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WHOLE NO. 910

## A CHARACTERIZATION OF GOD'S PEOPLE

ISAIAH 62:12

**A**ND they shall call them. The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." God's people will ever be called by these names which indicate their prominent characteristics, and wherever these distinctive characteristics are outstanding the names must inevitably follow. There is also in these names, which the prophet foresees will be applied to the people of God, an ascending scale of divine revelation.

*First, they shall be called the holy people.* The most noticeable characteristic of the people of God evidently, in the eyes of the world, is their holiness. Sin and holiness are antagonistic principles. And as one marks the people of the world, the other must distinguish the people of God. Whatever other name they may assume, God's people will ever be known as "the holy people," or as corrupted in modern parlance, "the holiness people." In the thought of the world it is a term of reproach, but to the people of God it is their glory.

*Second, they are the redeemed of the Lord.* This term indicates a second stage of God's revelation to the world through His people. Their holiness is not innate but derived. It is the work of a "Redeemer" who by His blood and His Spirit has transformed them from darkness to light and made them who were not a people, to be the people of God. True holiness points beyond itself to Him who is the fountain-head of all holiness.

*Third, they are sought out.* But there is a further revelation of the grace of God. The people of His holiness are such, solely by His grace. There is nothing within them to merit this favor. They were by nature estranged from God even as others; but the love of God and the grace of Christ through the Holy Spirit provided for their redemption. They are therefore living monuments of the grace of God in Christ Jesus their Lord, the sought out ones of His unmerited favor.

*Fourth, they are a city not forsaken.* The city is a complex form of organization used as the emblem of the Church in her perfect glory. The city four-square which John saw coming down from God out of heaven was the holy of holies multiplied in its proportions. The Church as the Bride of Christ, perfected and enlarged, beautiful and glorified, will ever claim the attention of her Lord throughout the eternities as a city not forsaken.

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

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## ENTIRE SANCTIFICATION

THE doctrine and experience of entire sanctification came into renewed prominence during the Wesleyan revival in England which gave rise to the Methodist church. As with Luther the doctrine of justification by faith was not clear at first, so the doctrine of entire sanctification seems to have gradually shaped itself in the mind of Mr. Wesley.

The point of departure from the previous teaching was the recognition of the instantaneousness of the work of grace as opposed to the progressive idea of sanctification still taught by some of the leading denominations and as now accepted by many Methodists. In the fourth conference (June 16, 1747) this question was asked: "How much is allowed by our brethren who differ from us with regard to entire sanctification? They grant, (1) that everyone must be entirely sanctified in the article of death. (2) That till then a believer daily grows in grace, comes nearer and nearer perfection. (3) That we ought to be continually pressing after it and to exhort all others so to do.

"What do we allow them? We grant, (1) that many of those who have died in the faith, yea the greater part of those we have known, were not perfected in love, till a little before their death. (2) That the term *sanctified* is continually applied by St. Paul to all that were justified. (3) That by this term alone he rarely if ever means 'saved from all sin.' (4) That consequently, it is not proper to use it in that sense, without adding the word *wholly*, *entirely*, or the like. (5) That the inspired writers almost continually speak of, or to, those who were justified, but rarely of, or to, those who were entirely sanctified. (Note: That is, unto these alone, exclusive of others; but they speak to them jointly with others, almost continually). (6) That consequently, it behooves us to speak almost continually of the state of justification, but more rarely, at least in full and explicit terms, concerning entire sanctification. (Note: More rarely I allow, but yet in some places, very frequently, strongly and explicitly)."

As the importance of this teaching became clearer in his experience, he gave more attention to the preaching of the doctrine. Forty-three years later, and two years before his death, he wrote to Mr. Brackenbury

as follows: "This doctrine is the *grand depositum* which God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appeared to have raised us up" (Works VII, p. 163). One year later, and only two months before his death, he wrote to Rev. John Booth as follows: "Wherever you have opportunity of speaking to believers, urge them to go on to perfection. Spare no pains; and God, our own God, still give you His blessing" (Works VII, p. 238).

"What then is the point where we divide? It is this: should we expect to be saved from all sin before the article of death?" These two elements, the progressive and instantaneous, must be taken into account in any true statement of the doctrine of entire sanctification. Wesley it must be remembered, struggled against the dominant belief in progressive sanctification which found its completion only in the article of death, and insisted upon the possibility of sanctification as an instantaneous work of grace, but in so doing he was careful to allow all that could be granted to his opponents.

Methodism, therefore, never carefully guarded this "great depositum" which was lodged with them. Too much stress evidently was laid upon the progressive element, and not enough upon the instantaneous work of faith, although Mr. Wesley himself felt this tendency to drift in his own life-time and warned his people expressly against it. As early as 1766 he wrote, "A general faintness in this respect (on the subject of Christian perfection) is fallen upon the whole kingdom. Sometimes, I seem almost weary of striving against the stream of both preachers and people." Two years later he wrote to his brother Charles, "I am at my wits' end with regard to two things, the church and Christian perfection. Unless both you and I stand in the gap in good earnest, the Methodists will give them both up."

With this tendency to drift from this important doctrine, Mr. Wesley himself seemed to preach with more insistence upon this particular subject, and in proportion as he and his preachers kept this great truth before the people, the work of God prospered. He writes, "Therefore let all of our preachers make a point to preach perfection to believers constantly, strongly, explicitly. . . . I doubt not we are not explicit enough in speaking on full sanctification, either in public or in private." To Mr. Merryweather he wrote, "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little to the society, and little life in the members of it. Therefore if Jacob Rowell is grown faint, and says but little about it, do you supply his lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God. Till you press believers to expect full salvation now, you must not look for any revival."

"I found the plain reason why the work of God gained no ground in this circuit in all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all, or they spoke of it only in general terms, without urging believers to go on unto perfection, and to expect it every moment. And wherever this is not done, the work of God does not prosper." "Here (at Whitby) I found a lively society indeed. The chief reason of their liveliness was this: those who were renewed in love (about forty in number) continuing fervent in spirit, and zealous for God, quickened the rest and were a blessing to all around them."

### EDITORIAL CORRESPONDENCE

The past few weeks have been spent visiting the churches and camps in order to keep in touch with the spiritual life of our people. It is our desire to make the *HERALD OF HOLINESS* representative of the whole church and before our trip is finished we plan to visit the Preachers' Convention at Binghamton, New York, the New England Preachers' Convention, and Eastern Nazarene College. Later it is our plan to visit the Southern districts and the Middle West. When once we become acquainted with those sections of the church which we have never visited and know something of their problems and their ideals, we hope to be able to make the *HERALD OF HOLINESS* a true exponent of the thought and life of the Church of the Nazarene.

#### ALBUQUERQUE, NEW MEXICO

We spent one service with the good people in Albuquerque. We arrived unannounced and took a seat in the congregation, but the pastor recognized us and requested us to bring the evening message to his people which we were glad to do. We were pleased with the attendance which was much larger than we anticipated in this pioneer section of the country, but especially were we delighted with the spiritual blessing on the services. There are some heroic saints of God in this church and they are well trained in the art of holy warfare. The new pastor and his wife have just taken charge and appear well qualified for their work. Albuquerque is a beautiful desert town of about thirty thousand population and doubtless the work will grow rapidly under the leadership of the able pastor and his godly wife, Rev. and Mrs. W. J. Bell.

#### SANTA ROSA CAMP

It was our privilege to spend one Sunday morning and afternoon at the Northern California Campmeeting held in Santa Rosa. The evangelists were Rev. J. T. Little, District Superintendent of the Southern California District, and Rev. U. E. Harding, pastor at Santa Ana, California. The song leader was Professor J. F. Ransom of Pasadena College. President Orval J. Nease of Pasadena College had charge of the young people's services and Mrs. J. O. Young of Sac-

ramento had charge of the children's work. District Superintendent Frank B. Smith had charge of the services and acted as platform manager. We enjoyed the services greatly and heard only the best of reports concerning the previous services. We regard Rev. J. T. Little and Rev. U. E. Harding as two of our greatest campmeeting workers. The people seemed to feel that God had especially anointed them for this camp and they preached with great power. We also regard Professor Ransom of Pasadena College as one of our greatest song evangelists, and his singing is especially unctuous and inspiring. He is well known in the West but is deserving of wider recognition throughout our church. Mrs. Young has had charge of the children's work since the reorganization of the camp and her work this year was of the same high order as previous years. We were especially rejoiced to note the manner in which the people of the Southwest Educational Zone are rallying to President Nease of Pasadena College. His ability as a public speaker and the spiritual power in his messages have quickly won him a place in the hearts of both old and young. From all indications the attendance at Pasadena College this year will greatly exceed that of recent years. Great spiritual blessing has rested upon Pasadena College during the past few years and President Nease is determined to keep the spiritual tides high.

### JUGOSLAVIAN NAZARENES

Some time ago we published a brief article from one of the great dailies concerning a sect of Nazarenes found in Jugoslavia; and it was suggested to us that from their tenets they might be a people which would form a basis for work in that country. Rev. Peter Jurich, who recently left America to visit his home people in Jugoslavia, has given this matter some consideration and writes of them as follows:

We have located the Nazarenes, but find they are entirely different from our own church in doctrine and manner of living. While they are precious people and look very humble and seem to love the Lord intensely, yet there are some things among them which we could not tolerate whatever. They are predestinarians; they believe in the use of liquor, etc. They are scattered all over the world. Brother Macrory found them in Akron, Ohio. They are strong in Canada. There are about 20,000 of them in Europe. They are persecuted by the government because they will not take up arms, and we know of some who are serving as high as ten years imprisonment. Therefore, their work has to be carried on in secret. Their meeting places are now closed in many places by the government. After attending their services, talking with their members and one pastor, we have decided it would be difficult for us to work among them. It is little wonder they are so different from us, not having any training whatsoever, no schools, Sunday schools, no organizations or societies among the young and no leaders with any ability.

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"Glad, believing, secret prayer, and patient, constant meditation in the Word of God will keep the sanctified man full of power, full of love and faith, and full of God."—BREngle.

## A LITTLE MORE FAITH, IS ALL

By J. G. MORRISON

**W**E DIDN'T intend to be caught away from home with so little money, but we were rushed to the train by a hurry call, and never thought to examine our purse till we were already on the train. The purchase of our ticket to the first transfer point showed us how little we had, but the train was called, we couldn't very well turn back at that late moment, so we climbed aboard and as soon as seated anxiously overhauled our accounts. *All told, we didn't have enough to see us through!*

We had before been sweating warmly because of the torrid condition of the weather; but now, however, we began to sweat coldly for sundry and various other reasons, clear, we are sure, to our readers.

By careful calculation we decided that we had enough to buy train tickets through to our destination, but not enough to pay for both sleeping car and meals, and a hasty recollection of the route made it clear that there wasn't time enough, at any point, to get in touch with any generous Nazarenes, and secure the cashing of a check. The problem resolved itself into a choice between *sitting up all night, or going hungry three meals.*

Painfully, and repeatedly, we weighed the problem. On one side was all night on the train, dusty, dirty, hot, tired, sleepy, with no place to lie down, stretch out, rest, wash, or recuperate, but, however, *with plenty to eat.* On the other hand there was a good, comfortable bed in the sleeper, clean sheets, soft pillows, sleep, rest, recuperation, with water to wash in, white towels, soap and cleanliness, even while traveling, but an empty stomach at night, an emptier one at breakfast time, and a thrice empty one, at noon the next day!

Which should it be? *To eat or to sleep?* Over and over we counted those few paper dollars. Twice we searched our suitcase for some "strays" that might have fallen from the numerous missionary offerings we have carried to headquarters in that old Gladstone. Not a penny to be found. We went through all our documents, books, and odd "stuff" which lumbers up the corners of most men's purses. How we wished some of those wrinkled addresses, or mislaid notes, would prove to be a crumpled and dirty five dollar bill. But not one could we find. It was a downright stand-off. *If you eat, you cannot sleep. If you sleep, you cannot eat. Which?*

At last it became so serious, we took it all to the Master in prayer. We assured Him, that, so far as we knew, we had done our best. That we were engaged in His service, and from head to heels were His man. Which did He choose for us, to sit up all night, or to go hungry three meals? We would happily do what He impressed us to do. At last we quieted down, and under the sweet joy of communion with Him, decided to sleep, and go hungry. "We have been preaching fasting," so we reasoned, "and while our practice of it

has involved only the omission of *one* meal at a time, here is a glorious good opportunity to omit *three meals*, all in a row!" We praised the Lord and took courage. Then we prayed some more. Maybe the Master, after all, would run us across someone in the big St. Louis depot, who would cash a check for us. We ventured to ask Him, downright, to do that. Although we had passed through that depot dozens of times, and had never met anyone there yet, that we knew, still we realized the resourcefulness of our divine Lord, and ventured to believe Him. "Anyhow," we said to ourselves, "this is splendid opportunity to test our own faith. Have we faith enough to enable Him to bring someone to that depot? Can we pray a prayer of faith for this bit of help?" Thus put to it, we surely did pray, and did the best we could to believe. Supper time came, and most of the passengers alighted to eat, others undid generous baskets of lunch, which sent the smell of cold fried chicken to our nostrils. The dining car waiter came through with steaming coffee, and tempting sandwiches; the cafe boys, along the way, climbed on board with ice cream cones, and crispy, buttered popcorn. It seemed like we never before were so hungry in all our lives. But we didn't dare to eat, *we had decided to sleep.* With every fresh odor of fried chicken, hot coffee, ham sandwiches, and popcorn, we closed our eyes and prayed all the harder. We surely did our best to pray the prayer of faith.

At St. Louis depot we hurried to the ticket window. We had figured quite accurately--the train ticket took it all but three dollars and a few cents.

"An 'upper' please," we fingered the remaining three dollars with farewell caresses. The agent handed over the Pullman slip, and we were at the bottom financially, except for a few nickels and a penny or two. We looked all around. The station thronged with white and black, but not one familiar face did we see. We decided to buy as much food as our change would obtain, and with that much in our aching void, we could, we argued, no doubt sleep better.

Fingering the nickels lovingly, we started for the lunch counter. We jerked open the door, stood eyeing the price list to see what we could buy the most of for our small amount of capital, when, whack!--someone hit us on the back! "*This is Dr. Morrison, isn't it? I know you clear across the station! I followed you in here!*"

Of course it was a Nazarene brother. Of course he cashed a check for us. Of course he had to hurry away, was just passing through the station when he saw us. Had only a minute to spare, etc., etc.

But as we sat eating a real meal, instead of a dime's worth, we stopped several times to wipe away the tears of gratitude, and to swallow a big joy lump in our throats, to make way for the fund.

Three times that night, as the train lurched, we wakened in that upper berth, and had another praise meeting to the wondrous Master who loves us, and owns us, and answers prayer, even for little things.

