babies. The cause slowly but surely spreads.

Brother and Sister Prescott L. Beals, Miss Eltie Muse, and Miss Amanda Melles, left New York harbor September 29, for India, via Great Britain. They were given a royal farewell by our Nazarene people of Brooklyn and vicinity. They go to the Western India field.

Brother Schurman, pastor of First church, Chicago, recently had a missionary service and raised \$6,756 for foreign missions.

### THE GREAT INTERNAL IMPULSES OF SPIRITUALITY

By REV. C. E. CORNELL

From an address by the Rt. Hon. J. Ramsey MacDonald at the Congo Jubilee Exhibition in the Central hall, Westminster, London.

*"As soon as the missionary appears slavery is doomed."*

"I do not say that it is doomed in twenty-four hours," he explained, "but I do say the presence of the missionary has this effect, explain it as you may—that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins.

"Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves.

"There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness lending them the idea of responsibility to the universe.

"I think the missionary requires no further justification.

"We who have been called upon to attend to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power. Do not forget that the fabric of social organization—justice, order, law, rectitude, and uprightness—cannot be defended unless we keep before our minds that mere material interests and power must not govern this country or the world, but that the great eternal impulses of spirituality must guide and guard us."

## FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

DEAR YOUNG PEOPLE:

**A** CERTAIN religious paper published for Christian young people, comes to my home weekly. The editor has reminded his readers that a lot of young men and women, thousands upon thousands of them, will cast their votes in a presidential election for the first time this November. He is making strong appeals to these young Christians, telling them that if they will do their whole duty, there are enough of them to prove one of the decisive factors for the triumph of right over wrong. To this end he has been giving them facts, figures and information from various sources so that they will be instructed on this great question.

It has made a deep impression on my mind. I thought of our own Nazarene young people who have come into the rights of full citizenship, and will soon be called upon to help decide what is to be the future course of our country on the question of liquor. Why shouldn't our own church paper do something for them at this time so that they will be intelligently prepared to do their duty when they march up to the polls? I wrote our editor about it and he said it was the thing to do and that is why you are having the following two or three articles:

### ARE OUR YOUNG PEOPLE PREPARED?

The superintendent of public schools in a northern city says that the young people of America are woefully ignorant on this whole question. That their opinions are based largely upon false statements in wet newspapers, or from papers that are spreading wet propaganda. He says:

"The studies in our public schools relating to history, civics, and current events are intended to build the nation's life into the hearts of young citizens. The soul of the nation is our Constitution.

"It is the task of the schools to cultivate appreciation of and loyalty to the Constitution by portraying its history and its working; by telling the dramatic story of those who framed it, sustained it, amended it as occasion required; by honest treatment of the laws for carrying it into effect. Criticism of the Constitution, beyond discussion of legitimate questions of amendment, has no place in the schools.

"For many years legislation against alcohol held a larger place in our civic efforts. Constitutional prohibition was urged by the best minds of the nation. State after state adopted prohibition. School histories gave the matter scarcely a passing notice.

"Nine years ago prohibition was written

into the Constitution, placing on the schools the obligation to teach it fully, honestly, patriotically. Examine the texts in history and civics, the periodicals used in teaching current history. This vital question is treated superficially, weakly, often with hostility, with a hypocritical pretense of 'giving both sides.'

"We have allowed the school authorities to betray their trust. The young citizen has not been taught to uphold the Constitution. The enemy is allowed to hold our front-line trenches *while we are asleep.*"

I believe there is only too much truth in this man's words. But if we have slept while the enemy held the front line trenches, let us not imagine that they merely held them. Instead they have been pushing ahead, actively at work, flooding the country with all sorts of misleading information which has caused even good people to become doubtful and to wonder if after all nation-wide prohibition isn't a failure and that it can never be enforced with even reasonable success. Could nothing be said on the other side? Were there not facts to meet their statements? Certainly. The trouble is that we haven't been as diligent in circulating the truth as the wets have been in spreading falsehood. Let's hear from a few witnesses who are surely in a position to know more about the practical workings of prohibition than most people whom we hear talking about it. Here is Evangeline Booth, commander in the Salvation Army, who speaks from the slum districts of our larger cities. She says:

"Applications for relief in our slum settlements are reduced 50 per cent. There has been a significant decrease of mortality among young children. . . . Wineroom or saloon parlor seductions are rarely found. Our industrial home managers bear witness that the old type of spineless, alcohol soaked man is now phenomenal. Our relief department and labor bureaus contribute the same kind of evidence, and every phase of the Salvation Army activity unites in extolling the prohibition law as beneficent in its results beyond all measure."

Here is another witness, a very different one, no less than the Rev. James E. Cassidy, pastor of St. Patrick's Roman Catholic church at Fall River, Mass., who says for his parish:

"The extinction of the saloon by prohibition, in the circles in which I move, with the people with which I daily deal, for soul and body, has been a blessing and a benediction that *no lover of truth, no lover of humanity, no lover of souls, would knowingly attempt to deny, decry, or diminish.* . . . Wherever the law of prohibition has been enforced, there have

come better homes and better hearts, sober fathers and husbands, happy mothers and wives, better fed, better clothed, better trained children. Misery, wretchedness, and wrangling have given way to peace, contentment, and self-respect."

Thousands of such testimonials could be given from religious workers all over our country but we haven't space for them. We will listen to some witnesses from the business world. Most of us must realize that no business man has had more experience in dealing with workmen than Henry Ford. He insists that the law is easily enforced among his men and has worked untold good for their betterment in every way. He adds:

"The United States is dry—not only legally but by moral conviction. American sentiment is not down-town sentiment, nor club sentiment, nor newspaper sentiment; it is home sentiment and workshop sentiment and store sentiment and church sentiment. The American home is dry and the American nation gets its tone from the home, not from the wet newspapers."

Roger W. Babson, recognized business authority, stated:

"The great improvement in business which followed the war, and as so clearly shown by the Babson chart, was very largely the result of the influence of prohibition and the salvage of our former waste of two billion dollars or more each year due to the liquor traffic. I know of no other way to account for the great impetus in home-building, the tremendous number of new automobiles purchased, the larger volume of department store sales, accompanied at the same time by a continued swelling of savings bank deposits, when the tendency of business as a whole should normally have been downward."

The late Judge Elbert H. Gary, head of the Great United States Steel Co., said:

"I have no hesitation in stating **WITH EMPHASIS**, that the prohibiting of the manufacture and sale of intoxicating liquors has been very beneficial to the industry of this country and to the workmen connected with it and to their families."

Another authority gives the following facts and figures:

"With but little over 5 per cent of the world's population, prohibition United States has five-eighths of the bank deposits of the world—or \$52,000,000,000 out of \$84,000,000,000.

"Prohibition United States has 61 per cent of the telephones of the world.

"Prohibition United States has 62 per cent of the world's radio broadcasting stations.

"Prohibition United States produces no raw rubber, but consumes nearly three-fourths of the world's output. It produces no natural raw silk, but consumes 72 per cent of the earth's production.

"Prohibition United States has the largest per capita wealth of all the countries of the world.

"Prohibition United States has a national wealth of three hundred and twenty billions, more than half of the wealth of all the remainder of the earth, and two hundred billions in excess of the next wealthiest country, Great Britain, whose wealth is rated at one hundred and twenty billions.

"The number of students attending all kinds of schools in the world outside the United States is roughly estimated, according to the United States Commissioner of Education, to be about 104,500,000. In prohibition United States we have nearly 28,000,000 in school—a number equivalent to more than a fourth of that of the rest of the world combined. According to the same authority there are between 900,000 and 950,000 students in colleges and universities outside of the United States. In prohibition United States we have about 910,000, or almost as many as in all other countries of the earth put together.

"I do not contend that prohibition is the sole cause of all this progress. The wets however, have painted such woeful pictures of a land debauched and a people wrecked by prohibition that it is but just and fair to put into the foreground today the real United States, the United States of the Eighteenth Amendment and the Volstead Act."

(To be continued)

### Sunday School Lesson

For October 28, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Paul's Last Journey to Jerusalem.

LESSON TEXT: Acts 20:17-21; 2 Cor. 11:28.

GOLDEN TEXT: *Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive* (Acts 20:35).