## LESSONS IN HOLINESS

*Selected from the writings of COLONEL S. L. BRENGLE*

1. *Holiness is not necessarily a state in which there is perpetual rapturous joy.* Isaiah tells us that Jesus was a "man of sorrows and acquainted with grief," and Paul tells us of himself that he had continual sorrow and great heaviness because of the rejection of Jesus by his kinsmen after the flesh. Joy is the normal state of a holy man, but it may be mingled with sorrow and grief and perplexities and heaviness on account of manifold temptations. The low water mark, however, in the experience of a holy person is one of perfect peace—the high water mark is up in the third heaven somewhere; however, this third heaven experience is not likely to be constantly maintained. Jesus and His disciples had to come down off the Mount of Transfiguration and to go casting out devils, and Paul returned from the third heaven to be buffeted of Satan, and stoned and imprisoned of men.

2. *Holiness is not a state of freedom from temptation.* This is a world of trial, and conflict with principalities and powers, darkness and terrible evils, and the holy soul who is in the forefront of the conflict may expect the fiercest assaults of the devil, and the heaviest and most perplexing and prolonged temptations. Our blessed Lord was tried and tempted for forty days and forty nights of the devil, and the servant must not be surprised if he is as his Master.

3. *Holiness is not a state of freedom from infirmities.* It does not produce a perfect head, but rather a perfect heart. The saints have always been compassed about with infirmities that have proved a source of great trial, but when patiently endured for His dear sake have also proved a source of great blessing. Paul had a thorn in the flesh, an infirmity, a messenger of Satan to buffet him. Possibly it was weak eyes, for he was once stoned and dragged out of the city and left for dead, and in writing to the Galatians he tells us they would have plucked out their eyes and given them to him had it been possible. Or it may have been a stammering tongue, for he tells us he was accounted rude of speech. Anyway, it was an infirmity which he longed to get rid of, doubtless feeling that it interfered with his usefulness, and three times he prayed to the Lord for deliverance, but instead of getting the prayed-for deliverance, the Lord said to him, "My grace is sufficient for thee, for my strength is made perfect in weakness."

4. *Holiness is not a state of freedom from affliction.* The saints of all ages have been chosen "in the furnace of affliction." Job and Jeremiah and Daniel and Paul and the mighty army of martyrs have and shall come up through great tribulations. It is not God's purpose to take us to heaven on flowery beds of ease,

clothe us in purple and fine linen, and keep a sugar plum in our mouths all the time; that would not develop strength of character, nor cultivate simplicity and purity of heart; nor in that case could we really know Jesus, and the fellowship of His sufferings. It is in the furnace of fire, the lions' den, and the dungeon-cell that He most freely reveals Himself to His people.

5. *Holiness is not a state in which there is no further development.* When the heart is purified it develops more rapidly than ever before. Spiritual development comes through the revelation of Jesus Christ in the heart, and the holy soul is in a condition to receive such revelations constantly, and since the finite can never exhaust the infinite, these revelations will continue forever and prove an increasing and never-ending source of development. It would be as wise to say that a child afflicted with rickets would grow no more when its blood was purified; or that corn would grow no more when the weeds were destroyed as to say that a soul will cease to grow in grace when it is made holy.

6. *Holiness is not a state from which we cannot fall.* Paul tells us that we stand by faith (Rom. 11:16-22) and he says, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). It is an unscriptural and dangerous doctrine that there is any state of grace in this world from which we cannot fall. Probation does not end the moment we believe on Jesus, but rather the moment we quit the body. It is only those who endure to the end who shall be saved.

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"Holiness is that state of our moral and spiritual nature which makes us like Jesus in His moral and spiritual nature. It does not consist in perfection of intellect, though the experience will give much greater clearness to a man's intellect and simplify and energize his mental operations. Nor does it necessarily consist in perfection of conduct, though a holy man seeks with all his heart to make his outward conduct correspond to his inward light and love. But holiness does consist in complete deliverance from the sinful nature, and in the perfection of the spiritual graces of love, joy, peace, longsuffering, gentleness, goodness, truth, meekness and self-control or temperance."—BRENGLE.

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"Righteousness is conformity to the divine law, but holiness is conformity to the divine nature."—BRENGLE.

## ONLY ONE TALENT

By A. M. Hills, D. D.

*And he also that had received the one talent came (Matt. 25:24).*

JESUS is within two days of His crucifixion. He is consequently delivering his last messages of truth to men. It is altogether too late now to talk about unimportant subjects. He must discourse only of things of profoundest interest to His Church and kingdom and all humanity!

This may explain why He brought in this parable of the talents so near the end of His ministry, and in immediate connection with the message about the general judgment of the living and the dead. Jesus knew what was in man. He had taken a just estimate of mankind. He had not found an over-supply of men of superlative greatness. Not many geniuses! Not many masterful spirits! Not many profound law-givers, or statesmen capable of managing empires, or poets capable of writing songs for the race, or philosophers able to inspire the thoughts of the ages! No, indeed! The great mass of men of all nations and races, Jesus saw, would be plain, common, everyday people of only one talent. He must capture these, save these, and use these, or His kingdom would never possess the earth, and His gospel mission would be a comparative failure.

I. *Note the contrasts.* The gifted man with the five talents brings his finished and orderly report with a glow of pardonable exultation, as he hands over his ten talents. Likewise the man of two talents gained other two, and received the praise and congratulations of his master. Then comes the poor fellow who had received the one talent. He appears so meek and modest! Sixty-five years ago I heard a Christian say, "I always pitied that man." Indeed, at the first flush of thought, perhaps a love springs up in our hearts that has a kind of sympathetic sorrow for a man who is so painfully conscious of his inferiority; who goes through life saying, "What could I do? I was not eloquent. I had the humblest kind of an intellect. There was a vast part of the Bible which I could not understand. How could I face a cultured critical world with my feeble gifts? My success, if I had had any, would have been so insignificant as not to be noticed! What does it matter whether such a little brain as I possess, and such feeble hands as I carry, toil or not? I was made to be insignificant anyway! It is not my fault, if I was idle. Lord, here is thy talent done up in a napkin; it is the same that you gave me. I was afraid it might get lost, and you would condemn me. So I wrapped it in a napkin and hid it in the earth,

and here it is." How nice and modest all this insignificance sounds!

II. *But the master (the Son of God) did not think so.* He gave to the least gifted man a *talent*, a noble sum of money, equal then to \$1,612.20 of our money, and more than ten times as much now, or \$16,122 now. It is a wealth not at all to be despised, and buried in a napkin of sloth. And what does all this wealth of soul consist of, that God has bestowed upon the least of us? We may answer in the language of Paul in the first chapter of Romans; it is those great intuitions of soul that God has put in each of us, about the personality of God, and His righteousness, and our accountability to Him, and our own ineradicable knowledge of right and wrong, and our instinctive belief in our own immortality, and the judgment that awaits each of us with its rewards and penalties. Such are the gifts so plain and unmistakable that St. Paul says even the very heathen are without excuse (Rom. 1:18-22). We have heard a missionary say, after living among the heathen for nearly fifty years, that these truths about God and man and duty and responsibility were found in the heathen mind fixed and ineradicable. Man is not a contemptible, helpless, despicable little creature, who is justified in despising himself and hiding himself in the dirt of self-contempt. Besides, in spite of the monstrosities of Calvinism, every man has God's sympathy and grace and helpfulness on his side, waiting and longing to lift him up when fallen, and to help him in every hour of need. He is made in God's image with faculties like His own, and this is wealth indeed.

III. *Notice what these one-talented men do with themselves.* Instead of thankfully accepting their own gifts and using them, they cast envious eyes on the few more favored ones than themselves and by foolish comparison get an enfeebling sense of their own inferiority. By and by they become cowardly and hide themselves behind their own good-for-nothingness, away from care, and away from effort, at first a stifling of courage; then an overwhelming stupefying sense of how little difference it makes whether they try to be anything, or *do* anything or not! And so it grows into a fixed habit of inactivity, rendering no service to God, supplying no want of a fellow-man; comforting no sorrow; enlightening no ignorance; curing no sin; looking on indifferently at the world's woes, it no longer tries to help.

This is the history of the inefficiency of so many people we see about us. They have become disgusted with themselves, and discouraged by their useless-

ness, and have given up in despair. And yet one thing seems clear. It is only by the waking of men like these to a sense of their importance, and by arousing them to activity that the world is to be made better, and humanity saved. If we could lift the curtain of the future and see the good that is to be, we should find that humanity is not to be redeemed by a few giants like Hercules, cleansing the Augean stables of accumulated filth and corruption of our race and time by their mighty achievements. It is to be done by millions and millions of these common people, inspired and aided by the Holy Spirit in the use of the present means of grace, the gospel and prayer, and preaching and teaching and holy living of common people filled with the Holy Spirit.

The nations have just passed through the most awful and destructive war of human history. The wicked, ambitious kaiser who prepared for it for a quarter of a century, and wickedly launched it, was gloriously defeated. Who defeated him and his mighty hosts, thought to be absolutely invincible? There were three: Marshal Foch, Marshal Haig and General Pershing. There were a hundred other able generals and admirals who helped them. But all of these military geniuses combined did not conquer the boasting kaiser and his invincible braggart hosts! It was done by the ten million men of one talent who wore no epaulets but fought for country, and democracy and humanity, ready to die, if need be, and fill unknown graves, that civilization itself might live. And these same multitudes of common people must be united under the chief marshal Jesus Christ, the Son of God, if His kingdom ever triumphs and righteousness covers the earth as the waters cover the sea.

IV. *If the vast multitude of unheralded common people do not use their single talents, what then?* Then the following results are very sure to happen, as Christ has taught:

1. In excusing their own indolence they will turn to accusing God. "He is a hard Master. He is partial in His gifts. His religion is severe. He lays down too stern a morality! He expects too much of the humble and lowly. He exposes us to too powerful temptations. He has not made the evidences of Christianity so clear as to be undeniable. In fact, He expects too much of men in the circumstances in which He has placed them. He demands a great harvest, without sowing sufficient means.

2. The one talent man said, "I was afraid." After his shameful ingratitude to his master, and his wicked neglect of golden opportunities to be useful, he had abundant reason to be afraid. Doubtless there will be multitudes among the damned from moral cowardice. We are told that the *fearful* as well as the unbelieving shall have their part in the lake that burneth with fire and brimstone (Rev. 21:8). "There thou hast that is thine." "I give you back, all you gave me. I have done you no harm. I am an innocent man. I have destroyed nothing."

But still this one talent man was afraid. With all his innocence and modesty and pretended virtue, he was still conscious of something that made him afraid. As men usually do, he soon found out what it was. The master "came to reckon with him." There is a reckoning day ahead of us all. We common people with the ordinary gifts, need not complain because we were not permitted to soar the sky like Elijah in a chariot of fire. We had at least two feet which God gave us, by which to walk in the paths of righteousness and go on errands of mercy and love for Him.

3. Note the judgment. "Thou wicked and slothful servant." "Wicked," because you have practiced and excused your indolence and inefficiency and then, to justify yourself, you have calumniated your Lord, condemning Him because He did not endow you with more gifts, when you did not use the noble gifts you already had. "Take the talent from him." This is in perfect keeping with the laws of the natural world. Gifts unused will perish by disuse. Muscles unused will become flabby and weak. The eyes of fish dwelling in the stygian darkness of Mammoth Cave and thus always unused, become blind. Thus the soul that never lifts the eye of faith in prayer to God will become prayerless and godless. The soul that never loves, in time will become essentially unloving. The soul that never adores God will in time become atheistic and never know anything adorable. The heart that never blesses others and never gives expression to the instructive emotions that are naturally called out by the gifts and mercies of God will in time become hard as adamant. "Take the talent from him." Take from him all further probation and chance for doing service. He did not, and would not, bless others, and carry joy to earth and heaven! "Cast him into outer darkness, away from the realms of light and love and joy and bliss, to dwell forever with his kind."

"Who lived for himself, and for none beside. As if Jesus had never lived; as if He had never died." O men of one talent, let us bestir ourselves, and do what we can for our own salvation, and to bless others and enlarge the kingdom of God. Some of the most useful souls have been people of most ordinary gifts. Every day the power that we do not use is dwindling. The judgment is before us; up and at it while the day lasts; "the night cometh when no man can work."

"Those who get ahead in life, whether in business or religion, must take chances with people. It is the man who has more gains than losses who prospers in life, regardless of what course he pursues. The Bible points out clearly the road to spiritual health and happiness when it exhorts us to "do good unto all men." Of course there is a special class which yields better returns, or it would perhaps be a little hard to stay in business. So let us keep our faith and optimism by remembering that "whatsoever things are lovely, whatsoever things are true, whatsoever things are of good report"—these are the things upon which our minds should dwell."

PORT WAYNE, INDIANA

"God loves a cheerful giver," but some people do not seem to court His favor.

## THE MEANING OF DIVINE HEALING

By General Superintendent Chapman

**T**HERE is a certain sense in which all healing is of God, for it is the tendency of nature to restore the sick, and nature is of God. If our vision is broad enough we may seek that medicine and all healing by the use of means is divine. But when we speak of "divine healing," as we are doing on this occasion, we have a specific definition in mind.

It might, however, clear the way somewhat if we shall state briefly a few things that we do not mean by divine healing. Because there is a large element of "mind" as distinguished from "matter" involved in divine healing, there is danger lest some shall think we refer primarily to "mind cure" or "faith healing." There is a whole list of healing methods in a narrow field here and it is most difficult to see always a distinction between them. These methods begin down with Coue who, with no claim whatever of any supernatural or even external help, simply sought to restore the sick by instructing them to use the formula: "Every day in every way I am getting better and better," in the hope that more healthful thinking would react favorably upon the condition of the body, and there is no denying that in many instances this did result. But such healing is naturalistic, every bit as much so as though medicine were used. Then up through dimly defined stages these methods come to Christian Science, and even to much that passes for divine healing methods. The central force in all these systems is "the sovereign efficacy of make-believe." But there is no denying that the mind does have influence over the body and that these systems are effective in accomplishing actual cures of imaginary diseases and imaginary cures of actual diseases, even if they do not succeed in accomplishing actual cures of actual diseases.

But in such instances as these cults and systems of cure are found detached from religion we make no complaint against them. If they have been effective in alleviating human suffering, we rejoice. But when they enter the realm of religion and deny the existence of a personal God and a personal devil, the reality of sin and salvation from it, and seek to metaphorize the judgment and hell we can hold our peace no more, for to do so would be to sell the salvation of the soul for the good of the body. But for the present it is enough for us to say that by divine healing we make no reference to these cults and systems of cure whatsoever.

But by divine healing we mean that God, the personal God who saved us from sin, does heal the body in answer to the prayer of faith and does work a definite, supernatural change from sickness to health with it by the power of His Holy Spirit.