**P**AUL was the greatest of all pastors though he is seldom spoken of as a pastor. His oversight of the flock of God covered a large field, in fact, all of the churches then in existence. Their spiritual food, comfort in distress, and encouragement when hard pressed, came from him more than any other human leader.

Then too he knew more of the constraining love of Christ and felt a passion for souls unknown to the rank and file of ministers in this age. Paul's life was extraordinary in its abundance of labors. All his gifts and graces, together with the masterful qualities of his magnificent intellect, were so genuinely consecrated to the service of Christ, that whatever business was his Master's that was his. He gloried in nothing else.

We have in the first part of this lesson a review of his Ephesian ministry. This review is remarkable in that he could say that he had held back nothing that was profitable for them to know. Though the Jews hounded him at every step and turn, yet, both in public and private life, he taught them the essential doctrines of Christianity, the teaching of which placed his life in jeopardy every moment. Surely he counted not his life dear unto himself.

We are persuaded that such a fearless ministry in this age would produce such results as is recorded of Paul. But we do not have it. Preachers are not in danger of losing their lives but they fear unpopularity and the loss of place.

Seldom do men touch reality with sincerity and earnestness such as is shown in this lesson. Recently an analysis was made of eight hundred sermons by the Ladies' Home Journal and they found only fifty-one devoted to biblical exposition and evangelism. The remaining sermons dealt with self-culture, literature, plays, science, etc. What have such subjects to do with awakening carnal hearts? It is a mistake for ministers to think that such themes are expected or desired by church attenders. They go for the purpose of hearing some religious theme discussed. The true gospel minister keeps back nothing that is "profitable" to his hearers. The destiny of human souls is largely in his hands.

We note the spirit manifested by Paul in his preaching. He was humble. Great leaders are humble men, pomposity is characteristic of the man who is in love with himself. Paul was tender in his preaching. He wept over these Ephesians. Tears are most persuasive when they are genuinely tears of tender solicitude. It is strange that ministers should ever forget that this is the spirit of Christianity and resort to the playing method to win souls to Christ. Paul was patient with men. He could afford to wait for the precious fruit of his toil for his faith was anchored in One who ultimately would conquer the world as He had conquered him on the road to Damascus. Opposition could not discourage nor could tardy results depress his soul and dim his vision. Paul did not forge ahead in ignorance of the price he had to pay for his fearless teaching. He was divinely led both as to his journeys and his utterances. In this he stands out prominently as the dauntless vanguard of a vast army of men and women who, like their leader, paid the supreme price, but without which even profane history would read far differently, for by obedience to the Holy Spirit's leadership they transformed races and awakened nations. He did not see the burning pyre of Huss, of Ridley, of Latimer and a host of others who lighted all Europe with an unextinguishable flame. He did not see the prison dungeon of Madame Guyon, of Bunyan, the Elston tinker, of Fox, the man whose knees were calloused to the bone from praying on the stone floors of England prisons. He did not see the African hut where Livingstone died while at prayer, nor the jagged rocks of Tierra del Fuego where Gardiner starved to death and whose feeble hand traced upon the rocks

as his dying testimony Psalm 62:5 to 8.

What an immense company there is! But preceding all, is a little lone, half blind man, who marches with unflinching step toward the goal and crown of righteousness awaiting him—the intrepid man from Tarsus, Gamaliel's eminent pupil and general superintendent of all the churches—Paul.

Lowell wrote:

"As one lamp lights another, nor grows less,

So nobleness enkindles nobleness."

Shall not each of us add one to the great company of whom we read in Hebrews 11:38 that "the world was not worthy" and thus strive to emulate the noble Paul by freely spending and being spent in loyal service for our Master and his?

We call attention in closing to the warnings and advices of Paul to church leaders. In no period of church history are these utterances more applicable than in this present age. The howlings of modernism, the devouring propensity of the critics, the subtle intriguing tendencies of the numerous cults and movements of this age point clearly to the fact that we are living in the wolf-time spoken of in our lesson, as much as they were in the immediate post-apostolic age. Ministers are being overcome by these pernicious teachers of perverse things. Whole churches and denominations are being drawn away from their "first love." Listen to the heart cry of Paul: "Take heed therefore [first] to yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" . . . "I have coveted no man's silver, or gold, or apparel" . . . "Ye ought to support the weak," and "remember . . . it is more blessed to give than to receive."

If we have not been able to stand the last, then let us turn back to the first part of the lesson and resolve to serve the Lord with all humility of mind, and with tenderness of heart in all our labors.

### N. Y. P. S. CENTRAL ZONE RALLY, KANSAS CITY DISTRICT

A very successful Young People's Zone Rally was held at Lawrence, Kans., September 30, 1928. This was the first meeting of this zone and everyone was very much encouraged and we are looking forward with much interest to our next meeting which will be held at Canaan Hill, Mo., the first Sunday in December.

John Breece, pastor of our church at Lawrence, was elected zone president; Gordon Blystone vice president, and Brother Lee Robinson of Lawrence, secretary-treasurer.

The special songs sung by Mr. Wilbur Atkins, and Brother Gordon Blystone and wife, were enjoyed by all, also the instrumental piece by Brother McIntyre on his trombone, accompanied by Sister Mary Robinson of Lawrence, was very fine. Watch the Central Zone.

REPORTER.

## NEWS AND NOTES FROM WASHINGTON-PHILADELPHIA DISTRICT

The summer, with its numerous camp and tent meetings, has gone and Washington First church is looking forward with keen anticipation to its fall revival with Dr. J. G. Morrison, and the District Convention, which is to be held here.

The church has held different tent meeting campaigns in Washington and surrounding territories during the summer months, and God has blessed and saved and sanctified souls in a marked way.

At Lyonhurst, Virginia, where we have a new work, a tent was bought and paid for by the people in the community, and a tent meeting was held, resulting in definite work in the salvation of souls.

Our pastor, Rev. J. H. Parker, has been preaching helpful messages, and souls have found their way to the altar.

We are going forward with a new determination to win souls before Jesus comes.

REPORTER.

PASTOR W. CHEESMAN, LAUREL, DEL.—"Praise the Lord, these are certainly precious days to my soul. The Lord is surely blessing us and giving us victory from time to time. Souls are praying through and more are under conviction. Surely a revival spirit is on and I believe the end is not yet. People are coming to our meetings, being drawn there by the Holy Spirit. I believe I can safely say our people are in a better spiritual condition now than they have been since I became pastor. Our precious District Superintendent J. T. Maybury was with us September 29 and 30, and surely brought us fine messages and was a great blessing to our people. We surely enjoyed having Brother Maybury with us. We are anticipating a revival soon and I trust God will give us an old-fashioned, Holy Ghost revival. Please pray for us."

PASTOR B. F. SHECKELS, HARRINGTON, DEL.—"We are moving along fine and God is blessing in a wonderful way. Our people are under the burden for souls and there is a spirit of revival in our midst. Precious souls are bowing at the altar and God is answering their prayers. The last few months have been exceptional months. Our attendance has increased; on Sunday nights we average about one hundred while on Wednesday night at prayermeeting we have about fifty. Best of all, however, God is blessing and the glory is on each service. Bless His name! There is splendid co-operation between pastor and people and we feel there are big things ahead for the church here. Our open-air work is proving a blessing to this town and people are very much interested. As you read these lines we will be in the midst of a revival with Brother C. B. Fugett as the evangelist. We are looking forward to a good meeting and solicit your prayers to this end. We would add a word of personal testimony that we were never better saved in our life, than at the present time, the fire is burning and we are determined to stand by the old rugged way, and preach holiness."

## N. Y. P. S., NASHVILLE, TENN.

The N. Y. P. S. of First church, Nashville, wishes to report a successful year. The interests of the society have been broad, including those of social service, missionary activity, as well as programs of a devotional and musical nature for the regular meetings. A cheerful, co-operative spirit and a good spiritual atmosphere have permeated the activities of the society. Large crowds have been a feature of the splendid programs offered throughout the year.

A special missionary program is presented each month by a missionary chairman who has charge of this division of the programs. The chairman of the musical division of the program arranges a very enjoyable musical program about once every two months. The other programs are arranged by the devotional chairman. On September 23, a welcome service was held for the incoming Treveca students. Brother Dr. C. E. Hardy and Rev. H. H. Wise spoke to the society.

There are about 108 members in the society. We hope to increase the membership during the coming year. The pastor, Rev. H. H. Wise, recently commended the society for its loyal and effective support of the church. We hope this co-operation of the church and N. Y. P. S. will continue throughout the year to come and that the heavenly Father will enable each of us to accomplish great things for Him in the future.

MARY E. DALE, Secretary.

## WESTERN OKLAHOMA DISTRICT ASSEMBLY

It is difficult to report the Sixteenth Annual Assembly of the Western Oklahoma District without coming under the suspicion of exaggeration. "Great," "truly great," "wonderful" and "most wonderful" are barred, of course—but they are all true, just the same. The presiding officer said in the hearing of the writer that this was the largest body of Nazarenes he had seen outside a General Assembly. There were present over two thousand delegates and visitors at the preaching services. Aside from those who were provided meals at the homes, Mr. B. M. Hall, head of the Entertainment Committee, fed four hundred and fifty at the assembly dining hall. Prominent Nazarenes were present from Louisiana, Texas, Missouri, Arkansas, Kansas, and Colorado. It was much like the old-fashioned campmeeting crowd. If I may sum up the spirit of the assembly in two words, they are—praise and victory. The business sessions ran beautifully smooth under the wise generalship of Dr. H. F. Reynolds. How our people love their former townsman, our "Grand Old Man" (anything but old in spirit and activity). Fifty-six ordained elders took part in the consecration of a large class to elders' orders. The evangelistic services were full of power, many coming to the altar and finding God. An enthusiastic educational service was held at which the district expressed its hearty confidence in and backing of Bethany-Peniel. The statement was frequently made, "We did not know you had such a great plant here." Our beloved Brother and Sister Roberts,

from Rest Cottage, were present and with their workers held a most profitable service. The assembly was greatly blessed with the presence of Mrs. S. N. Fitkin, who presided at the convention of the District W. F. M. S., and Brother and Sister H. F. Schmelenbach, who addressed us in two great meetings Sunday afternoon. Other missionaries present were, Dr. and Mrs. Fitz from China; Professor and Mrs. Wiman from Japan, and Miss Lewis from Egypt. The District Treasurer reported that a large majority of the churches had fallen into the habit of paying their apportionments in full. Over thirty thousand dollars was raised by the district for all purposes this year. The former district officers were re-elected: Superintendent, J. Walter Hall; Secretary, M. A. Wilson; Treasurer, C. A. McConnell.

REPORTER.

## A GREAT MISSIONARY CONVENTION

We hear it said, "Anticipation is more than realization." The W. F. M. S. of the Southern California District was anticipating, for sometime, a great missionary convention of two days' duration. The time came, Wednesday and Thursday, September 19 and 20, in First church, Los Angeles. We truly say our "realization" went leagues ahead of our "anticipation." Through the untiring efforts of our District President, Mrs. Paul Bresee, we were specially favored by having with us our missionary, H. M. Schmelenbach, and family, from Africa, also Miss Maud Cretors, our outgoing missionary to Africa, also Rev. Peter Kiehn and family and Rev. C. J. Kinne and Mrs. Kinne, the latter Rev. Kiehn and family and Rev. Kinne and wife to sail for China September 24th and by the time this reaches our readers they will be on the high seas sailing for their fields of labor, Rev. Kiehn as District Superintendent of our work, and Rev. Kinne to complete our Bresee Memorial Hospital.

The local societies were well represented. The object of the convention was not especially for business, but reports given proved the women of our district have the vision, and are working true to form. Space forbids noting every item of business transacted, but we are especially glad to report the W. M. S. of Southern California District have assumed the support of Miss Cretors for five years, also the evangelistic class, Mrs. U. E. Robbins, teacher, of the Sunday school of First church, have given the necessary sum for her transportation.

There was a good response to the "Sunshine Campaign" for the deficit in the Trust Fund. The plan of the Thank Offering boxes for the Bresee Memorial Hospital is again in force; and over one thousand boxes have been distributed through the local societies.

Cold print can never express the great blessing we have received in hearing Brother and Sister Schmelenbach. They gave themselves to the point of exhaustion in bringing messages and information regarding the work. We never grew weary listening. Hearts were melted, tears fell freely, as we were made to realize the self-sacrificing spirit of our missionaries. We feel like urging all our

women of our entire connection to consider well before we say we sacrifice.

There was not a dull moment from the opening Wednesday morning to the closing Thursday night. There was a universal feeling that we shall never be the same again, and with our increasing obligations, we must pray more and give more that the world may hear the Word, at least that part for which we, as Nazarenes, are responsible.

MRS. S. P. RICHARDS, Reporter.

### HAMLIN DISTRICT

Please do not think that because we have been silent for so long we have been idle, no, never, we have been far from it. This has been one of the busiest and most prosperous years in the history of the Hamlin District.

Successful revivals have been held in most if not all of the churches and membership has been increased. More new churches have been organized, more new church buildings have gone up than for many previous years. Hamlin school has had the best opening that it has had for a long time. The faithful pastors are happy and hopeful and are pushing on to certain victory. As proof of that, there are very few changes being made in the pastorates this year. I am glad that the time has come in our work that the one year pastorate is being looked upon with disfavor.

And now a word to the pastors on the Hamlin District. It is only a short time until the District Assembly is here, so let's all make one hard pull, and one long pull, and all pull together, and go over the top with every obligation. We can and I believe that we will. It is the business of the stewards to look after your pay and it is your business to push the budget, and you can't afford to neglect it for if you do you will cripple every interest of the church. In your hands rests the success of Home Missions, Foreign Missions, Education, Social Welfare, support of the General Superintendents and District Superintendent, Church Extension and the support of the dear old helpless, worn-out preachers. The days of a pastor are numbered in the Church of the Nazarene when he comes up to the assembly with his salary up in full and the budget comes up behind.

So, dear pastors, do your best—I believe you will, and let's all come up to the assembly with our heads up and all of the churches on the honor roll. I can almost hear the shouts of victory now.

According to the new Manual all the presidents of the W. M. S. are by virtue of their office members of the District Assembly and so must make your report to the assembly, and let's put the cause of Missions over the top. God bless everybody.

I am asking every Nazarene on the Hamlin District on Sunday before the District Assembly meets on Wednesday to fast and pray for a mighty outpouring of the Holy Ghost on the assembly. If we can keep the glory down, and God in the lead our victory is assured.

Meet me at Plainview October 31 to November 4.

H. C. CAGLE, Superintendent.

### FLORIDA DISTRICT ASSEMBLY

The Fourteenth Annual District Assembly is now a matter of history. God in His infinite love and wisdom has signally blessed us during this year. Not a death in the ranks of the ministry, and only one member of our church membership has passed away, for which we give him the praise and glory.

Tuesday evening, September 25, was the Woman's Missionary Society's program, and Brother Roby preached the sermon. Dr. Chapman arrived about six o'clock Wednesday morning, and was on time to preside over the first meeting of the assembly, which opened with devotions by Sister Crutcher of Miami. It was evident from the first that God was among us, and He spread several feasts for us, of which we partook freely.

The assembly was held with our young church at Lakeland, Fla., one of the beautiful cities of this sunshine state. Our church there is just a little more than a year old, and Mrs. Viva C. Crawford is their pastor. It is honored by the people of the town and if they keep religious and keep under the power of the Holy Ghost it is one of the coming churches of this district. On Wednesday evening, 26th, Dr. Chapman preached to a packed audience from the text in Jeremiah 6:16.

On Thursday the afternoon session was called to order by singing and devotion was conducted by Brother Crossman, after which the regular business was disposed of, and the W. F. M. S. had their Anniversary. The report of the Woman's Foreign Missionary Society was gratifying and stimulating in the cause of Missions.

The evening evangelistic services were well attended, the tabernacle being filled to capacity, and Dr. Chapman delivered some real inspiring and logical preaching.

On Friday morning the report of District Superintendent Eckel was given, and notwithstanding the many hindrances and reverses, we are glad to know that some progress was made during the year. Then we proceeded to the election of a District Superintendent. Brother Eckel received the official vote of two-thirds majority, and was declared elected. After a speech of acceptance, and a plea for co-operation, the assembly voted unanimously to give their co-operation and prayers to our Superintendent and start in for a bigger and better year for the Florida District.