The salvation of the soul is the most important thing in all the world, but the health of the body comes next after that of mercy and cleansing from sin, then

He must be interested in our bodies. This does not mean that He necessarily wills that we shall always be well, for the body is servant of the soul, and like all material, is subservient to the spiritual; but it does mean that our bodies and the health of our bodies are not matters of indifference to God. And even when He does not heal, He makes all our bed in sickness, and after the trial brings us out as refined gold.

But there are many promises for healing in the Bible. In fact, any promise that says God will answer prayer is an invitation to us to pray for the healing of the sick.

And there are provided as indications of our concentration and of our dependence upon the Holy Spirit as the efficient Agent the laying on of hands and the anointing with oil those who are sick and desire to be healed. It is not promised that all upon whom we lay hands will be healed, or that all whom we anoint will recover or that all for whom we pray will be raised up. Rather it is the prayer of faith that is the condition for the healing and all for whom this prayer is offered will be raised up.

Our people should take courage to pray and ask for prayer for healing. Some have held back on the supposition that they must "hang their lives" upon the ability to be healed by the power of God should they once present themselves for healing. But the fact is that God as often heals those who come humbly and without rash promises as He does those who stop to vow they will never again take medicine whether they are healed or not. If God gives His humble child ability to pray the prayer of faith there will be no further need of medicine for that case of illness, and if He does not give this gift then it were foolish to cast "means" away. It may be that God has planned to promote humility within you by requiring you to take medicine and be restored in a manner that will reflect no special credit upon your piety which you have already decided is somewhat superior.

Let us follow the instructions given in the fifth chapter of James. Let those who are sick seek to be healed by the power of God in answer to the prayer of faith that God may be glorified. Let those whom God has blessed with good health, with hearts full of genuine sympathy, seek earnestly to offer the prayer of faith for others. And let us remember that it is not required that the sick himself shall offer the prayer of faith—otherwise a baby or unconscious person could never be healed—but that when the prayer of faith is offered by anyone the healing of the one for whom the prayer was offered shall be healed. And further, let not the diagnosis of men disturb us. Healing is just as possible with God when the disease is listed as "incurable" as in any other case.



## THE SIGNIFICANCE OF THE CROWN

By Evangelist C. W. Ruth

**T**HE crowns of this world are bestowed only upon those who have reached the highest place of honor, and the highest achievements. When we think of crowns, we invariably think of royalty and the sovereigns of earth; those who are acknowledged rulers, and have reached the highest place of honor and authority in human forms of government. The crown is the symbol and the reward of highest honors.

In referring to the week of creation it is customary for ministers to say that the creation of man and breathing into him the breath of life was the *crowning* work of creation; that is to say, it was the highest and top-most work of creation; hence, the *crowning* work of all things created; and then in summing up all the marvelous and wonderful and glorious capabilities and possibilities which are in the man whom God has created, it is customary to speak of his *free moral agency*, as expressed in his individual personality and power of choice as the *crowning* glory of the man. Man was not created a machine, but a free moral agent, with the privilege and power of choice and self-determination; herein lies his personal responsibility.

In thus speaking of the crown of earthly monarchs and the crowning work of creation and the crowning glory of man, we begin to see the crown is a mark of distinction, bestowed as a reward only upon such as have reached the highest place of honor in any particular realm. While the crown of one kingdom may be more desirable and indicative of higher honors than that of some of other kingdoms, because of conditions pertaining to each kingdom, the crown of each respective kingdom is nevertheless the symbol and the reward of the highest and top-most honor of said kingdom.

In 1 Corinthians 9:25 the apostle Paul speaks of "*incorruptible*." On the Olympian race course "the prize" sought by runners of a race was this "corruptible crown"; but we who are running in the race of the redeemed and the blood-washed are privileged to win a crown that is "incorruptible." But here also there are crowns which differ in glory; for we read of the "crown of life"; the "crown of righteousness," and the "crowns of glory."

In Revelation, second chapter and tenth verse, we read, "Be thou faithful unto death, and I will give thee a crown of life." Evidently the "crown of life" is given as a reward of faithfulness. James speaks of this same crown, saying, "Blessed is the man that endureth temptation: for *when he is tried*, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12). It is likely from this statement that someone coined the phrase, "No cross, no crown." Two requirements must be met in order to win this crown. First requirement is that we "love him," and second that we "endure" and

"prove faithful unto death." Perhaps it would be better to say we must have sufficient love for Him to prompt us to "endure" in the hour of temptation, and to keep us "faithful unto death." Not simply faithful *until* death, but "faithful *unto* death." That is to say, we would be faithful to Him, though it would cost us life itself; that we would die rather than disappoint God by failing Him. Such loving, faithful devotion to Him will be rewarded with a "crown of life."

Second, Paul speaks of the "crown of righteousness," in his valedictory, addressed to his son Timothy. After saying, "I have fought a good fight, I have finished my course, I have kept the faith," he declares, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:8). Two requirements must be met in order to win this crown: faithfulness in service, as expressed in the words, "I have fought a good fight," and, that we "love his appearing." Evidently this crown is the reward of service, loyalty and obedience in service. We would hardly expect that persons who reach heaven empty-handed would receive the same crown of reward as would the apostle Paul who had won so many souls for Jesus, and whose life has blessed, and is still blessing all the world. While the gift of eternal life and "the crown of life" are bestowed upon all the faithful, the rewards for service must be distributed according to the service rendered. Jesus clearly taught concerning rewards that some shall be rulers over five cities, and others over ten cities and that some who are first shall be last, and some who are last shall be first, etc. "They that be wise [teachers, marg.] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). Thus we see that there is a difference, and that the crown of reward is according to the service rendered. Hence we conclude that the "crown of righteousness" is for faithfulness, plus service, and therefore is a more to be desired and a more lustrous crown than the crown of life. In reality only they who have finished the work which was given them to do will "love his appearing" and receive the "crown of righteousness."

Third, we will speak of the "crown of glory." "And when the chief Shepherd shall appear, ye shall receive a crown of glory that *fadeth not away*" (1 Peter 5:4). This crown is promised to "the elders," who have served as "under-shepherds," who had been commissioned to "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:2, 3). Here also

two things are required: first, entire unselfishness in service, and second, that he be an "ensample to the flock." This would mean not only faithfulness in rendering an utterly unselfish service, but also a faultless character and a blameless life. He could not be an "ensample" to the flock, if not right himself. Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the *least* in the kingdom of heaven: but whosoever shall *do and teach* them, the same shall be called *great* in the kingdom of heaven" (Matt. 5:19). "Feed the flock," and, be an "ensample to the flock;" to such is promised the "crown of glory." Faithfulness, plus faithful service, plus a blameless life—perhaps all this summed together would entitle a person to the "crown of glory." The highest glory belongs to Christ alone; but He proposes to share His glory with His brethren, for He said, speaking to His Father, "The glory which thou gavest me, I have given them" (John 17:22). "In that day shall the Lord of hosts be for a *crown of glory*, and for a diadem of beauty, unto the residue of his people" (Isa. 28:5).

"Know ye not that they which run in a race run all, but one receiveth the prize? *So run, that ye may obtain.*" "Hold that fast which thou hast, that no man

take thy crown" (1 Cor. 9:24; Rev. 3:11). In the language of a poem written by Haldor Lillenas:

*A crown of thorns my Savior wore,  
For one as vile as me;  
My heavy load of guilt He bore,  
To give me liberty.*

#### CHORUS:

*Beautiful crowns we soon shall wear,  
Yonder in mansions bright and fair,  
Dwelling forever with Jesus there,  
Beautiful crowns we shall wear  
Beautiful crowns we shall wear.*

*A crown of life is promised all,  
Who to the end endure;  
Obeying God they shall not fall,  
But in Him rest secure.*

*A crown of righteousness is laid  
Aside for every one,  
Who fights the fight whose trust is stayed  
In God till life is done.*

*A crown of glory God will give,  
That fadeth not away;  
To those who faithful to Him live,  
Till that great crowning day.*

## A DENIAL OF SIN

By T. M. Anderson

*"If we say that we have not sinned, we make him a liar, and his word is not in us. If we say that we have no sin, we deceive ourselves, and the truth is not in us"* (1 John 1:8, 10).

**I**N THIS epistle John deals very plainly with the subject of sin. The Church was suffering from the teachings of the Gnostics who made a complete denial of sin. This evil doctrine, if allowed to enter, would certainly work death to the Church; thus this epistle, which so frankly deals with the problem of sin, was written. This error under different forms, some very plain, others more subtle and modified, is prevalent today. It can always be detected by the stand taken on the sin issue. Any denial of sin is directly identified with this pernicious doctrine.

It is to be noted that both phases of sin were denied. They said that they had not sinned. This is a denial of the guilt of sin.

They said they did not have sin. This is a denial of the inbeing of sin. In the denial of the guilt of sin, John says that God is made out a liar, and that His Word is not in us. God has said that all men have sinned, and come short of the glory of God. To deny this indictment is to fling the lie into God's face, and pass over what His Word has said.

Perhaps one will wonder if there live any today who would claim that they had not sinned. We have only to open our eyes and see them everywhere. Those who

feel no sense of guilt for breaking God's law; who laugh at all that would so accuse them, calling them narrow-minded fanatics, and such other epithets of like nature. Press the Bible standard of living upon certain persons and behold how they react with a repudiation of the standard, and deny that they have done any wrong. Take the divorce scandal of today for an instance. God says it is not lawful to obtain a divorce except it be for fornication, and that the guilty party is guilty of adultery if he marry again. In the face of this truth, multitudes secure divorces on the merest excuses. They can remarry as many times as they will, and belong to the nominal church, and never be molested about their sin. They deny that they have sinned. No matter what God has said, they still deny it.

Put into this issue the stand many take on the evils of this day, and it will be seen how readily the matter of sin is denied. Take the matter of useless and filthy habits; tobacco as an instance. The grower, the manufacturer, the retail merchant, and all the users deny that it is an evil. No matter how many lives are blasted by its poison, nor how many souls are damned by its use, they deny any sin in the matter. Take the matter of social evils such as the dance, and cards, and theater going, the dress question with its degrading styles; all the participants will deny they are sinners in these matters. Even the pulpit remains silent

on the subject because it admits these things are too deeply rooted in human lives to be eradicated without a terrible storm. The preachers in many denominations never denounce these things as being sins. The people rush on with no sense of guilt. While God thunders at them in His Word that the judgment shall prove them sinners doomed and damned. The Gnostics practiced the grossest evils and then denied that they had sinned. Is not this attitude of the present day due to the same old hell-born error of the denial of sin?

John says, "Sin is the transgression of the law." Any act that runs counter or cuts across God's law is sin. To take issue with this fact is to make God a liar. God's law as given to man is what it is because of what God is by nature. That is, the law of God is the revealed nature of God. To sin is to act in a way that will conflict with the nature of God, which is holiness, justice and love. All actions, thoughts and desires that transgress these things are sins. To take any other attitude is to deny that we have sinned, thus to feel no guilt, and see no need of repentance. Except these things of evil be renounced and confessed, and repented of, ye shall perish.

The second phase of the denial of sin is to deny the indwelling of sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." To deny indwelling sin is to be self-deceived. Self-deception is the worst form of deception. It is a most difficult task to undeceive the self-deceived. It is a serious matter to have sin in the heart and be deceived about it, thus deny it as a matter to be reckoned with. We give some forms of self-deception about indwelling sin which lead to a denial of it.

There is a revival of the error that persons are not born with depravity in them. We hear much talk in the religious world about the necessity of religious culture as a means to make Christians out of us. Educators and editors spout out this false doctrine as though it were some new discovery needing emphasis in this day. Such completely deny the fact of innate depravity which God's Truth reveals. The attempt to slur over this form of sin and make saints out of fallen men by education is a denial of sin and a consequent form of self-deception. David saw this malady of his heart when he said, "In sin did my mother conceive me." This is not a slandering of his mother; it is a confession of inborn depravity. David was well educated, and well trained, and well born; but in his nature was a sinful propensity that to indulge it he murdered, committed adultery, lied and acted the hypocrite. How is that for an educated, well trained and well born man? If education, good breeding, and good environment can suffice to make saints out of men and women, then will someone please explain the moral

problem confronting the high schools and colleges of this day? They might also explain the murders, robbery and rum-running and dope smuggling and using of the present age. All of it is not done by illiterate thugs. Some of the rich men and women of the high social caste are in on the matter.

While compromising preachers busy themselves with sweet nothings in the form of lectures and discourses, instead of truth that denounces sin: and while the educators and paid writers dish out their empty sophistries, the race rushes on, sin deluded, pleasure and lust mad, to damnation. The world rots on the rim of ruin now because the gospel that uncovers depravity has not been preached. To deny the sin that is born in us will never be a cure for the curse that is entailed upon us, nor will it take the fear out of the heart at the judgment. To say we have no sin is to die self-deceived, and be eternally lost.

Another form of self-deception and denial of sin is found among those who frankly admit the fact of inborn depravity, but deny it any cure in this life. These persons have even seized upon this statement of John to try and prove their contentions. They reply to all who claim deliverance from sin, "If we say we have no sin we deceive ourselves," or "We lie and do not the truth." By this they would teach that no one can be without sin; and try to twist the scripture around to fit this false doctrine. If John meant that he and all other saints had sin in them, then how is it that he contradicts himself in the same chapter, and in the preceding verse? If the blood of Jesus Christ can cleanse us from all sin, then why should we yet have sin? How can one be cleansed from all sin and still have sin in him? The fallacy of such teaching is apparent.

The denial of sin in this case is not that sin is not in them, but they refuse to believe in its eradication, thus must deny its sinfulness, and ignore any guilt that such a position incurs. Sin becomes exceeding sinful under light. It can no longer be excused nor condoned. Something must be done about it, or else incur the displeasure of God. If cleansing as a possibility is denied, then this form of sin must be less sinful than God has made it. He has provided no cleansing, then it is not serious in its nature. But this is not according to truth. For this indwelling sin is the direct cause of all guilt and wrong doing. It must be sin in itself then. It is not to be lightly passed over. Thus if any say, "I have no sin," when they know they are carnal and depraved in heart, they say exactly what the Gnostics said. It is a plain denial of sin, and a form of self-deception.

This subtle form of sin is often in evidence. Many earnest believers are deceived about the depravity of their souls. They mean well; they try to master their tempers and passions, and are sorry over their moral defeats and weaknesses. But it does not seem to occur to them that it is sin in them that causes this state of

affairs. They will try to find the cause in other things. They blame their environment, or other people, or the temptations to which they are subjected. The real cause is in the depravity of their heart which they overlook and thus deny themselves the cleansing provided. Then my readers, look over your life and deeds; take your thoughts into consideration; analyze your

desires; judge your passions and tempers; then ask yourself these questions, Why do I these things? Why do I feel these things rankle in my breast? If you say you have no sin, then you are deceived in yourself, and the truth that makes you free is not in you. You lack the engrafted word of truth which is able to save your souls and deliver from the inbeing of sin.

## FAITH—LAW OF VICTORY

By J. W. Slaton

**T**HE value and superiority of faith over law, or works, are seen in many incidents and examples in both the Old and New Testaments. God himself operated the law of faith in the program of His creation of the universe of worlds; and by faith we believe He created all things by the word of power (Heb. 11:1-4). By faith God laid out His power and substance to perfect the universe. He believed that He could do it and therefore acted accordingly. Substance and evidence form the chief fundamental basis of faith, and hope takes place, plants her feet upon the ground of faith and stands firm in defiance of powers and storms of error. Faith is what anchors our hope to God in Christ who is the divine architect and finisher of our faith which rises above law and works to grasp and lock hands with the unseen, the almighty, the everlasting Power, back of all truth and powers, creation and light. Amen.

Faith is the connection between weakness and power, the unseen medium or channel established by God himself over which He can release victory and do exploits in the lives of men and women and receive glory to Himself. Faith, then, is a divine quantity composed of the unseen authorship (having Christ as Author and Finisher, Heb. 12:2) and finished work of Christ, who died to open the door of faith into the grace of God that we might be saved. May we not say also that our faith is not only the medium or channel by which God works, but our faith is also the limit of his power to work through us? Do we not limit God and fail of victory because of lack of faith? Our victories and successes, then, are to be measured by our faith in the living God. Let us have faith in God (Mark 11:22). Whatever faith is, it is indispensable and the most powerful thing in the world. Who can measure it, and who can live without it? We may get some idea of the value and potency of faith even under the patriarchal and law dispensations by referring to the glorious record of the heroes and heroines and the works of faith given in Hebrews eleventh chapter, and what faith could do in Old Testament times, under law, we may be assured that faith can accomplish as much, and even more, under grace. If only we had the faith, even as a grain of mustard seed, we could melt mountains and remove trees into the sea of forgetfulness (Matt. 17:20). Perfect faith and perfect love go together.

Faith was the ground and means by which the elders of Israel, and also the elders in the early church, received their good reports and wrote their names and works forever in the history of the world. The light of faith shines bright, from the days of Abraham to the time John the Baptist came preaching in the wilderness, as recorded in Matthew 3. The light of faith was first shined into the world by Abel, who was the first martyr for his faith in God, and by it brought the approval of God upon his conscience and act of worship, and by it speaks the beginning of the work of faith to the world (Heb. 11:4), and set the light for the race before the flood, though it brought an early death to the worshiper by faith. It is not strange that the devil opposed a religion of faith even then as now.

Faith took Enoch out of the world and gave him a ride through the clouds into the presence of God, and it took the "taste" out of death and gave the ground for a testimony meeting, well pleasing to God (Heb. 11:5). It was a faith-hope, for only by faith can God be pleased or worshiped.

Faith builded an ark and saved seed alive, Noah and his family, thus preserving the ancient world from total destruction by the judgment of God. But where is the faith to save the world today if the coming judgment (and it is coming) should be released in the next twenty-four hours, or even in 120 years as in Noah's time? (See Luke 17:26, 27). Do we have faith to build gospel enterprises today as we should?

Faith picked Abraham up and sent him forth and established a nation in a strange land to bless the world with the promise of Christ, the seed of the everlasting covenant, that all spiritual Israel might be blessed with faithful Abraham. The eyes of faith saw the city of God beyond the skies and he walked in the light of faith beaming full before his heart. We walk by faith and not by sight (Heb. 11:8, 9).

Faith brought Isaac, a child of promise, into the world to bless old age and prove there is nothing too hard for God if only we have faith in Him. Here faith kept the promise line intact, "judging him faithful who had promised," thus bringing forth a nation like the starry heavens and the sand by the seashore (Heb. 11:11, 12). Faith did it.

Faith in these patriarchs, Enoch, Abraham, Isaac, Sarah, as torch-bearers, passed on before to the city of God in the light of faith to show the world before

Christ came to Calvary how to please and honor God who prepared a city for them, though these faith-merchants never received the promise, only by faith they saw the promise (Heb. 11:13-16).

Faith laid Isaac on the altar and received him back again, when Abraham was tried and taught the doctrine of the power of God and the resurrection in Christ (See John 8:56-58). Faith saw Isaac alive and also sees the resurrection of all God's people. Christ the resurrection and life.

Faith took Moses from his mother's bosom for three months and hid him in the ark of rushes by the river; took him from honor and royalty in Egypt and made a leader of him to save a nation and preserve the commandments of God and receive recompense of reward, seeing Him who is invisible. Faith sees the invisible (Heb. 11:23-27). Faith stood on the Egyptian side of the Red Sea and saw the crossing of the Israelites on a dry highway to the other side. But the hosts of Pharaoh without faith were drowned.

• Faith threw the walls of Jericho flat to the ground when armies could not do it, and began the campaign which cleared the promised land of the kings and nations. Faith must be at the beginning and end of all campaigns for God against sin and to build up the cause of Christ. No faith, no success.

Faith saved Rahab alive that she perished not with those who had no faith, and faith will save any sinner from destruction. "He that believeth . . . shall be saved," and "he that believeth not shall be damned" (Mark 16:16). Faith opens the doorway to salvation and serves as the gangplank to walk in on. Amen!

Faith has a long line of heroes and heroines as, Gideon, who delivered Israel out of the hands of the "consolidated" armies of Midian, the Amalekites and children of the East and saved the honor of God and drove out the enemy and recorded the world's greatest victory for God and thus brought Israel into their own. Faith conquers the enemy, even overcomes the world, the world cannot withstand faith (1 John 5:4). Faith authorized by God moves the world out of the way.

Faith moved judges, Samson, Jephthah, David, Samuel, as well as prophets to do mighty exploits for God; captured armies and subdued kings and kingdoms, in the work of righteousness claimed the promises of God, the power of God present; stopped the roaring of lions, locking their mouths; even satisfying their hunger in the den. Faith will develop Samsons, Davids, Samuels and prophets, subdue the kingdom of Satan and establish the kingdom of righteousness in the earth; it will stop the mouths of gainsayers and critics when God's people have living, vital, evangelical, Bible faith as the Old Testament heroes and heroines of faith had. We need to live in Mark 11:22. We scarcely have faith at all. What a rebuke!

Faith took the heat out of fiery furnaces, dulled the edge of the sword, made the weak strong in the

battle, gave victory over "alien" armies; robbed death and gave sons back to mothers' bosoms; a long line, an army of people who had faith in God, who filled the prisons, were delivered to death for their faith. They suffered mockings, stoning, tortures, temptations, swords, destitutions, afflictions, torments, death, all for faith's sake—on the other side of grace and the cross; they received good reports but died without seeing the promise, yet they were true to faith. But we have grace to help our faith. "God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:40).

With faith we can have revivals in the churches and world-wide revivals. With faith we can pay the budgets, send missionaries, save the schools, build churches at home and abroad. What a rebuke to the Church of God to read the record of faith in the Bible!

THE DALLES, OREGON

## EARTHLY AND HEAVENLY ASSETS

By Rev. A. W. Orwig

TALK about having bonds, stocks, houses, lands, cash, and whatever else may constitute our material assets, we are miserable paupers if these are our chief possessions. We are but representatives of the consummate fool who thought because he had great abundance of earthly things he could count on future contentment and safety. The fateful day came, however, when his vast assets eluded his greedy grasp, and he wished he was as fortunate as a certain afflicted beggar he once knew.

But what are our *spiritual assets*? If we sustain really right relations to God they are simply beyond computation. That is, we must claim them. Ah, but many who call themselves Christians fail to do so. They do not properly search the divine Records which tell them of their marvelous inheritance. They certainly would not thus be indifferent to a human document informing them of certain great possessions to which they were actual heirs. How inconsistent and thankless some of us often are! Many seem to forget that they are "heirs of God and joint-heirs with Christ." Oh, how inconceivably rich that makes them! The very thought of our incomprehensibly ample assets ought to lead us to praising and thanking God day and night.

A Christian judge, about to die, asked his pastor if he knew the law about joint-tenancy. The pastor did not claim equal familiarity with the judge as to the matter. The judge then said, "If you and I were joint-tenants on a farm, I could not claim any particular product of the farm; but we could share and share alike in everything on the place. And I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me, but that ev-

everything He has is mine, and we will share and share alike through all eternity."

But now notice what is said elsewhere in God's Word concerning our spiritual assets. Especially do the epistles of the New Testament freely refer to them. What a thrilling declaration is this: "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with *all* spiritual blessings in heavenly places in Christ." But remember, they are ours only as we truly abide in Him and appropriate them. And how much that means! I know of a large, costly bank building that is said to have been built by the unclaimed deposits of persons who, for various reasons, never called on the bank for their money. Some died suddenly, on land or sea, with bank books lost or destroyed generations ago, and thus they never had the real benefit of what was rightly theirs. In like manner some professed Christians will lose their heavenly assets or inheritance because of having neglected to keep their "title clear to mansions in the skies."

Again, "God hath given unto us all things that pertain to life and godliness," etc. How very munificent is our heavenly Father! Notice the present tense—"Hath given unto us." And this: "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things."

But some of us are so constituted that we need to be told again and again of God's great bountifulness. And so He cheers our occasional somewhat drooping faith by declaring, "For all things are yours." Oh, wonderful words! Surely they imply that we have no "liabilities," because Jesus Christ has fully as-

sumed them, and that leaves us a clear balance of "riches untold." It is just as the father said to the brother of the prodigal son, "All that I have is thine."

But once more: "He that overcometh shall inherit all things." This doubtless pertains to the future life. In the present life, however, we may have "all things" necessary, and all we can hold. But how unspeakably greater will be our inheritance when more fully prepared to receive, enjoy and employ it!

I have intimated that we must appropriate or claim what is divinely declared to be ours. What good will one's earthly assets do him if they always remain on deposit, and he never applies for either interest or principal? Our heavenly assets are largely for our present needs. Then let us lay hold of such of them as are available now. We need them to sustain us in the conflict of life and to equip us for the greatest degree of usefulness. A hymn says,

"When you look at others, with their lands and gold, Think that Christ has promised you His wealth untold."

I personally know an evangelist who nearly froze one night because the bed in which he slept, while away from home, did not contain sufficient covering. But it was because he did not notice the pile of bedding on a chair in one corner of the room. And thus some Christians often suffer greatly because they do not use the various means of grace. All about them are infinite supplies to which they have access. While the Bible says, "My God shall supply all your need, according to his riches in glory, by Christ Jesus," don't starve or freeze, my brother. LOS ANGELES, CALIF.

## GOD FOR US

By Lon Riley Woodrum

*If God be for us who can be against us?* (Romans 8:31).

**T**HIS text seems like an echo of the tender words Jesus once spoke to His disciples: "Fear not, little flock; it is the Father's good pleasure to give you the kingdom." How encouraging that sort of language must have been to an unarmed and unarmored band of disciples whose duty was to conquer the militaristic world that bristled about them! "Fear not, little flock! The world will hate you and mock you; but lo, I am with you always; and if God be for you who can be against you? Press on, and victory shall crown your battles in spite of all the forces of hell!"

When we look at the unnumbered myriads of mankind that are unsaved we must confess that the flock of Christ is comparatively small. But as an eminent writer puts it: "The multitude is always wrong." What a truth! Moses at the Red Sea; Elijah on Carmel; Christ on Calvary; Luther at Worms—all these attest to the fact that the few are always right and the

masses are always wrong. But remember that right is backed by God; therefore it must ever win. More sure than the shining of the sun is the triumph of righteousness! For the sun shall grow black as sackcloth of hair, but righteousness shall cover the earth as the waters cover the sea!

If you would see God's minority triumph over Satan's majority study the case of Noah. One righteous man against a vile and vicious world. *But God was for Noah!* That made him a giant. Like a great oak, unscathed and unscarred from the rending blast of the tempest, standing alone in the midst of a forest full of mangled maples, broken cedars and fallen pines, Noah, uncontaminated with antediluvian vice, stands alone in the midst of a sin-warped and fallen humanity, and condemns it all! This is the picture of the ark-builder, and God found it so beautiful that He hung it high in the gallery of His Sacred Writ, and adorned it with a halo of glory.

Noah saw victory through faith. He built the ark by faith. There was not a cloud in sight when he be-

gan to build. The country was dry. There had never been a rain on earth since the creation. But in the face of all this Noah began to construct a boat! Faith looked beyond the dust-clouds and dry whirlwinds and heard the rattling thunder. It saw the torrents bursting upon a startled world. But it looked *still farther* and saw the ark afloat on the bosom of the new-made deep.

What a chance for Noah to have said, "What's the use? Everything is gone to the bow-wows!" In spite of his burdens Noah was rather an optimistic preacher, else how could he have built a boat on dry ground? Now, optimism that minimizes sin is both damnable and dangerous; but the pessimism that makes Satan a victor over God is just as bad. There is a medium between the two. But we, as a holiness people need to adopt a little optimism to counteract the pessimistic attitude possessed by many of our folks. The air is rife with, "Iniquity shall abound!" "The love of many shall wax cold!" "There's a falling away!" "Folks aren't living it!" "Brethren, we're going on the rocks!" Preachers are preaching it; teachers are teaching it; laymen are talking it. The psychology of this thing is all wrong. Shout that the ship of Zion is sinking; yell that we've lost the fire; shriek that the movement is gone on the rocks—and the majority of us will believe it! Believing it, we will sit down in despair.

Is this the worst age the world ever saw? Elijah thought that until God chased him from under the juniper tree. Is this generation worse than the one that nailed Jesus to the cross? The world was pretty corrupt when Luther nailed his doctrines on the door of a dead church. Someone said there wasn't more than a hundred godly men in all England when Wesley preached from his father's tombstone! But suppose this was the worst age ever known? Why should we be discouraged? "If God be for us who can be against us?" Let us not cry, "Past victories!" but let us talk about "present victories!" If we are God's we cannot lose! He holds out ten thousand hopes! He speaks comfort with a million voices! God is not dead! Our Christ is not in the tomb! He is risen, resurrected, re-animated, ascended, enthroned and empowered over death, hell and the grave! He is able to meet every enemy; He will triumph over every foe; He will mount every obstacle; He will win every battle! His blameless banners shall yet float in the illuminating glare of a golden sun that will never set! If this God be for us who can be against us?

Paul, the author of our text, once stood on the rolling deck of a storm-beaten vessel and cried out, "Sirs, be of good cheer; for I believe God!" He did not say this when the sun was smiling from the cloudless blue. He did not say it when summer zephyrs were softly caressing the untroubled sea. No! He said it when the tempest-wind was whistling through the shattered

mast of his ship; when the storm had snuffed out the stars, when the vessel staggered and rolled and groaned from the crushing blows of the enraged deep! No wonder this man could throw down this challenge to the Romans: "If God be for us who can be against us?"