Dr. Chapman then took the floor and spoke to us awhile on the need of the district going forward, and put some steel and fire into the matter of beating a charge and going forward. We believe we will make advance and take territory this year under the guidance of the Father and power of the Holy Ghost that hitherto has not been done. Some think we are not doing anything in Florida, and truly we are not making the showing we want to, but if one should think that so much more can be done, he should come down and see our resources and fall into the conflict with us.

I believe there are no more earnest workers anywhere than we have in Florida and I also believe there is no field with less resources at the command of our workers than we have here. Florida has been hit with three of the worst calamities that can befall a people in as many

years to cut off the resources from us as holiness people. But with all these things we are holding true to the trust placed within us and we are fighting the fight of faith and perseverance.

Saturday morning the Lord was still with us and the song service brought the Spirit upon us; and Sister Mason conducted the devotional service. Business was finished at the morning session, and we adjourned to meet for the evangelistic service at 7:30 p. m. Had a good service and good sermon.

Sunday morning came and God smiled upon us, and we gathered at the tabernacle at 10 a. m. for the love feast. Dr. Chapman preached at eleven. At two-thirty in the afternoon we had the ordination service and Viva C. Crawford and O. B. Hoffpauir were ordained elders.

The assembly closed with the evangelistic service at 7:30 and we said goodbye and turned our faces toward home and the task before us, praying that God would lead us and work out His blessed will in us.

The entertainment was of the best and we met with such a hearty welcome from the people of Lakeland that we wish they would have the assembly there again soon. However, it was voted to go to the North Side church, Miami, next year, after a warm invitation was extended by Brother Roby.

This scribe was left to do evangelistic work, as we have had many years in the field of evangelism. While I mean to work some in Florida and am at it now, yet I am free to accept calls anywhere and will go where the opening comes. Pray for me and also for the work of holiness, and the Church of the Nazarene in Florida.

W. L. SHELL, Reporter.

### CHURCH NEWS

FRANKLIN, OHIO—"After nine years with the church at Franklin, Rev. D. L. Brandenburg and wife felt God leading them to a new field of labor, and following the District Assembly, August 28 to September 2, they took charge of the church at Springfield, Ohio. While our hearts were made sad by their going yet we ask God's richest blessings on their work there. Rev. M. R. Fitch of Troy, Ohio, accepted the call to the Franklin church. Truly we believe God had His way in sending us this wonderful man. Rev. Fitch is a man of God. His sermons are deep with the unction and glory and power that brings on the congregation the conviction that they are hearing a message direct from God and not of man. We don't believe there ever was a time in the history of the church at Franklin when the harvest was so ripe and the opportunity so great to see things accomplished for God. We are to enter a revival October 11, with the pastor, and Dwight M. Peffley as song evangelist. We are blessing God for an old-fashioned, Holy Ghost revival. Last Wednesday night the members of the church brought gifts and met at the parsonage for the evening. The evening was greatly enjoyed with Brother and Sister Fitch and their sweet children. Pray for us."—Myrtle West, Reporter.

EVANGELIST I. M. ELLIS—"We have held seven meetings since we reported last. San Antonio First church, Frederick, Yukon, Elk City and Hooker in Oklahoma, Mt. Zion and Lynn Chapel in Texas. In all these meetings God gave us souls in the fountain. The pastors and people treated us kindly. A goodly number out of these meetings came into the church, and we had some wonderful baptismal services. We are entering our fall and winter campaigns with gracious victory in our hearts, expecting God to give us many precious souls in the fountain. I never loved the Lord and a lost world more than I do these days."

EVANGELIST S. M. ADAMS—"We closed on September 16, a Home Mission campaign in the city of Oshkosh, Wisconsin. It was a siege, a hard fought battle. The devil, false religions, formal church members and dead holiness, all were stirred. But God gave victory. His power and glory came especially on the altar services as souls prayed clear through into the fountain or found God in forgiveness of sins. The police were asked for by those living near the tent to stop the noise at the altar services. They came but when they saw the work going on did not molest us. The incident only served to give us police protection we had not asked for. A wide circle of people from the various churches, was reached for the first time by holiness truth. Seed was sown that will yet bear fruit. God gave us twenty or more precious souls and some splendid victories. We felt as we closed the tent campaign that our work was not done but just begun. For that reason we opened a little holiness chapel on Main St. The first services were Sunday, September 30. They were marked with the preciousness and power of God. We also landed on this first Sunday a young people's work, which gives promise of 'His best' for young lives called to Him through the tent services. We were much helped and blessed a number of times by a good sanctified brother from the Salvation Army, who with his guitar, choruses and testimonies turned the situation 'loose' for God. We were also helped by a young brother from the M. E. church who with his cornet and the orchestra of which he is leader rendered valuable aid. The background of this work in Oshkosh is Brother and Sister Geo. W. Gordon, young workers who came here a year ago and have literally 'stayed on their faces' and besieged the throne of grace for a revival. Sister Gordon rendered aid in song, ably assisting Miss Lillian Birkey, soloist and song leader. Pray for this new work in this staid old college town."

PASTOR MRS. JULIA RAMBO, BITTER CREEK CHURCH, ADLENE, TEXAS—"We have just closed out a very successful revival meeting. The evangelistic party consisted of Rev. H. B. White, his daughter Gladys pianist, and Miss Hensley, song evangelist of Bethany, Oklahoma. God wonderfully blessed with saving and sanctifying power. We received on Sunday, the last day of the ten days' meeting, seventeen into the church."

PASTOR F. C. SAVAGE, LA JUNTA, COLO.—"Just closed a good meeting here. The pastor was the evangelist and by the help of the good folks of the church God gave us thirty-four saved or sanctified and we took eleven into the church. Count on us at La Junta, for the general debt on our general church; God bless our general men. I never was more given to God and to His cause. Pray for us"

PASTOR MRS. MAUD BUSBY, HEDLEY, TEXAS—"We just closed a real good meeting, with Rev. Lee L. Hamric as evangelist. I don't believe I have ever heard better preaching. While the meeting was not what we had hoped for, however, it was wonderful how God came on the scene. We had several real victorious services where the power fell and people tarried and prayed until victory came. How our faith has been lifted and I feel that I can never be the same. The church has taken on new courage and feel more determined to go through. Fourteen joined the church. I believe that I have one of the best if not the best church on the district. How loyal they have been this year in standing by their pastor. We gave Brother Hamric a good offering, took an offering for the Rescue Work at Pilot Point. Then they gave the pastor a nice love offering. God has made it possible for us to build a five room stucco parsonage. It required quite a bit of faith to put it over, but our God can supply all of our needs."

EVANGELIST D. J. WAGGONER—"We had a fine meeting in Paris, Texas. The struggling Church of the Nazarene is on better footing for future work. A goodly number prayed through in the old-time way and shouted the victory. Church plans a change in location of church building. We continue our work in the Home Mission Campaign."

ATWOOD, OKLAHOMA—"We just closed a good meeting with our Holdenville church. Rev. C. C. Johnson is the good pastor and he is a true yokefellow. We were there over three Sundays and we had someone pray through almost every service. The church was in excellent condition and they stand by the pastor as well as the evangelist."—L. H. Ritter.

EVANGELIST A. O. HENRICKS—"Since making a statement through the HERALD OF HOLINESS that we were resigning from the presidency of Trevecca College on account of health, we have received a number of communications indicating that there is probably a misconception in the minds of our friends that we are broken down physically and unfit for active service. For this reason we write this further word of explanation. We knew enough about the Tennessee climate when we accepted the presidency of Trevecca to realize that there was a real question whether we would be able to remain for a long period of time without taking chances of impairing our health. For this reason we stipulated in our five years' contract that should our health demand that we leave before the five years were up, we would not be considered as break-

ing our contract. The trustees will bear us out in this. After accepting the presidency we immediately plunged into the \$50,000 Debt-Raising Campaign. We traveled day and night almost constantly for nearly twenty-one months, covering the entire Southeastern Educational Zone. This was absolutely necessary in order to put the campaign over. The awful strain, with the dampness and sudden changes of the climate in winter, has so taxed my reserve forces that should we continue much longer we have a firm conviction that it would mean a break in our health, and this we cannot afford. We are therefore quitting before it comes, which we believe to be the part of wisdom. The people of the Southeast are a wonderful people, and we love them dearly and believe they love us. They received us with open arms and have stood by us nobly. As we stated before, we plan to spend the winter in California in revival or pastoral work as the Lord may direct. We are open to calls for meetings and campmeetings for next summer. We have received enough calls since we resigned to keep us busy for a year or more, but they are scattered all over the country, and many of them in states where the winter climate prevents our going, and for this reason we have declined, and asked that they call us in the spring, summer or fall when the weather is reasonably good."