"Fear not little flock!" Though it sometimes appears that God had lost a battle, be assured that He never lost a *war*. If He be for us we cannot lose. Our last foe shall glide, ghostlike, from the field! Onward Christian soldiers! Hear the voice of God rolling from the peaks of prophecy, "No weapon that is formed against thee shall prosper!" Hear the marching orders of the supreme Captain, "Go . . . and lo, I am with you always!" Hear the challenging and triumphant shout of the apostle, "If God be for us who can be against us?"

### THE GENERAL SUPERINTENDENTS' TRIP ABROAD

OUR mission fields have not been visited by anyone of authority in the church for a good many years. Dr. H. F. Reynolds paid them a last visit some time ago. In the meanwhile times have changed, and conditions have changed. Our missions have carried on their work with a minimum of building. Now they are all asking for increased appropriations for a building program. This program will run into thousands of dollars within the next few years. It was thoroughly discussed in the General Assembly, and in the General Board sessions, as to whether we ought to launch a building program of the magnitude called for, without first having the fields carefully reviewed by men of authority and judgment. Both the General Assembly and the General Board thought it unwise to do so. A mistake or two in this building program would quickly run into amounts far exceeding the cost of adequate supervision. Indeed, the General Assembly by vote has required our General Superintendents to visit the fields, consequently it is not for them to say whether they will visit the fields or not. All they can do is to obey.

There is also a difference of opinion current among missionaries that certain portions of one or two fields will never become settled and established missions. That is, that the conditions are such that real, lasting success can never be had there. Still these stations are calling for thousands of dollars annually, and buildings are projected. One group of missionaries declares these stations ought to be closed and abandoned. Another says they ought to be cared for, however difficult the task, deadly the climate, or lacking in success they may be. Who shall decide? Two years will consume on these stations alone the cost of an investigation. But who shall investigate? Clearly someone with authority to command. Who can do that but our Gen-

eral Superintendents? This the General Assembly has directed them to do.

Every field has situations that must be adjusted, differences that must be reconciled, and problems too vast for local leaders to decide. The missionaries all desire and sorely need the visitation of someone in authority from the homeland to bring this about.

But someone may ask, "Why are two General Superintendents going?" The General Assembly felt that the fields ought to be visited by a General Superintendent twice each four years. That would mean that two men would supervise the work once each quadrennium. It was deemed wise, by our General Superintendents, after counselling together, to have two of their number make one visit together, and thus have the advantage of mutual advice and counsel while actually facing and considering the problems. Then when they reported to the General Board on their return, it could immediately act upon their united advice.

Be assured their visit will be in no sense a pleasure trip, or a mere sight-seeing journey, but an arduous effort to wisely care for and direct our far-flung mission battle line, and by their wisdom prevent the church from pouring its money needlessly into ventures that must later be abandoned. This visit will be worth to us vastly more than it will cost. If only one building program is altered, or changed by the General Superintendents' visit, it will mean a saving of much more than enough to finance the trip.

The proposed visitation of the General Superintendents, extraordinarily needful as it is, and so admitted by all who are acquainted with the fields, is hinging on the response of the church to the advanced budget. If the church rallies to the vision suggested by the General Assembly, then we can care for the pressing and pitiful needs of the various fields, and *send the General Superintendents to inspect the fields to tell us whether we are spending our money judiciously or not*.

We are sure that no one would think that Dr. H. F. Reynolds, our Senior General Superintendent, who so long carried, and still carries, a great burden for the mission field, would advise the General Assembly to order our General Superintendents to travel to the orient and back on missionary money, unless he was certain that their visit was sorely needed—but he strongly advises it.

It is certain that Brother Mervel Lunn, our General Treasurer, who carries a heartache for this cause all the time, would not have been willing to urge upon the General Assembly the use of good missionary money, for this supervision, unless it were vital. But he earnestly advocated it, and is as favorable to it today as he was last year at Columbus, when it was ordered.

It is certain also that Dr. J. W. Goodwin and Dr. R. T. Williams, who plan to make the visit, love the cause of missions as much as any. They surely would not allow a penny to be wasted; and yet these godly

leaders consider the needs over there so great that they are willing to leave their homes and families and the needs over here, and obey the commands of the General Assembly in order to give the church full confidence, that its expenditures in foreign lands are wise and flawless.

J. G. MORRISON, *Executive Secretary*.

## MISTAKEN QUOTATIONS—WHY THE DIFFERENCE?

By REV. S. B. RHODES

IN THE Beulah country we learn this fact, that the Holy Spirit will not witness to a misquoted scripture as fully as quoted correctly. This morning as I looked at my daily scripture calendar text I read, "All scripture is given by inspiration," the real is, "All scripture *is* given by inspiration," *is* is an italicized word. The reading therefore is, "All scripture given by inspiration," i. e., inspired prophets and writers have written some uninspired things, such as men and devils have said. Often men were uninspired, much more so devils.

How often we hear quoted by the sweat of your brow. An infidel called a fellow-Christian neighbor of his down for that quotation, that I knew. He said, "Why don't you quote your scripture right?" Then turning to the Bible read, "*by the sweat of your face*" (Gen. 3:19). Again, "like priest, like people;" instead of "*like people, like priest*" (Hosea 4:9). Who has not heard the new preacher preach a full gospel at the first, become like the officious board and put on the soft pedal of compromise and become like the people? The writer has seen it of other days and we have to look out for it these days.

We sometimes hear it said that 120 tarried at Jerusalem, that three thousand were converted at Pentecost, and five thousand men afterward at Peter's and John's preaching. Whereas, God the Holy Ghost says: "*About one hundred and twenty*," "*About three thousand*," "*about five thousand men*" Note how carefully the statistics were given.

Again, one more thought, and it will be well for us to quit: Where do we get authority from the Scriptures to call Lucifer Satan? When Isaiah 14:4-20 says he was "*the king of Babylon*" he was "a man," "destroyed nations," brought "down to the grave, eaten of worms." He said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God." He never got there, he was cast down to "the grave," "eaten of worms," became as others.

The writer was surprised in his consecutive Scripture reading to discover these facts and said, "I thought Lucifer was Satan," turned to my library to find Clarke, and Whedon (a later production) both said Lucifer was Nebuchadnezzar. Clarke says, "This chapter speaks not of the fall of Satan, but of the pride and fall of Nebuchadnezzar. He also tells why he called Lucifer, the 'son of the morning.'" The Jews gave great names to great personages, just as we do today, though Jesus says we shall "*call no man Rabbi*." Note Paul and Barnabas at Lystra (Acts 14). They were about to give them a reception, calling the one Jupiter, the other Mercurius, a banquet of oxen and garlands of wreaths of flowers. They refused the reception; that stirred the "*old man*" in them, and they stoned the chief speaker Paul, supposedly to death. We heard Bishop William Tayler say, "They took him by the heels, dragged him through the city, threw him over the wall into the debris for the dogs to eat." Paul, writing to the Galatians, said he knew such a man above fourteen years ago, whether in the body or out he did not know, caught up to the third heaven. "Neither do I know," said the good bishop. Trace the chronology back and you find him at Lystra, at the bottom of the lowest strata of tribulation. After which he taught his converts Christ's saying, "In the world ye shall have tribulation



—but be of good cheer for I have overcome the world." "My grace is sufficient for thee," for I have overcome the world, i. e., come over—"I will bring you over." This, said Bishop Taylor, was Paul's thorn in the flesh; he could not harmonize his *tribulum* with his Jewish education.

PASADENA COLLEGE

## A SNOW-WHITE LIAR

By FRED T. FUGE

**I**N OTHER days before sin became so bold and defiant, we used to hear a great deal about white lies, little lies and innocent lies. This of course was altogether according to man's classification. In the sight of the eternal, a lie is a lie, and a liar is a liar, and I question if God regards the color, the size, or the character of any lie. But nevertheless, there is mentioned in the Book of God, several notorious people whose outrageous lies resulted in swift and awful judgments.

These monumental liars were not selected out from the heathen, or the nonreligious world, but in every case they were in some way connected with the work of God. The early disciples, Ananias and Sapphira, who lied to the Holy Ghost and suddenly dropped dead, need no introduction. Their deception, their lies and sudden death at the feet of the Lord's apostle, is well known wherever the Bible story has gone. They were religious liars, and doubtless went to hell with their names in the early church records.

My subject seems to introduce a new or special kind of liar, for it is not common to speak of snow-white liars. That fleecy, feathery, snowy designation is generally reserved for saints. We paint all sinners black, while professional saints pass on in a garb of snowy white. But it is a scientific fact that pitch is purer than snow, there is in the heart of pitch no obnoxious element, but in snow there is dust and dirt. And until the believer has reached the "whiter than snow" stage, he cannot take his place with God's best. The psalmist cried, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." And Jeremiah in his Lamentations (4:7) tells us that the real servant of God, whom he calls a Nazarite, was purer than snow, whiter than milk, brighter than rubies, and shone like glittering sapphire, and sapphire is the heavenly color that surrounds the throne of God. Indeed, it is the glorious color that flashes from the eternal Personality who sits upon the throne.

The snow-white liar that I have taken for my subject was an exceptional character; he had a great religious profession, and had doubtless attained to a high state of grace. He had seen the mountains filled with horses and chariots of fire, and had been sent by the most mighty prophet of the times to raise the dead to life. He was the mouthpiece of God to Elisha when rewarding the Shunammite for her kindness, and he stood by the prophet's side when single-handed he captured a great army. But how are the mighty fallen!

Gehazi had decided in his heart to start a cattle and sheep ranch, or to become a successful farmer. I am certain that farming is good, clean work, a work that can be carried on to the glory of God, providing that the farmer is just in all his dealings, and gets his capital honestly. But Gehazi planned to start his new business with money secured at the expense of his master's glory, and the price of his own immortal soul.

Naaman, the Syrian general, had come to Elisha to be healed of his leprosy, and when he was healed, he offered the prophet as a reward for his services, \$100,000 in gold and silver, and sufficient dry goods to start a store—all this Elisha refused. Naaman was a heathen, and he must understand that the power and blessing of the God of Israel could not be bought for money. For that one act of grace, Naaman and his heathen king Benhadad, would have made Elisha a millionaire, if he had keenly pushed the bargain. If some of the modern advocates of divine healing had such a golden opportunity of get-

ting rich, they would become millionaires over night, but all true believers have too much concern for the gracious gift of God, to even think of making it a matter of commercial speculation, or bartering it off for the world's filthy lucre.

Elisha sternly refused the heathen warrior's money. Why should he take payment for work that he had never done? It was God who healed the leper, and for Elisha to receive payment for that gracious act, he would have made himself a swindler, a high-handed robber, appropriating to himself a great price in gold and silver, and costly raiment. So when Naaman had complied with the commands of the prophet, he returned toward his home healed, and taking all his cash and dry goods with him.

But the golden opportunity was too much for Gehazi to let go by, now was the chance of his life to get money for the business he wanted to start. So slipping out of his master's presence, he hurried down the road after the general. When Naaman saw him following, he stopped his chariot, and stepped out to inquire if Elisha had sent a message. Naaman would have gladly given his horses and chariots, and all the wealth that he possessed as a great thank-offering to the man who had been instrumental in healing him of his leprosy. Is all well? he asks of Gehazi. "All is well," he replied. My master hath sent me to say that two young men, sons of the prophets have just come down from Mount Ephraim, and he would like to have a talent of silver (\$150) and two suits of clothes. And the generous hearted and grateful warrior gave him twice as much as he had asked for, and sent two of his servants to carry the clothes and money back for him. This was a most ingenious scheme. The two young prophets from the school at Mount Ephraim were badly in need, this was a well-rounded lie, no such thing had happened, but Gehazi was soliciting in the name of the poor, and pocketing the cash for himself. He was a religious schemer, an ingenious liar, and a deceitful, high-handed hypocrite. He got the goods and hid it in a hole, then went in and stood before Elisha. "Where have you been, Gehazi?" "Thy servant went nowhere"—lie number two. Ah, Gehazi! "Did I not see thee when Naaman stopped his chariot and gave thee the money and the clothes? Is this a time to receive money for olive-yards and vineyards, sheep and oxen?" Gehazi wanted the money to buy these things, and now his plan was spoiled. Ah, brother if you can't get your money honestly, you had better let the devil have it. It will pay you to die in the poorhouse and be buried in the potter's field, rather than tell a single lie, or drive a single underhanded bargain. Don't blast another's reputation to make your own case good. The well paved road that the devil started you out on will run you into the ditch before you have gone far. Gehazi, if you must have Naaman's money, you must have Naaman's rottenness too.

"The leprosy of Naaman shall cleave unto thee, and unto thy seed forever," and he was driven out from the presence of his master, a leper as white as snow. A man by swindle, deceit and lying not only ruins his own character, but may blast and disease his children for generations to come. Gehazi, by misrepresenting his godly master, telling an ingenious lie, and deceiving the heathen man that God had blessed, got \$150 and two changes of clothing, and with it he got a rotten disease, a blasted character, banishment from God, and perhaps an eternity in hell. So, his bargain was a poor one after all, and for generations following, his descendants covered with leprosy, and rotting to death from the loathsome disease, would curse the memory of their fool ancestor who sold his soul and ruined and diseased their bodies for a hundred and fifty dollars.

But what makes the case of Gehazi more awful was the fact that he was religious, and immediately connected with the great work of God. He was a religious liar and a church fraud; his heart was foul with sin before his body was covered with leprosy. And all religious people claiming to be what they are really not rank in a class with this snow-white, leprous liar of my text.

## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

In my last letter I left you as we were crossing the great state of Iowa from Sioux City to Cedar Rapids where the Iowa District Assembly was in session. This was Wednesday, August 21, and we arrived there about five p. m., just in time for supper. We found our beloved Dr. Goodwin in charge of the assembly and our big Brother Jim Short on hand to see that everything was done to make a great assembly. The dear old boys were there with their red blood full of pep and fire and ready to do the job of putting Iowa on the map as never before, or die in the attempt. With Brother James W. Short in the saddle and all of these boys to bring up the rear, the job will be done. It was up to old Bud to preach on Wednesday night and on Thursday night it was up to old Bud again to bring a message on "Why Do We Need a Church of the Nazarene? and Why Am I a Nazarene?" Well, we had a great service and over four hundred dollars was raised for home missions, and we had a great tide on. The boys were determined to go over the top.

Our good Brother Balsmeier from Hutchinson, Kansas, our beloved District Superintendent of the Kansas District, came up to boost for the Iowa District and we had our beloved Brother T. W. Willingham, president of Olivet College, and he brought a great message and the altar was lined from end to end. Our beloved Brother E. J. Fleming, our General Secretary from Kansas City, was with us and brought a message on the need of the worn-out preachers and their families, and what it would mean to them to be insured for the protection of their families. Our Pastor Russell had secured the Second Christian church to hold this assembly in and the ladies of the church fed the Assembly in the basement and served three good meals for one dollar. Brother Russell had secured splendid rooms at the Roosevelt Hotel, free for many of the workers. We also had with us Brother Clive Williams, from Nampa, Idaho, to represent the Nazarene hospital; also Dr. J. G. Morrison representing the missionary cause, and Brother Jimmy Miller from Indianapolis, Brother Belew from Olivet, Miss Bellows, the returned missionary, and many other fine people whose names are in the Book of Life.

Friday night was our last night and Dr. Goodwin brought us a great message on the kingdom of God. Dr. Goodwin is a great preacher. Saturday morning Brothers Balsmeier and Robinson and Messer left for the great Anniversary in Chicago, beginning on Saturday, the 25th. We arrived Saturday evening and Brother W. G. Schurman took us to the Normal Hotel, just one block from the

church, and we had fine rooms for a week. On Sunday, the 25th, Dr. Chalfant arrived and on Sunday morning we went to the Woodlawn church of which Brother Harry Morrow is the fine pastor. We had a most beautiful service. At two-thirty we had the great rally at the First church with Brother Schurman and his fine people. We must have had nearly a thousand out and a most lovely service. At night we went to the northwest side and had a fine service at the Gospel Tabernacle where our beloved Brother John Thomas is the pastor. We had a great crowd at the tabernacle; at least a thousand. We then drove back across the great city to our hotel and by Monday I was so tired that I was sick all week, but we had one great time.

Dr. Goodwin arrived on Monday morning from Cedar Rapids, and Dr. Williams arrived from Indianapolis, and Dr. Reynolds from Headquarters, and on Monday the three General Superintendents had a conference during the day and at night Dr. Williams brought a great message and left at midnight for his assembly at Columbus, Ohio. On Tuesday night Dr. Goodwin brought us a great message and on Wednesday morning at 8:30 he opened the District Assembly. We had with us during the assembly Dr. Reynolds, District Superintendents Balsmeier from Kansas, Taylor from Minneapolis, Starr from Michigan, Montgomery from Northern Indiana, Quinn from Indianapolis, Short from Iowa, Brother Fleming and Dr. Morrison from the Publishing House, also Brother M. Lunn and Brother and Sister P. H. Lunn from Headquarters, Willingham and Bracken from Olivet. As to the visitors it would take a letter to give all of their names, for they were brought forward and introduced every day in droves and the preachers and delegates were there from all parts of the great district and their reports showed that they had made a great gain on all lines of the work.

I think here that I had forgotten to say that Brother Short was re-elected to the Iowa District by a unanimous vote; also E. O. Chalfant was re-elected for the eighth time with only two or three scattering negative votes and they were dropped and he was re-elected by every vote; also Montgomery and Quinn were re-elected by almost every ballot that was cast. Well, thank the Lord, our good people are finding that it pays to keep the man that can do the job. I think that Brother W. G. Schurman is now entering his twelfth year as pastor of First church and he never was as popular with his own people as he is now, and he ought to stay right there until he gets too old to preach and then move out to Southern California and live by me.

The Advisory Board was re-elected: E. O. Chalfant, W. G. Schurman, Dr. Burke

and big Brother Dave Anderson. Well, beloved, you can't beat that big four for good sense and good religion and fine manhood. Almost all of the pastors went back to their churches. On Wednesday night there was the great Young People's Rally with Brother Shelby Corlett, Brother Harry Messenger, Brother Ed Gallup, Brother Jessie Brown and Brother G. B. Williamson, and then people to peddle. Corlett was the speaker of the hour and my, my, but he preached a message that would do credit to the president of the greatest university of the nation. He is becoming one of the great and strong men of the Church of the Nazarene. On Thursday night Brother J. G. Morrison came on with the great missionary rally and I think that between four and five thousand dollars was pledged for foreign missions. I haven't heard a message in many a year, if ever, that so stirred my soul on missions as that message, and if Brother J. G. Morrison can't arouse us we are just about down and out. His message was enough to just about break a heart of stone. On Friday night Brother Schurman and Dr. H. F. Reynolds had charge of the great Anniversary and from all that I heard it was great. But Professor and I had planned to give Brother Watkin, out at Hammond, Friday night, so we were not there, but Saturday we were there until noon and they were just about clearing up all the business of the assembly. At noon we were to leave with Brother James W. Short for the campaign on the Iowa District, so we left for our next field of labor.

Well, just a word about Brother Schurman, the man of the hour that entertained that great assembly. If there is a man in the nation that equals W. G. Schurman I haven't met him.

In love,

UNCLE BUDDIE.

The modification of the doctrine of holiness, so as to remove a bit of its unpopularity, is on foot in certain sections of the land. This idea can never find lodgment among genuine Nazarenes. If it ever creeps out among us it will appear among the camp followers, and hangers-on. The seasoned veterans of our Nazarene movement do not desire a popular doctrine. They desire genuine, old-fashioned second-work-of-grace holiness, that actually burns up the dross of carnality, and sets the soul aflame. You will never find genuine Nazarenes lowering the standard of doctrine or of life. If it were possible, they would lift the standards higher.

Great souls are always loyally submissive, reverent to what is over them, only small, mean souls are otherwise.—CARLYLE

# Foreign Missions

For the first time in many years Missouri District has exceeded its General Budget. The "show me" district is waking up. Several new churches have been organized. The W. F. M. S. is growing. Pastors are starting the Prayer and Fasting League. One pastor reported that he had doubled his membership in the past year. Another had faith to attempt to buy a \$35,000 church building, and finally got it for \$12,000, and paid \$2,000 down. Missouri has one of the most opportune spiritual fields in the whole church. Forward for holiness and the church in the land of the turbulent "Big Muddy!"

Chicago Central District is ablaze with missionary fervor. Six conventions are outlined for this coming autumn. The Nazarene clans are preparing in Illinois and Wisconsin to possess more land this year.

This writer recently spent a few days with our Kentucky Nazarenes at their annual assembly. They are surely wide awake on the holy cause of spreading holiness in foreign lands. They gave us a great hearing. Dr. R. T. Williams was presiding over the assembly in his usually splendid fashion. He gave some most excellent morning discourses to the pastors. Dr. Williams is already planning for his tour of our foreign fields, in company with Dr. Goodwin. This will mark an epoch in our foreign mission work.

General Superintendent R. T. Williams is putting on a new assembly feature this year, viz., a special discourse on church interests, missionary interests and personal salvation interests delivered exclusively to the women. The Nazarene sisterhood has given him a royal audience. All the married preachers induced their wives to attend so that they could find out afterward what the lecture was about. Up to date no report has come in of any husband being disappointed.

Five new churches have been organized on the Pittsburgh District since May first. Intense foreign missionary zeal, such as the Pittsburgh District leaders are exercising, only accentuates the fervor for home achievement. "All at it, and always at it," is Pittsburgh's motto.

The R. S. Anderson family had a happy homecoming recently at Clinton, South Carolina. Brother Anderson plans to do missionary deputation work during his furlough in the States, and then return to his Guatemalan field next spring. He plans to drive a Ford car.

Kentucky District went over the top with its General Budget almost \$200. This

was great. The pastors in the old blue-grass state are catching the vision. Many Prayer and Fasting Leagues have been organized, and W. F. M. S. auxiliaries. Watch Kentucky carry the budget banner this coming year!

## EVERY PASTOR HAS A WORLD EFFECT

Your small church, your little band of faithful Nazarenes, pastor, has a wider influence than you know. If you raise your General Budget, the influence of that deed affects every other church on your district, and the power of that offering reaches around the world. Every Nazarene mission field is either blessed with your giving or saddened by your failure. Four worlds hold you in full survey: (1) The world of evil, presided over by our adversary the devil. He knows that if he can prevent your raising that sacred fund, the General Budget, that he will, to that extent cripple the Department of Foreign Missions, add to the burdens and anxieties of the General Treasurer, occasion the loss of souls in foreign fields, and rob you of that much achievement and peace of mind. (2) The world of good, presided over by our heavenly Father. If you fail to raise that budget, He is saddened, and there is a lessening of angelic rejoicing which takes place when souls, at home or abroad, are brought newborn into the kingdom. The Lord Jesus is grieved because souls for whom He died are denied the benefits of His blood. The Holy Ghost is made sorrowful because He cannot, on account of your neglect and failure, win those heathen to God and salvation. (3) The district and local church are affected detrimentally, due to this failure, and (4) the foreign field is jeopardized and injured. So far does a little candle of failure throw its beam.

Wherever the gospel of holiness is preached there the seed takes root in some "good ground" heart, and brings forth fruit a hundredfold. In an independent holiness mission one of the workers gave several addresses on the second work of grace. A missionary from a neighboring mission got the experience. Now she is burning with zeal, and winning native souls to God in considerable numbers. On, on, let the work of holiness speed on.

The Nebraska W. F. M. S. is hard at it. Their first group meeting is scheduled for the first week in October. Miss Nellie Ellison has been asked to speak for them. She is furloughed from Eastern India.

Rev. H. N. Haas, one of our most missionarily inclined pastors, is recovering from a facial paralysis. The doctors promise him complete recovery in a few weeks. Brother Haas is the cancelled stamp man. While he is resting from active pulpit labors, you might forward him a consignment of cancelled stamps, and keep him busy. His address is Jamestown, N. D. Last year he sent over \$200 to the missionary cause from the cancelled stamp source.

## CALENDARS FOR THE W. F. M. S.

Missionary calendars are being prepared again this year. They will be ready about October 15. Let every society send an order at once to the District Calendar Secretary, or direct to the Nazarene Publishing House. Be sure to write "Missionary Calendars." First orders will receive first attention.

## PERUVIAN NAZARENES HOLD ASSEMBLY

"We have just closed our Eleventh Annual Assembly and feel that all had a very profitable time, for the Lord helped us greatly.

"For the main speaker we had Dr. Montano, a Peruvian, who is a graduate of the University of San Marcos in Lima. He is an ex-priest of the Dominican order, the story of his conversion is very interesting and is an example of what the gospel does for these poor people who are saturated with Rome's doctrines.

"We had an average attendance of about two hundred during the time of the assembly. We put the matter of the great need of a truck for the carrying on of evangelistic services and for the hauling of supplies to our Bible school. The interest was good and the response hearty. These people who are so poor pledged over five hundred soles as individuals and in addition voted for a budget to be raised for the truck by the churches to the amount of 680 soles, making a total of 1,180 soles in all, which represents a considerable amount for these poor people. This is something over five hundred dollars in American gold."—GUY C. McHENRY.

"Keeping in the order of God we are never called to do that which we cannot do. His doors never open to rooms where we have no advanced admission. The wheels of Providence never reverse when we walk His way."

Facts are the fingers of God. To know the facts of Modern Missions is the necessary condition of intelligent interest.



## LESSON FOR SEPTEMBER 29, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Review—The Significance of the Exile and the Return

LESSON TEXT: Rom. 11:1-12

GOLDEN TEXT: *The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children (Psalm 103:17).*

**T**HIS is Rally day. Of course you will have a number of visitors in your class to whom you must give special attention. When the class begins you will have already shaken hands with these. You were on hand twenty or thirty minutes early and on the look-out for all who should be in your class. Now as the class opens you will publicly greet these and then introduce each of them to the class. Next, you will hand one of the visitor's cards to each of these to be filled out. I hope you have a nice little souvenir—a bookmark, button, or such like—to hand each one as you gather up these cards. The class secretary will help you in this work. Now that the cards are gathered, you will take a few minutes to tell about your class and express your earnest desire that all of these visitors may become regular members of your class.

This being Rally day, the opening exercises have necessarily been a bit longer. They will also want some more time for the promotion exercises at the close. You will have but little more time for the class period. You cannot now take up the regular review, lesson by lesson. Beside, this would not be very interesting to the visitors. We suggest that for the short time you have you direct attention to the golden text for the quarter as given above, using the history of the children of Israel as a background. This history is a very great manifestation of "the mercy of the Lord" which "is from everlasting to everlasting." You might follow a plan something as follows. All must be brief.

1. When the world had so sadly drifted away and lost the knowledge of the true God, it was great mercy shown to the human race for God to call Abraham and give to him this vision that he might pass it to others; and to make of his descendants a separate nation, a peculiar people, to whom He should be known and who should preserve this knowledge to the future generations.

2. Israel, though a chosen people, were a human people. They were weak, full of mistakes, and often sinful and rebellious. It was great mercy upon the part of the Lord that these were not cut off and cast away; merciful both to them and to the world. This mercy, however, did

not prevent discipline and punishment. They were in mercy sent the prophets to teach and warn them. They were in mercy allowed to be defeated in battle and brought into temporary tribute to other nations because of their sins but their national life was preserved and leaders were soon raised up to free them.

3. Israel persisted in their rebellion until God must take from them the national life and lead them captive into other lands, transferring the rulership to Gentiles. But God does not forsake His people. In mercy He sends them other prophets. Now we have Ezekiel, Daniel, Ezra, Nehemiah, Haggai, Zechariah and Malachi. Large companies of Jews return to Jerusalem under the protection of the Persian emperors and rebuild the city of Jerusalem, its temple and its walls. They are greatly opposed by the Samaritans but God gives them protection and success. This exile forever cured the Jews of idolatry.

4. Of course you will make the application. God is no respecter of persons or times. His mercy is from everlasting to everlasting; it extends to our present time; and it is upon all "them that fear him." He will punish for sin but He will not the death of any. He will save all He can, and do for us all that we will let Him. "None of us will easily miss God's purpose for us in life or easily lose our souls. If we do miss the way it will be through rebelling against His will, ignoring the providences which throng our way as they thronged Israel's and resisting the goads which would urge us along the right way."

Have you read the new book recently from the press, "The Teaching Agency of the Church"? This is our new church school Manual. It explains the new Sunday school arrangements and is chuck full of helpful information and instruction. There are twelve chapters as follows: 1. The Church and the Educational Task, 2. The Church School, 3. The Sunday School, 4. The Sunday School Program, 5. The Curriculum, 6. Superintendency, 7. Housing and Equipping, 8. Sunday School Records, 9. Building the Sunday School, 10. Training the workers, 11. Standards and Goals, 12. The Chief Shepherd. There are 176 pages. Usually a book of this size sells for not less than 75c—often for \$1.00. That it may have the largest possible circulation and be of the greatest service to our Sunday School workers the price has been put at 50c. If you do not have a copy please send to the Publishing House at once for one.

Three of the objectives in Leadership Training as expressed by the International Council of Religious Education are as follows:

1. That the teachers and leaders in our church schools should be as well prepared, grade for grade, as are teachers in the public school.

2. That the minimum training required of teachers be at least that represented by a Standard Leadership diploma. (The completing of 120 hours of study).

3. That all teachers who do not hold a Standard diploma should take not less than two credits (20 hours) annually until they shall have secured the same.

The objective implies that the work of the church school is of equal importance with that of the public school and as a consequence its teachers and officers should be as well trained. Who believes this? Who that answers yes, acts like it?