EVANGELISTS RALPH AND RUBY SCHURMAN—"The summer months have been busy ones spent in the harvest field of the Master and we have been happy in laboring to bring in the sheaves. Our first campaign was a Home Mission project at DuBois, Pennsylvania, where a good nucleus was brought together which has since been organized under the splendid leadership of Rev. Albert Snyder. July and August we joined in a great evangelistic building program with the Victory Party at Bradford, Penn. The revival was conducted in the Lyceum Theater downtown and during those summer weeks scores found God in the old theater and have become staunch friends of the Church of the Nazarene. The new church home of the Bradford Nazarenes is now in construction and will be dedicated within a few weeks' time. During the course of the campaign, we were blessed with the fearless, rugged preaching of Lula Kell, Earl Stillion, E. E. Johnson and Basil Miller. September found us opening a similar meeting with the First church at Dayton, Ohio. Crowds are in attendance every night, and there is hardly a service here without God meeting hungry hearts at the church altar. Pastor South and his people are enthusiastically entering into their building plans here and within a short time they will have a commodious new church in a new growing section of the city. God's blessing is resting on the Victory Evangelistic Party. We have with us here that able song evangelist, Ernest B. Marsh, and he is surely giving us some great song services in this meeting. The Party will broadcast programs both here and at Cincinnati. Watch for announcements and remember us in prayer."



PASTOR TOM M. BROWN, FITCHBURG, MASS.—"Since our last report early in the summer we have not let up in the fight; but all departments have kept up the good work, and we have been blessed with some real times of refreshing from heaven. Brother A. B. Riggs of Lowell, Brother Blair Ward of Eastern Nazarene College, Sister Whitesides of Portland, Ore., Sister Martin of Worcester, and some of our own members have preached for us to the joy and profit of our people. On Sept. 9 seven fine young people were baptized and four received into full membership with more to follow soon. Rev. Chas. W. Griffin of Whittier, Calif., has just concluded a very blessed two weeks' revival with us. Brother Griffin was not content with preaching the Word alone, but by personal work, visiting, and much prayer sought diligently to bring souls to Christ. The people stood by well both spiritually and financially and the efforts were rewarded with a good number of seekers and some beautiful cases of salvation. The church was edified, and bonds of unity and fellowship strengthened through our brother's ministry, and we recommend him to any church wanting a godly, Spirit-filled, effective evangelist or pastor. Our choir of young people did good work in the service of song, and our young ladies' quartet was a source of real delight. There may be problems and difficulties to face, but God is able to make all grace abound, and looking to Him we shall keep on up the shining way, and in the battle for souls."

PASTORS HOMER AND MYRTLE JOLLEY—"We are now entering our third year's labors in and around McCune, Kansas. For two years our work was carried on in a little country schoolhouse, called Jacksonville. Being so handicapped for lack of room, we launched a building program in the country, but due to floods and other hindrances, we were delayed in our building project. During this time things ripened up for a meeting in McCune. Last April and May, God opened the doors of an abandoned church building belonging to the Presbyterian church, and with Rev. J. J. Steele as evangelist He gave us a revival. Some were saved and some sanctified, but we did not deem it wise to organize at that time. Those desiring to unite with us joined the Jacksonville church. With the assistance of F. C. Savage from Joplin, we launched a financial campaign and raised enough money and received subscriptions sufficient from the people of town and community to enable us to purchase the property where we held the meeting. On Sept. 10, we started another meeting with Rev. J. J. Steele as evangelist, and five souls were saved and some since. District Superintendent Herrell and wife were with us over the last Sunday and started the organization of a new church which was completed on the next Sunday with twenty-two charter members, fifteen being members of our Jacksonville work. On Saturday evening, Sept. 29, Brother Herrell met with the Jacksonville church and discontinued the organization. They voted to turn over to the McCune church all the material, such as native lumber,

church pews, and other furnishings they had secured out of the church at McCune before we had purchased it, the lumber to be used for the purpose of building a new parsonage on the church property at McCune. Sept. 26 we organized a W. F. M. S. with nineteen members for the purpose of giving to our people a vision of the world's needs. A Sunday school was organized with four classes, having better than thirty in attendance the first Sunday. Services all day were well attended in spite of the fact that there were services at the other churches. This is proof to us that there is room in McCune for a Church of the Nazarene. Our Wednesday evening prayermeeting was well attended by the people and blessed of God. Through the faithful service of our beloved Brother J. J. Steele, the wise counsel and assistance of our dear Brother N. B. Herrell, also Brother Savage from Joplin, the former pastor and wife from Pittsburg, Brother Ira F. Stevens, present pastor, and wife, Rev. and Mrs. Victor L. Abbey, and Miss Opal Pryer from Pittsburg church, with the hearty co-operation of our own people and friends, the Lord has given us a fine, loyal band of folks with which to labor, and a cozy church in which to worship. Truly to

our God belongeth all the praise, honor and glory. For us He hath done great things. Please put us on your hearts and remember us in your prayers."

EVANGELIST T. S. MASHBURN—"I have not reported since our last District Assembly; but thanks to God my harp is not hanging on the willow tree; I have preached some, taught Bible class, conducted prayermeetings, assisted in sacramental services, attended the dedication of two new churches, and did what I could, to try and help boost. Then, too, I did the same at Pasadena camp, and other meetings. Have made many calls on the sick, with whom I prayed in every case. One, I think deserves special mention is that of dear Brother C. E. Cornell, who is, and has been a great sufferer for some four years past; and yet again we would mention Rev. A. W. Smith, of Van Nuys, California. If any pastors can use me, I promise to do all I possibly can to win souls to Christ, behave myself as best I can, and stay as long; or go, as may seem to be in divine order. As in the past, so I shall continue to recognize a pastor as my pastor, so long as we are yoked up. My terms are entertainment and free will offering. Home address, 14118 Calvert St., Van Nuys, California."

PASTOR E. L. ASKINS, LAWSON, Mo., CANAAN HILL CHURCH—"God has resurrected another valley of dry bones. We were called here with no assurance of financial help and with only six members. We began to pray for a revival and called Brother John Brice of Lawrence, Kansas, evangelist, for a ten days' meeting. God came on the scene and shook the country. Under the searching truth of

The campaign song, "Vote for Hoover," written by our District Superintendent, Rev. N. B. Herrell, is a winner. We used it at the Kansas City District Assembly before it came from the press and the people caught the swing of it hilariously. Let every pastor and evangelist get this song and have the people sing it from now until Nov. 6th. Sing about Hoover for the next few weeks and then cast your ballot for him on election day.

(A. S. London).

This four-page song folder, with an attractive picture of Herbert Hoover on the first page, sells for 25c a copy; \$2.25 a dozen; 15c each in quantities of 25 or more.

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

Just off the press! The official proceedings of the General Convention held at Columbus, Ohio, June 11 to 13, 1928. It contains reports of the business sessions; reports of the President, General Secretary and the different committees. Also suggested Constitutions for Intermediate and Junior societies.

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God's Word sent forth by Brother Brieco, feuds of long standing were moved out of the way and people made restitution in nearly every morning prayer service. Besides these, God gave us fifteen souls at the altar, fourteen praying through to victory. We make special mention of one young woman who was converted during this meeting; after praying through to victory she arose and walking back to some of her friends she led three young men to the altar, then kneeled and helped pray them through. There may be as good people somewhere as these Canaan Hill people but we have never met them. Praise the Lord for His goodness."

PASTOR J. O. DAVIS, BONHAM, TEXAS — "We are nearing the close of our second year's work with the good people and church at Bonham, and have accepted the unanimous call of the church which was present and voting, for the third year. We highly appreciate these good, loyal Nazarenes, who have so faithfully stood by us, both with their prayers and their finances. A goodly number have sought and found the Lord through the year, either in pardon or purity, and some have cast their lot with us to help us in this great work. District Superintendent Weise came to us September 29, and gave

us a great boost. All present seemed to enjoy the extra feast. He then held our annual church meeting and now we are in good shape for the next assembly year. Before the motion for adjournment the church paid and pledged \$41, balance on our back salary, to be brought up before the assembly."

PASTOR F. E. CHAPMAN, CYPRESS, CALIF. — "Just closed a two weeks' revival meeting with Rev. M. M. Bussey as evangelist. There were some clear cases of salvation. This community will never get over Brother Bussey's preaching, which was clear and straight, and God set His seal upon the messages. Yesterday, the last day of our revival, we had the Orange County group meeting which includes fourteen churches. There was a good representation from the most of them. Rev. U. E. Harding presided at all the services throughout the day. These visiting churches will never know what a blessing they were to Cypress, such a beautiful spirit prevailed, such harmony, such brotherly love as can exist only among holiness folks. In personal testimony I want to say I am still on the way, full of faith and the Holy Ghost, greatly encouraged in my own soul and for our church at Cypress. We earnestly

solicit your prayers that we may be humble and faithful until Jesus comes."

PASTOR R. A. STEELY, CLIMBING HILL, IOWA — "The Lord has been blessing here at Climbing Hill this new assembly year. Our N. Y. P. S., together with their pastor, held a series of evangelistic meetings from September 16 to 23, inclusive, which proved to be a blessing as well as a success. The weather was good, which enabled the people to attend, and we had good attendance throughout the meeting. On Friday evening the students from Climbing Hill consolidated school were invited. The students from the seventh grade up, together with the faculty, attended the service in a body. We are sure there has been an influence gone out from here because of these meetings being held that will tell in the days to come for the upbuilding of God's kingdom. It pays to put young people to work. There is no better way for them to grow spiritually than to be busy for the Master. We are also rejoicing because God is giving us souls in our regular services. Some have found the Savior in saving and sanctifying power. We praise Him for it all. Pray for us."

EVANGELIST LEE L. HAMRIC — "At this writing I am in Amarillo, Texas, in the opening of a fine revival just started. Souls are finding God, crowds are fine. Will continue here until the 14th, then Carnegie, Oklahoma, October 18 to 30. Our last revival was at Hedley, Texas. Here the Lord gave us a great revival. As best we could tell about forty prayed through. This was a good, deep meeting, no pulling up or make believe professions, but people praying to a definite experience. Fourteen new members were taken into the church. Rev. Mrs. C. C. Busby is the good and faithful pastor of this church. She is appreciated and loved by her church and the town, and is building up a good work there. She has some fine young people in her church. We had people from Wellington, Memphis, Clarendon and Goodnight. We had a unanimous call to return for another revival. The Lord willing we will do so. Rev. A. K. Scott, is the good pastor here at First church, Amarillo, and has done a great work."

EVANGELIST A. D. ASHBY — "Since August I have held four meetings, one in Louisiana, three in Northern Mississippi. At Vines Chapel, La., we held one week and had a real good meeting; about fifteen prayed through, and eight joined the church. I next went to Northern Mississippi and held one week near Belmont at 'old Bethel,' where I had held nine meetings before in twelve years. This tenth meeting was one among the best; thirty-four prayed through in the old-time way and twenty joined the church. My next meeting was at Dunivon in Prentiss County. The church here was so dead that on the second night no one would speak for the Lord. We held eight days and on the sixth night a great revival broke out and by the close on the eighth night, forty-five had prayed through. Some at the altars, some in their homes, others in the fields

## NEW MISSIONARY STUDY COURSE

Part 1 "The Challenge of Africa" by M. E. Cove, General Superintendent of Study.

"Messengers of the Cross in Africa" by Amy N. Hinshaw, Study Committee.

Every member of the W. F. M. S. will want these two splendid books. Young women and girls will enjoy the biographies of our missionaries in Africa, as well as the study. Do your best to put these into every Nazarene home. Secure Mrs. S. N. Fitkin's book "A Trip to Africa," to use with the study. Other books for reference will be recommended by the Study Committee.

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and woods. Twenty-three joined the church and old-timers said this was the best meeting ever held in this part of the country. To God be all the praise. I next held a week at New Bethel in Tishomingo County, near Belmont. Eleven made professions at this place and four joined the church. I am now at home in old Louisiana."

**SONG EVANGELIST BURL SPARKS**—"The assembly year of 1927 and 1928 was a very busy year for me, having charge of the song services in fourteen churches and campmeetings. We began the year at Denver, Colorado, and closed at Beebe, Arkansas. This was our first visit to Arkansas. We arrived there on Friday, August 17, on schedule time. We opened fire with a pretty good crowd of folks who were just a little discouraged, as a number of folks in that country are farmers and they had had no rain for about five weeks. In the Saturday morning service the evangelist called the people to prayer for the camp and also, if it would please the Lord, to send a rain. The blessing of the Lord came on the people in prayer and they shouted and praised Him in advance. While we were out to lunch the thunder began to roll and in a very short time we were having one of the greatest downpours of rain that we ever witnessed. The evangelist at this meeting was Rev. John Fleming. We have worked with him in many meetings but never heard him preach better and with a more tender spirit than in this meeting. The crowds came night after night in automobiles, jolt wagons, horseback and almost every way imaginable. The tabernacle, seating 1,600 people, would be filled and many standing around that could not find seats inside. The board and everyone interested worked with us most harmoniously, which means everything to the success of a meeting. The long altar was filled again and again with hungry seekers and happy finders. We are called back with Brother Fleming for 1930. At present we are in a meeting at First church, Detroit, Michigan, with Dr. Howard W. Jerrett as pastor and Rev. Charles Stalker evangelist. Have had seekers at every service. The Lord is blessing and we are looking forward to a wonderful revival."

**EVANGELIST N. J. HEPBURN**—"We closed a good meeting a few weeks ago with Rev. W. N. Gallon and his church of Bynumville, Mo. We had a good meeting with a number of clearly converted and sanctified souls, among others a very splendid young woman who was a member of the Mormon church. She was very brightly converted, and it is a very unusual thing in our meetings for a Mormon to get saved. This was our fifth revival in the last fourteen years with this church. God is blessing Rev. Gallon and his people, who are not Nazarenes but good, clean, holiness people. We had many gracious services in this last meeting with them. We did not hold the meeting in the church building but in a tent. The church was greatly strengthened and courageously stood by the meeting in every respect. We are now engaged in the battle in Trenton,

Mo., with Rev. C. P. Norton, the pastor. The fight gets hot at times and quite a deal of conviction is on many who attend the services. We are in need of a good revival here and we believe in the good-old-fashioned kind and are praying to that end. In fact, we stand in need of a gracious outpouring of God's Spirit all over the country and all through the holiness work. We must have revivals of great power where streams of salvation will flow or we are a great disappointment to both God and man. Our next meeting will be with Rev. L. E. Gossett in Canon City, Colo. We solicit an interest in prayer for a general breaking up of things and a revival that will carry some depth with it at that place."

**EVANGELIST L. M. PAYNE**—"Our meeting with Pastor Russell at Morrilton, Ark., was a success from many angles.

God gave us the hearts of the people. The crowds began to increase from the very first service and continued until they said we had the largest crowds that had ever been in the church. We found the pastor and his good family loved, not only by the church but the outsiders as well and this was a great help to the meeting. From the very first service there was conviction on and seekers finding God. The church seemed greatly helped, for which we gave God all the glory. We went from there to Wister, Okla., and gave the church four nights, which was a great feast to all. The good pastor, Brother Gilbert, received a unanimous call back while we were there, and we had the privilege of having our dear District Superintendent, Rev. S. H. Owens, with us one night, and he brought us a beautiful message, which was a great help to all. The church called the writer

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Recently some of our members have passed away leaving in their wills some part of their property to be used in one or more departments of our church work, but because of mistakes in naming the department or the corporation or the trustee, and because of such strict limitations placed upon the investment or the use of the property, and because of some other conditions, we find we are and will be greatly handicapped in making use of the property so as to carry out the wishes of the donors. Some of these bequests may therefore fail. These matters were not brought to our attention until too late. It is therefore requested that not only those who desire to leave by will some of their property for use in any department of our church, at home or abroad, but also those who desire to make a present gift for any of such purposes, will write us concerning their intentions and will otherwise obtain proper counsel so that mistakes and failures may be avoided.