Let us see. The public school prepares for loyal and efficient citizenship in a temporal kingdom of earth. The Sunday school prepares for loyal and efficient citizenship in an eternal kingdom of heaven—the kingdom of God. The public school has to do with the life that now is. The Sunday school has to do with the life that is to come. The public school has to do with scholarship, art and skill for the work of the world. The Sunday school has to do with character and eternal destiny. Does this look like the implication is correct? The public school is very important in its place and its work must be well done. Taking nothing from the value of the public school, it yet remains a truth that the work of the Sunday school is more important. What a tragedy it is then when we fail to take the Sunday school work seriously and do it carelessly and without due preparation. Let us have more training classes and institutes.

## NOT ONE FAILURE

I know many men who, at the outset of life, gave a tenth. These have all been prosperous men. I do not know one of them but shows that the effect of his early adopting one-tenth has been to prepare him for a higher proportion when years of plenty set in. The very night before I left London to give this lecture I asked a valued friend of mine, who had adopted the principle of giving a tenth early in life, and whom the prospering hand of God had raised from humble beginnings to a position of great and valuable influence, if he knew a case in which a man set out on the principle of giving a tenth to God, and persevered in it, and then failed in life? He answered "Not one." REV. WM. ARTHUR.

## NEWS AND NOTES FROM CANADA

### CRAIGMYLE, ALBERTA

Since our last report we have been moved from Medicine Hat to Craigmyle. God has been with us in a very real way from the first of our work here. How we praise His dear name for His presence and blessing! There have been some saved and others sanctified, and there is a rising tide of prayer, and expectation from our God. One family came six hundred miles for a four days' visit, were in the Sabbath morning service, then in the evening when the altar call was given husband and wife both came to the altar and were blessedly saved. Two days later they started back to their Montana home with the blessing of the Lord on their hearts, rejoicing in salvation. Since going home they have started a Sunday school and have a very good attendance. The same Sunday evening they were saved, when we were preparing to go home, a young lady just over from Roland who had been in our service for the first time in the morning and could not understand one word we said told a cousin she wanted to get saved too. I asked another cousin to interpret for me while I instructed her in the way of salvation, we prayed in English while she prayed in German and she was soon rejoicing that her sins were forgiven testify in her native tongue. We were so glad to have Brother and Sister A. J. Smith with us for a service August 20, and they were a real blessing to us; may God continue to bless our dear brother and sister. We are praying and believing God for a real revival here in Craigmyle and the surrounding country. We need it so. Pray for us.—Mrs. H. J. Bean, Pastor.

### RED DEER, ALTA.

The blessing holds, hallelujah. We are still having victory, although we have not reported through these columns for some time. We have had a very busy season with preparing for camp and the work which follows, but it is worth it all. We had a very gracious time this year. The church at Red Deer is in good spiritual condition and the blessing of the Lord is with us. The folks here are not demonstrative but they are solid and substantial. We appreciate very highly their faithfulness. One very encouraging feature of the church work is the young people's side. They are spiritual and aggressive for God. The W. F. M. S. is an active agency and have the work of missions at heart, already our General Budget is overpaid by some \$60. We have made definite advances along every line for which we thank the dear Lord. We hope soon to be able to report a substantial increase in membership. We are looking forward to a good winter when the students come in for Bible school. The new college being erected in Red Deer to house our Bible students is nearing completion. This we believe is going to add interest to our work in this Alberta field. We trust that many of our young

Nazarenes are planning to come to Bible School this year.—J. R. Spittal, Pastor.

### EDMONTON, ALBERTA

This is our first report for the Canadian page since coming on this district. It is now eleven months since we left the British Isles, and after doing evangelistic work during the winter months, we supplied Drumheiler for three months, when the call came through from Edmonton. We have now been here for a month and have had some very encouraging signs in the life of the church. The different departments seem to be taking on new life. The Sabbath services are well attended, especially the morning one, when the church is almost full. The people listen with rapt attention to the messages and God seems to be coming our way with blessing. The Sunday school, under the superintendency of Sister Parker, is mounting up in numbers since the holidays. The teachers are really interested in their classes and are ever devising means to make the work more efficient. A fine spirit of co-operation prevails in the Sunday school. The N. Y. P. S., under the presidency of Brother John Nicholas, is growing in numbers, as well as in grace. Last Friday evening there were thirty-four young men and women present. What these young lives mean to the church the future alone will reveal! We covet each one for the kingdom of Christ. The young people are greatly interested in the society and some come to the meetings who have no connection with the church. The young people gave us a pleasant surprise the other week, in the home of the Parker family, when they presented us with two boxes of groceries. We certainly have a fine company of people in Edmonton, and the pastor is not alone in thinking, they are second to none on the district.—Peter Clark.

### ELLSMITH, ALBERTA

We haven't reported since coming here a little over a year ago, but we are glad to report victory in our souls and to say we are still on the firing line against sin and Satan. There was no work for the Lord in this place when we came, but the Lord has given us few regular attendants both at Sunday school and preaching services. It is a time of seed sowing and we are trusting God for a harvest according to His Word. The interest is good and people are thinking and appear to take more kindly to the truth. Prejudice is giving way. Praise His name. There is real opposition from some quarters but we are not surprised at that for Satan becomes alarmed when his kingdom is invaded lest he lose some of his servants. Lately interest is increasing and the children are working hard to bring visitors. A week ago four hands were raised for prayers. Yesterday as we were about to open Sunday school, Brother and Sister Mathews and family from Edmonton very agreeably

surprised us by driving up in their car. We gave them a hearty welcome and introduced them to our people. After Sunday school between forty and fifty people received a very inspiring message from Brother Mathews, at the close of which seven hands were raised for prayers. We hope they will come again. Take this work on your hearts and remember us in earnest definite prayer.—O. G. Brooks.

### MICHIGAN DISTRICT ANNUAL W. F. M. S. MEETING

Our Annual Meeting was held on the Indian Lake Camp Ground near Vicksburg, Michigan, August 5 and 6, Monday and Tuesday preceding the District Assembly.

This has been the best year in the history of our W. F. M. S. work on the Michigan District. To God be all the praise and glory. The attendance at the annual meeting was very good, nearly every society being represented.

All Monday and until Tuesday afternoon at two o'clock was devoted to business. Miss Eva Carpenter, returned missionary from India, and representative of the General W. F. M. S. gave many helpful suggestions, also discussions on standard societies, the departmental chart and other subjects.

Tuesday afternoon we held our Annual W. F. M. S. Rally. Rev. L. Sparks and wife, returned missionaries from India, were in charge of the singing. The Juniors rendered a short program, which was greatly enjoyed by all. Our Juniors are real missionary workers; the interest is increasing in this line of our work. Miss Eva Carpenter appeared in the native costume of India, and brought a stirring message on missions. She told some of her experiences there, the great needs of the field, and our hearts were moved again to increase our efforts in spreading the gospel to the ends of the earth.

Tuesday evening Dr. J. G. Morrison brought the message with force and feeling, as Dr. Morrison can, and again we were reminded by the Spirit that we were still unprofitable servants, and wished we had done more for His cause.

God has blessed us financially this year and enabled us to almost double the amount raised last year. We went far over the top on all general funds. Our membership was increased this year from 589 reported last year to 1,837 reported this year. Twelve new societies have been organized on the district this year. Nearly all the societies are using the prepared course of studies, this together with the Prayer and Fasting League is, we believe, the secret of our rapid growth and development, also of our giving. Our people love the cause of missions, because they are learning more about our missionaries, the fields and their needs, by study and prayer, as well as personal correspondence.

We were indeed happy to receive the Indian Head Banner for our district from Sister Fitkin, during our assembly. This beautiful banner was passed on to the society raising the largest amount per capita for Indian Head fund: Detroit

Third church carried off the banner. This is a new church organized only one year, and the W. F. M. S. only nine months, but they are aggressive and alive. We are wondering who will carry off the banner next year.

The missionary book and literature table proved to be quite successful; a large supply was sent and none had to be returned. Miss Carpenter knows how to sell books, and our people want to learn, so the books sold fast.

A very happy surprise was given the District President when a motion prevailed to make her a life member of the W. F. M. S. God bless our loyal women.

Reports from district officers and local presidents show a marked advance in every phase of our work. This is due largely to the faithfulness and loyalty of our women and the hearty co-operation of all W. F. M. S. and church officers, local, district and general. It has been a pleasure to work with our pastors and the District Superintendent this year. We aim to work in unity with them and our beloved church. Our motto is: "The Whole Gospel to the Whole World."

No changes were made in officers except changes of address of some. Officers are as follows: President, Rev. Dorothea Hayter, Elmdale, Michigan; First Vice President, Mrs. Ella Hurry, 312 N. Butler Blvd., Lansing, Mich.; Second Vice President, Mrs. Blanch Mulkin, 207 East St., Vassar, Michigan; Secretary, Mrs. Lillian Clay, 1025 Maple Ave., Jackson, Michigan; Recording Secretary, Mrs. Jessie Snow, 325 Salt St., Saginaw, Mich.; Treasurer, Mrs. C. J. Studt, 419 Taylor, Rochester, Michigan; Superintendent of Study and Publicity, Mrs. Ione Plowman, 1616 Robertson Ave., Lansing, Mich.

REV. DOROTHA M. HAYTER,  
District President.

### OHIO DISTRICT ASSEMBLY

The Eighteenth Annual Assembly of the Ohio District convened at the beautiful Nazarene camp grounds at Columbus, Ohio. The dormitory and all the cottages and tents were filled to their capacity in caring for the large crowds that attended the assembly. The day preceding the assembly the W. F. M. S. of the district held their annual convention. This was well attended and the women gave interesting reports. They reported nearly twice the amount of money paid in by the local societies this year as the preceding year.

On Wednesday morning, Aug. 28, a large audience was present to listen to Dr. R. T. Williams deliver the opening address of the assembly. He analyzed our task until everyone got a clear conception of just what we are expected to do. Then in his masterful way he inspired our hearts until all felt like going back home and doing the job. He told us there are just three things for us to accomplish. First, win the people to the cause we represent. Second, finance the cause we represent. Third, keep the people spiritual. He spoke upon one of these points each morning during the assembly and told how to do it. Everyone who sat under these messages feel better

qualified to accomplish the task that is for us to do.

Under the efficient leadership of Dr. Williams the business of the assembly moved steadily forward and everything was finished up by Saturday noon. There was a beautiful spirit of harmony and fellowship that prevailed throughout the assembly. There was a spirit of praise from all the pastors and evangelists for the victories of the past year and a spirit of optimism for the future. From all indications the Ohio District is going to have the best year in her history this coming year. Nearly all the pastors reported an increase in membership. A few failed to get their budgets paid in full. But a goodly number reported their budgets overpaid. Most of the reports showed the spiritual condition of their churches as good. The pastors determined this by the liberality of the people, their willingness to pray and testify and the revival spirit that is upon them.

The report of our District Superintendent, Rev. Chas. A. Gibson, showed that the whole district is moving ahead. He reported a net increase of 405 in membership. There was \$5,000 more given to district and general interests during the past period of twelve months than was given during the previous period of sixteen months. Many revivals were held in new localities which resulted in the organization of eleven new churches. This has meant much hard work by our good District Superintendent. The assembly showed their appreciation of this by casting 190 ballots out of 192 for his reelection on the first nominating ballot.

T. W. Willingham was present and gave us a good report concerning Olivet. The assembly gladly accepted his plan of freeing the school of its debt in the next two years. Our apportionment of \$7,000 was placed in the District Budget so that it would be sure to be paid.

E. J. Fleming was present one day and presented to us the Ministers' Contributory Reserve Pension Plan for the protection of our ministers and greatly enlightened our minds upon the plan.

The night services were in charge of different speakers each night. Miss Bel-  
lew, our returned missionary from Africa, brought a stirring message on Wednesday evening. She also spoke once to the W. F. M. S. Convention and then to the young people on Sunday evening. Rev. J. W. Montgomery, from Northern Indiana District, preached Thursday evening. Rev. John Knapp of Cincinnati, who has recently joined the Church of the Nazarene, brought an evangelistic message Friday evening at the close of which several sought the Lord. Rev. W. W. Loveless preached Saturday evening and quite a few bowed at the altar. Sunday evening Rev. Chas. A. Gibson preached, which resulted in a goodly number of seekers.

Sunday was a day of unusual blessing. Every heart was touched as Dr. Williams brought the message in the morning. Sunday afternoon was another touching service as Dr. Williams gave instructions to the seven young men who were ordained.

An all day Young People's Rally was held on Monday following the assembly.

This being Labor day, made it possible for a large crowd to attend. Dr. Williams preached in the morning and at the close of the message he called for all the young people under the age of thirty who were determined to live consecrated lives, to come down to the front, and two hundred young people responded to the call. It was a beautiful sight. Surely the Church of the Nazarene has a great future with such a loyal band of young people. In the afternoon they elected the district officers for the Young People's Society. Rev. J. W. Montgomery brought a stirring message upon, "The Opportunities for Young People." Then in the evening Evangelist T. M. Anderson brought the closing message to a large crowd.

Truly this Young People's Rally was a profitable and a fitting climax to the good assembly. Both young and old have caught a new vision and a greater inspiration to carry this gospel of a full salvation to a whole world.

W. E. ZIMMERMAN, Reporter.

### CHICAGO CENTRAL DISTRICT

#### SILVER ANNIVERSARY

Sunday night, September first, was the closing service of what was conceded to be the greatest assembly ever held on the Chicago Central District. The seat of the assembly was Chicago First church, and the double "Silver Anniversary" of the district and First church was celebrated. Twenty-five years ago, August 28, Dr. Breese organized the First Church of the Nazarene, Chicago, under a tent at the corner of 62nd and Lexington Ave., and as aforesaid, it was also the twenty-fifth Assembly of the Chicago Central District.

The first service was Sunday afternoon, August 25, when Bud Robinson preached to a full house. On Monday night, August 26, Rev. R. T. Williams preached to a large and enthusiastic congregation from the text found in First Timothy 4:12, and the people declared it to be not only appropriate but the greatest sermon they had ever heard Dr. Williams preach. The assembly opened Tuesday night with a great mass meeting and with a very excellent address by Rev. J. W. Goodwin, the presiding officer of the assembly. Wednesday night the Nazarene Young People's Society had their anniversary with Rev. D. Shelby Corlett, Executive Secretary, the speaker of the hour. This service was one of the high spots of the assembly—the enthusiasm of the young people breaking forth in expressions of praise, on a number of occasions drowning the voice of the speaker. The Church of the Nazarene will never be a dead institution as long as these dear young people maintain the religious enthusiasm shown on this occasion. Thursday night was devoted to Missions, with Rev. J. G. Morrison, Executive Secretary, delivering the message. His address clustered around the thought of fasting and was scriptural, informational and inspirational. When he closed his address many were sobbing aloud, and in a few minutes several thousand dollars was pledged toward Foreign Missions, and scores pledged themselves to become members of the Prayer and Fasting League. Friday night was known as Anniversary Night, Dr. H.