The General Board, Church of the Nazarene  
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back for next summer revival, for which I am thankful, as that will be my fourth meeting with those dear people. God is wonderfully blessing my efforts and I request the prayers of all the HERALD OF HOLINESS family that I may stay well in body and keep on the firing line."

**PASTOR F. A. POWELL, WELDONA, COLO.**—"We have just closed a fine revival at our church here. District Superintendent and District Evangelist C. W. and Florence Davis were the special workers and they did good work, some forty professions of either pardon or purity; seven united with the church, and more will follow. The pastor had charge of the music, assisted by the local orchestra, which was of great benefit to the meeting. We came here from the New Mexico District, where we did twenty years of Christian work and love our old friends, yet we are delighted with Colorado and our people here are very loyal to us. Pray that we may see a great church here in the future."

**PASTOR J. E. THREADGILL, AUSTIN, TEXAS**—"We closed a revival meeting here September 23 with Rev. D. M. Spell as evangelist, and Rev. Herschel Murphy and wife as singers and musicians. Miss Eva Spell also assisted with the music. Brother Spell is a fearless preacher of the rugged type and a good, close, uncompromising preacher. Brother Murphy has a rare voice for solo and duet work, and Sister Murphy is a splendid pianist and singer. Miss Eva Spell is one of the best pianists we have, and has a splendid voice for solo work. There were about thirty professions during the meeting."

### TELEGRAMS

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

#### EAST LIVERPOOL, OHIO

Closed splendid revival Sunday, Howard Sweeten evangelist. Long altar lined with seekers closing service. Not a barren altar call. 575 in Sunday school. Offering \$140. Rev. H. F. Schmelzenbach addressed school. Twelve new members unite with church. Church united and happy. Budget overpaid. Glory.—O. L. Benedum.

#### NASHVILLE, TENN.

Great revival at Grace church. Forty-five bright professions. Twenty-four in the altar last night. Twenty prayed through. I begin a meeting at Denison, Texas, October 12. On with the revival.—C. B. Jernigan.

#### ATLANTA, GEORGIA

Great revival on in new church. N. B. Vandall singing glory down and pulling the crowds. Charlie Dunaway preaching old rugged gospel with the Holy Ghost sent down from heaven. Large auditorium will not accommodate the crowds. Conviction is on, resulting in fruitful altar services. Two more weeks to go.—Oscar Hudson.

#### WICHITA FALLS, TEXAS

Many souls praying through. Twelve additions to the church. W. B. Walker, our pastor, was unanimously recalled for another year. Three hundred and eighty-eight in Sunday school. Church is greatly encouraged.—Alvin Breeden, Sunday School Superintendent.

#### TUCSON, ARIZONA

The Arizona District campmeeting, Glendale, Arizona, November 14 to 25. Rev. Bud Robinson, Prof. L. C. Messer are the called evangelists. There will be many other ministers and workers in attendance. Let everybody in reach be

here on this great occasion. Ministers and their wives entertained free. For any other information write Rev. N. D. Essley, pastor, Glendale, Arizona.—C. E. Toney, District Superintendent.

#### GREENSBORO, N. C.

God still blessing and leading on, on Carolina-Virginia District. Sunday good day at Norfolk, Virginia, organized second church in Norfolk. This makes three new churches since the General Assembly, at Rutherfordton, N. C., one near Richmond, Va. Raised \$1,750 to purchase tents in Robinson-Messer campaign.—Chas. M. Harrison.

## "Bible Gems" Missionary Calendar for 1929



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

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## DEATHS

**JAMESON**—P. Jameson of Hamlin, Texas, was promoted to glory on September 14, 1928, after a long and useful life. He was born in Georgia, March 10, 1852. Coming to Texas when a young man, he first settled in Archer County, where he was married to Miss Lella Steel. To this union were born four children, two boys and two girls. Brother Jameson was a fine manager and a good financier; it seemed that everything he touched turned to gold. He was an unsaved cattleman, with no thought of God before his eyes. He had reached middle life, when one night more than thirty years ago he chanced to drop into a holiness meeting, and the truth and experience appealed to him, and that night he was wonderfully converted and about ten months later he heard his first sermon on holiness and was gloriously sanctified. In his consecration, of course, his money went on the altar with everything that he possessed, and from that day till the day of his death it was all surely used for God. In the early pioneer days in West Texas for the holiness cause he furnished tents, teams, buggies and later cars to help evangelize the country which was then all virgin soil for holiness. There has hardly been a holiness worker in the West but what Brother Jameson has helped financially. He was a liberal supporter of Rest Cottage, Pilot Point, Texas; Berachah, Arlington, and has been a liberal supporter of the Nazarene school at Hamlin, Texas. His heart was especially in foreign missions and at the time of his death and long before his death he was supporting several missionaries on the different fields. He is gone but he will never be forgotten, and in that great day many will rise up and call him blessed. He leaves a devoted wife, four children and eight grandchildren to mourn his departure. His chil-

dren are all saved and sanctified and members of the Church of the Nazarene. There has no one gone to heaven from West Texas for years that will be more missed than Brother Jameson. I would say to his sorrowing wife and children to weep not as those who have no hope, but look up for you know where to find him. He lived well and has left you a goodly heritage. I know that home will never be the same any more, but lean heavily on Jesus. He can take the place of loved ones, wipe the falling tears away, and so fill the room with His presence that whenever you enter the room that would otherwise seem so empty, you will feel the presence of Jesus. Be faithful, be true, carry on the work that your father loved so well and it won't be long until there will be a grand reunion in the skies.—Mary Lee Cagle.

**PATTERSON**—Mrs. Ida Patterson passed away July 7, 1928, at the Hollis Hospital, Hollis Okla., where she had undergone a major operation. All that medical skill and loving hands could do could not save her; for she had felt for some time that the Master was calling her home. "Mother" Patterson was born at Batesville, Ark. She was united in marriage to J. H. Patterson and to this happy union six children were born, three boys, Mack, William E. and Walter; and three girls, Ethel, Pearl and Stella. These all survive her and are left to mourn their loss, except Stella, who went on to be with Jesus several years ago, when she was only a little girl, and Pearl, who was taken back to Jesus when she was only 15 days of age. "Mother" Patterson was converted at the early age of 8 years, and united with the Southern Methodist church. The family moved to Wellington, Texas, soon after which she professed entire sanctification and, with her husband, united with the Church

of the Nazarene at Dodsonville, Texas, where she remained a faithful and consistent member until the time of her death. One week before she became ill she gave a beautiful testimony of her spiritual condition and of close communion with her God. And, though perfectly rational and natural to the last, she faced death with a happy smile, saying her work was finished and her Savior was calling her to her home in heaven. Funeral services were conducted in the Dodsonville church by Rev. M. M. Lewis, assisted by Rev. Amos Meador, the local pastor. Interment was made in the Dodsonville Cemetery.—M. M. Lewis.

**LOKEY**—Mr. William E. Lokey was born in Delaware, November 22, 1861, and departed this life to be with Jesus, July 20, 1928. He was united in marriage to Mary E. Littleton December 21, 1883. To this union were born eight children, three of whom preceded him in death. He is survived by his wife and five children, Mrs. Anna German, Mrs. Sallie Tindal, Mrs. Lillie Hastings, Mrs. Alice Waller and one son Raymond Lokey. Brother Lokey was converted in family worship when but a young man and lived the remainder of his life a beautiful, devoted Christian life, never neglecting his family worship which always brought so much joy to his life. All who knew him loved him and can never forget his beautiful, quiet, humble Christian spirit. His greatest desire was to be honest with God and his fellowmen. Brother Lokey joined the Church of the Nazarene in Laurel, Del., about eight years ago and was faithful to his church, always at his post of duty to the end, which came so sudden. He labored all day, the day before he slipped away to be with Jesus that night. We mourn our loss but our loss is heaven's gain, and we can say God's will be done, for He never makes any mistakes. His wife is also a member

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of the same church, joining when he did, also four daughters, all the family saved and members of the Church of the Nazarene at Laurel, Del., except one son, for whom he so earnestly prayed that he might enter into the fold before it is too late. Brother Lokey's funeral was held at the home of his daughter, Mrs. Anna German, four miles east of Laurel, Del., where he and wife were spending a few days when his death occurred there. Rev. D. W. Sweeney, former pastor of the Church of the Nazarene at Laurel, now pastor at Capitol Heights, Md., assisted by Rev. Walter Cheesman, pastor of the Church of the Nazarene at Laurel, officiated at the funeral. His body was laid to rest in the Odd Fellows Cemetery, Laurel, Delaware.

**BAGENT**—Nana Estella, daughter of Mr. and Mrs. J. W. Robinson, was born near West Carlisle, Coshocton Co., Ohio, May 29, 1880, and fell asleep in Jesus just after midnight, August 30, 1928, at the age of 48 years 3 months and 1 day. She was united in the bonds of holy matrimony with Alonzo E. Bagent, March 28, 1899. To this union were born nine children, two of whom are deceased. The husband and following children remain to mourn the loss of a loving wife and mother: Mrs. Mildred Corder, Miss Edith, Mrs. Ruth Richards, Arthur, Anna Maxine, and Elleen; also her mother, two sisters, one brother, one

grandchild, and many other relatives and friends. But they sorrow not even as others who have no hope. Sister Bagent united with the Baptist church in Nashport, Ohio, early in life; but was truly converted in a tent meeting held at Frazeyburg, Ohio, when twenty-four years of age. She united with the Church of the Nazarene at Coshocton, Ohio, about seven years ago. At the Bethel campmeeting last June she entered the experience of entire sanctification and continued to enjoy that experience until the end. She attended the services at the assembly in the Coshocton Church of the Nazarene on Wednesday evening, listened to the sermon by Rev. Edna Banning, on "The Ten Virgins," in which special emphasis was laid upon the "Bridegroom coming at midnight." She worked around the altar, returned home, packed her husband's lunch, prayed with her family, retired, and passed away a few minutes after that hour. There is no doubt in the minds of her family and friends that Sister Bagent went out to meet her Lord with her lamp filled with oil, all trimmed and brightly burning. Her funeral was held in the Church of the Nazarene, Saturday afternoon, conducted by her pastor, Rev. A. H. Perry, assisted by Rev. C. H. Little, of Ironton, Ohio, and Rev. W. W. Loveless of London, Ohio. There was a great profusion of flowers, the assembly providing a

beautiful floral tribute. The large church was filled with sympathizing friends.

**STEGALL**—Guy Stegall, son of Mr. and Mrs. Elijah Stegall, born at Mounds, Oklahoma, June 28, 1913, died September 4, 1928, age 15 years 2 months and 4 days. Guy was saved three years ago and joined the West Tulsa Church of the Nazarene. He was always faithful to attend his Sunday school class and worked for the interest of the class. He was faithful to the orchestra which had been organized in the church, playing the violin and no one loved music better than he. He told his mother before going home that he was all ready and was satisfied with his experience. While we miss him here so much, we are sure he is filling his place in heaven. Guy had heart trouble for nearly three years, he put up a very strong fight for his life but had to succumb. No one ever had better attention than his mother gave him, no nurse could have excelled her treatment, and she was always so kind and patient with him. His father left nothing undone as far as medical aid was concerned and every other way he could help. Well, he is gone but never will be forgotten by the church family and a host of friends. I was his pastor three years of his life and learned to love him very dearly, and never shall forget him. God bless his memory.—F. R. Morgan, Pastor.

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**NOTICE**—I am available for evangelistic calls anywhere within the United States and Canadian boundaries. Am particularly interested in building up pioneer work. Best of references will be gladly furnished upon request. Address me at 411 N. Main St., Freeport, L. I., New York.—Clifton T. Matthews.

BORN to Mr. and Mrs. Stanley Zook of Kansas City, Mo., on September 13, a girl, Ruth Charlene. Mrs. Zook was formerly Miss Doris Fleming and is the daughter of General Secretary E. J. Fleming.

**SPECIAL REQUEST FOR PRAYER**—Rev. E. C. Allen's father was brutally murdered September 21, at his home at Ellsworth, Kansas. A young man twenty-two years old committed the terrible crime, robbed him and shot him as he came out to the garage to drive down town. Mr. Allen lived alone so was not found for four days. Please pray for Rev. Allen of Hutchinson, Kansas.

BORN to Rev. and Mrs. Clark J. Forcey, Canton, Ohio on September 20, a son, Clark Burton Forcey.

**NOTICE, San Antonio District**—There will be a District N. Y. P. S. Convention preceding the assembly, beginning with a service Monday evening, Nov. 12, and

continuing over the morning of the 13th. Also the W. F. M. S. will hold a District Convention beginning Tuesday morning at nine o'clock and continuing all day, concluding with a great missionary rally at night. Let all the undergraduates in the course of study be on hand Tuesday morning to finish up any unfinished work, as it will be impossible to give examinations after the opening of the assembly.—O. F. Hatfield, District Superintendent.

**NOTICE**—Our people throughout the church will be pleased to know that Rev. C. M. Dunaway of Decatur, Ga., one of the most prominent holiness evangelists of the Southern Methodist church, has lately joined the Church of the Nazarene. There are some men that come to us we may be in doubt as to whether they will fit the movement or that the movement will fit them. Regarding Brother Dunaway we have no fears. He is well known to our people. He is a great preacher, a successful evangelist, a Holy Ghost filled man, full of unction and fire. It is my earnest desire that our people will keep him busy and I feel free to say that he will fit in any church or campmeeting and will be a success in any part of the church. Please feel free to call Brother Dunaway in meetings.—R. T. Williams, General Superintendent.

**PRAYER IS REQUESTED** by a sister in Ohio for the salvation and return of her husband who left home four months ago, leaving her with six children to

support; by a sister in Snohomish, Wash., for the work of the Lord at that place; by a brother for himself that he may have both spiritual and physical healing, and for his wife who is in need of restoration to health.

**NOTICE**—For the benefit of those who are inquiring, the Edwards Evangelistic Ladies' Quartet is composed of the following workers: Rev. Grace Edwards, of Riverside, Calif., evangelist, seven years a pastor, and seven years an evangelist; Miss Alice B. Lewis, of Chicago, Ill., (formerly of the Aeolian Quartet), song leader and children's worker; Miss Opal Fretz, of Auburn, Ind., soloist and young people's worker; Miss Erma Gilbert, of Lansing, Mich., (formerly of the Beulah Quartet of Michigan), pianist. They are both a vocal and an instrumental quartet.—Alice B. Lewis.

**PROGRAMS FOR INDIAN DAY**—Programs for American Indian Day—order them at once from Mrs. Roy G. Coddling, 2923 Troost Ave., Kansas City, Mo.—Mrs. R. T. Williams, Chairman of Indian-head Fund.

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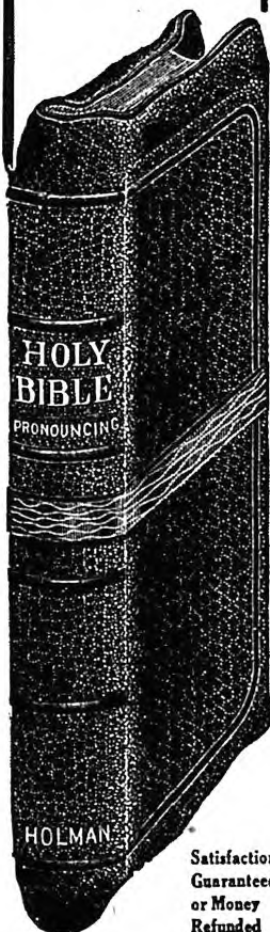
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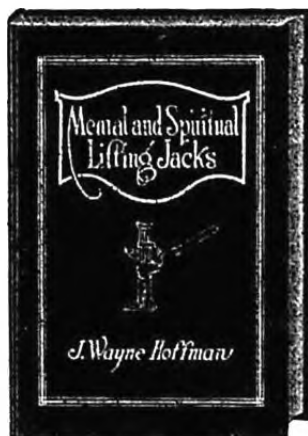
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