F. Reynolds, our Senior General Superintendent, speaking on the subject "Why I Voted for the Union in 1907 which now constitutes the Church of the Nazarene," and the local pastor, Rev. W. G. Schurman, gave an array of figures showing the development of the local church and of the Chicago Central District from 1907 to 1928. (These figures will be found in a separate column of the *HERALD OF HOLINESS* by the unanimous request of the pastors who desire it not only for their own information but for the thousands of readers of our church paper). Saturday night Rev. Edna Wells Hoke gave a very fine address directed to the pastors showing their duty to God in preaching the truths of the Book.

Sunday morning our dear Dr. Goodwin preached with tenderness and pathos to a house filled to capacity, and in the afternoon eight licensed preachers were given elders' orders. We do not know when we have seen an ordination service where there was so much tenderness and passion wrapped up in the address of the presiding officer. Dr. Goodwin literally outdid himself in giving the charge to the preachers and to the laity. Previous to the ordination service, a roll call of the charter members of First church was called, and as the few surviving members who were present advanced to the altar rail as their names were called and the drum played taps at the call of one who had gone to his reward, a hush fell over that congregation and tears were as plentiful as dewdrops in a meadow on a bright summer morning. It was a very tender time. The pastor, Rev. W. G. Schurman, made a few fitting remarks, thanking these dear old warriors for the heritage given the young people, and in turn the young people, represented by Paul Hammer, pledged to the charter members their loyalty to the cause for which they have stood for twenty-five years, and promised that the same spirit that actuated them in organizing the First Church of the Nazarene, would be the actuating spirit in their effort to keep the Church of the Nazarene separated from the things of the world and loyal to the doctrine of holiness. After each charter member had been presented with a flower and a souvenir, the people sang, "When We All Get to Heaven," amidst the shouts of the saints and the rejoicing of the large congregation that again filled the house to capacity. Sunday night, Rev. T. W. Willingham, President of Olivet College, preached an evangelistic sermon to a packed house, holding the attention of that vast audience until 9:30 when he drew the net and nearly fifty people knelt at the altar. It was the greatest windup of any assembly we have seen for twenty-five years.

The order of the service Friday morning was the election of the District Superintendent, and that great warrior and wide-awake man, Rev. E. O. Chalfant, received 218 votes out of a possible 223 cast in the informal ballot. The informal ballot was quickly made the official ballot, and Brother Chalfant was unanimously elected to serve the Chicago Central District for another year. Mrs. Chalfant was called to the platform, and the peo-

ple rose to their feet and shouted and praised God for fully five minutes. Our District Superintendent responded by stating that he could only promise to do what he had done since he had been on the district—give his best for Christ and the church, but felt that his experience of past years would enable him in giving his best to accomplish more with the help of the Lord than he had been able to do heretofore. We are proud of all of our District Superintendents but feel that we may be forgiven if we consider Brother Chalfant the greatest of them all. God bless him and spare him to us many years.

The local church was beautifully decorated by the local committee, of which Brother George Benson was the chairman, and it was the expression of all the visitors that they had never seen anything like it. Without saying so, the decorations spoke loudly of Missions, and no one could come into the church without feeling that Missions was the pre-eminent and prominent thought in the minds of the people and that the work of the Church of the Nazarene was to spread Christian holiness over the earth.

We had many, many visitors—it would be impossible to mention them all. District Superintendents J. W. Montgomery of the Northern Indiana District, C. J. Quinn of the Indianapolis District, R. V. Starr of the Michigan District, A. F. Balsmeier of the Kansas District and J. W. Short of the Iowa District were present, also E. J. Fleming, General Secretary; M. Lunn, General Treasurer; P. H. Lunn, Rev. and Mrs. A. K. Bracken of Olivet College, besides many others which space forbids our mentioning.

The noteworthy feature of the pastors' reports was the fact that so many had met their District and General Budgets in full and some of them going over the top. Many of these dear men have labored for a salary far below what they would be able to command in the commercial world, but as they stood before the congregation and gave their reports, some with tears and some with shouting, the most skeptical hearer would be compelled to say that they loved their work. With such a band of warriors we are sure that the Chicago Central District will make such increase in the coming years as will rejoice heaven and confound hell, bespeaking the success of this God-called church in the great states of Wisconsin and Illinois.

Reporter.

### SOUTHERN CALIFORNIA CAMPMEETING

For the first time in the history of Southern California District, our district campmeeting was not held at Pasadena. The weather has been too warm for comfort there and so the camp was moved temporarily to Santa Ana, Calif. A fine walnut grove was obtained, in connection with it there being an auto camp. When the campers began to arrive and the big tent was up, things surely moved like a great camp, which it indeed turned out to be. There were between five and six hundred campers and roomers. We had large crowds especially at the week-

ends, when it would be conservative to say that from three to four thousand were in attendance. The Southern California District was privileged to hear for the first time Rev. W. G. Schurman of Chicago, Ill. His sermons were forceful, penetrating and just what the folks of this district needed. He certainly endeared himself to our people and we hope that he comes out here to stay. He is a great man and now we all love him. The other preachers of the meeting were Dr. J. B. Chapman, who stayed only six days; D. I. Vanderpool, late of Denver but now with our Bresee Ave. church of Pasadena, and Prof. O. J. Nease, our newly elected president of Pasadena College. Mrs. I. W. Young conducted our children's meetings and assisted in the special music, while Professor Harry Wenger of Pasadena was the chorister. Rev. U. E. Harding, pastor of Santa Ana church, certainly worked hard and had things running smoothly. The Campmeeting Association reorganized under the leadership of our District Superintendent, Rev. J. T. Little, and there is an active movement on foot to purchase a permanent camp site. When all the arrangements are completed we will do our shouting in a later issue of the *HERALD OF HOLINESS*. Four hundred members were formed into an enlivened association with one thousand as the goal. Over one hundred different ones expressed a desire to purchase lots on the new campmeeting site should it be purchased, so our district campmeeting is assured. Hundreds were heard to say that it was the best camp yet. Finances did not always come easy but all bills were paid, for which we thank the Lord. More later.

L. A. REED, Secretary.

### N. Y. P. S. CONVENTION, NORTHERN CALIFORNIA DISTRICT

The District N. Y. P. S. of the Northern California District has just closed the great Annual Convention, which convened in the city of Oakland over Labor day, Oakland First church being the entertaining church.

The convention began Saturday evening, August 31, with formal introductions and local society reports. At the close of the service the speaker of the convention, Rev. Orval J. Nease, was introduced.

Sunday began with a praise service at 9:30 o'clock, after which the entire body assembled while Mrs. W. M. Mack taught and expounded the Sunday school lesson. The eleven o'clock service was conducted by the convention speaker.

The afternoon service was given over to papers which were read and discussed in open forum, the theme being "Home Missions." With the blending of ideas in discussion came also a greater zeal for home missions, and each society was inspired to return home with greater enthusiasm for the cause of missions.

The evening service was evangelistic in its nature, and after the sermon delivered by Brother Nease, from the subject, "The Potter's Clay," the altar was filled with seekers and the service closed in definite victory.

The session Monday morning was occupied with business, at which time the offices for president, vice president, secretary, treasurer, and "N. Y. P. S. Bulletin" editor were filled as follows: Earl Adam, Bernard Farr, Eunice Mulford, Burdette Egy, and Laurence A. Whitcomb, respectively.

Through the untiring efforts of the noble pastor, Rev. W. M. Mack, and the local president, Harold Marquis, the delegates were made to feel at home, for the stay was embellished with much courtesy and kindness. The young people also appreciate the kind way in which the District Superintendent, Rev. Frank B. Smith, boosted and encouraged the young people of his district.

The young people during the business session volunteered, at the suggestion of Mrs. Frank B. Smith, to make eighteen table cloths and one hundred and eighty napkins for Pasadena College, which will be on their way for the opening of this school year.

After the business session box lunches were presented and picnic lunch was the order of the dinner hour at Lake Merritt park. The afternoon was spent in games and boating. One launch filled to its capacity with one hundred Nazarene young people, and each soul filled to overflowing with the praises of God, made the hills and banks ring with testimony, shouting and singing as the boat glided along over the clear, bright waters of Lake Merritt for over an hour.

In all we are made to praise our Father for His blessing which has attended this another N. Y. P. S. convention, which is the milestone of the District N. Y. P. S. We feel like traveling on to greater victories for the coming year. Rejoice with us, "and again I say rejoice."

ALICE ELSA SMITH, Reporter.

### N. Y. P. S., MIAMI, FLORIDA

We have just closed a two weeks' revival at the First Church of the Nazarene here, under the auspices of the N. Y. P. S.

Misses Veyhl and Morrison, who were students at Trevecca College last year, were the preachers. We can truthfully say that it was one of the greatest revivals the church has had in some time. The meeting was well advertised and some people came as far as twenty-five miles from the north and south, to hear the girls preach their wonderful sermons. Scores came that never were inside a Church of the Nazarene before. The power of God was surely with us in saving power. A number truly got planted on the solid rock, Christ Jesus. Others would fairly shake under conviction, but would not yield. It seems as if the people here in Miami haven't time to serve the Lord, but plenty of time for everything else. All that is left for us to do, is to pray and hold on to God for greater results and the awakening of the people.

Our N. Y. P. S. is small, but we know what real salvation is, and we have it. We ask an interest in all the *HERALD OF HOLINESS* readers' prayers for our society. The president of our society, Louis Eckel, resigned a few weeks ago and left

family are missionaries, to teach. I'm sure he would appreciate your prayers also.

Every summer the N. Y. P. S. holds a revival. We are striving to do our share in spreading the gospel to the lost around us. Pray for us.

N. J. EBY, President.

### INDIANAPOLIS DISTRICT ASSEMBLY

The Fourth Annual Assembly of the Indianapolis District convened at First church, Indianapolis, Indiana, with General Superintendent R. T. Williams in the chair. This was probably the largest assembly of this rapidly growing district. The attendance taxed the capacity of the commodious building and the work of the assembly went forward splendidly under the able leadership of our beloved General Superintendent.

The District Superintendent's report revealed the fact that during the past year eleven Home Missionary Campaigns were conducted and five new churches were organized. There are at present 66 church organizations, with a total membership of 3,136 and a Sunday school enrollment of 10,084. Although this has been the most difficult year from a financial and industrial standpoint that has been known in some time, the district raised \$6,908 for the District Budget and \$10,893 for the General Budget, besides a large amount raised for other purposes.

There were present about 240 members of the assembly and a great host of visitors, including many ministers from other districts. Among these, District Superintendents C. A. Gibson, E. O. Chafant, J. W. Montgomery and L. T. Wells. We also had with us Rev. E. J. Fleming, our General Secretary, P. H. Lunn, Assistant Manager of our Publishing House, and Rev. and Mrs. Surrook, returned missionaries from the British West Indies, and many others.

The wonderful addresses by Rev. R. T. Williams delivered each morning at 8:30 were full of inspiration and they proved to be a means of great uplift to the large congregation in attendance. His masterly sermon on Sunday morning, delivered to a packed house of more than 1,200 people, was said by many to be the most remarkable message that they had ever heard.

The evening services were largely attended and full of inspiration, the song services being led by Bur Sparks, the addresses being given by W. L. Surbrook, Freddie Thomas, A. K. Bracken and T. W. Willingham. There were many seekers at the altar and some happy finders.

The service on Wednesday night was of a missionary nature, at which time Rev. W. L. Surbrook gave a stirring missionary address. During the assembly special time was given to the young people's organization and work, the Sunday school work and Olivet College. All of these were exceedingly helpful and interesting.

Rev. C. J. Quinn, who has so efficiently served the district since its organization, was re-elected by an overwhelming ma-

place in the hearts of the people of the district and with the splendid co-operation of the constituency, we believe the coming year will be one of the best. The assembly was well taken care of by the entertaining church and the new pastor of this church, Rev. E. E. Hale, recent Superintendent of the New Mexico District, did his utmost to make everyone feel at home.

The assembly will go to Newcastle next year.

HALDOR LILLENAS, Assembly Reporter.

### IOWA DISTRICT ASSEMBLY

The Seventeenth Iowa District Assembly was held at Cedar Rapids, Iowa, August 20 to 25. Rev. E. E. Russell and his splendid people entertained the assembly, which Dr. John Goodwin acclaimed as epoch-making in the history of our church in Iowa.

From the opening session there was an indefinable sense of something indicating the presence and blessing of God. There was no need for preliminary prayers to give us an atmosphere, it was there already.

The W. F. M. S. session was well attended on the first day, and Sister R. G. Coddling was the chairman pro tem, in the absence of Rev. Amy Dobson, the District President. Talks on "Prayer and Fasting," by Sister Leona Ballou of Africa and Dr. C. E. West of China, were among the chief features of this session. In the afternoon J. G. Morrison preached on "Stewardship and Prayer and Fasting." Dr. West spoke again in the evening and gave sketches of our work in Africa and China.

During the Tuesday evening session Iowa Nazarenes were welcomed to the city of Cedar Rapids by City Commissioner Louis Roth who spoke in the absence of the mayor. Dr. Bruce West of the local Ministerial Association also gave an address of welcome.

The regular routine of business began with the Wednesday morning session, and it was frequently enlivened and enriched by the timely counsel and suggestions by our beloved General Superintendent. One of the pointed topics was, "What the people expect of the pastor, and what the pastor expects of the people."

The pastors' reports showed several revivals and some progress during the year. They were all encouraged for a great year ahead. The Iowa District pledged itself to its new District Superintendent by giving him a unanimous ballot. Bud Robinson and Professor Messer were in charge of two of the evening services. Uncle Buddie told us that it was better for a young man to attempt something big, and do a half of it, than to start out to do nothing and do all of it.

The Messer-Robinson duet, "Holiness Everyday," brought shouts from every part of the house. Friday afternoon President Willingham of Olivet gave a stirring address to Iowa young people, and made an in-ense plea for them to pledge themselves to God. At the conclusion the altar was filed with our young people.

Friday evening Dr. Goodwin preached on, "The Kingdom of God," and his ex-



hortation brought several seekers. Saturday evening was the night set for the District Young People's Rally. Rev. M. J. Jones, our District President, generalised this service in great shape. It was one of the inspirational points of the assembly. A great message Sunday afternoon and an unctuous message on, "What Shall It Profit a Man," by Brother J. W. Short on Sunday night, brought to an end the Seventh Annual Assembly of the Iowa District, a meeting that many of us believe to be a starting point, in a new and progressive epoch in the history of the Nazarenes of the "Tall Corn State."

HORACE IRELAND, Reporter.

## NEWS FROM WASHINGTON. PHILADELPHIA DISTRICT

### DISTRICT SUPERINTENDENT

September 2 we closed a three Sundays' meeting in Oxford, Pa. The workers, including the writer, were A. T. Eby song leader, Rev. G. W. Andrews and Philip Geiter, also G. W. Woodward chalk artist.

Meetings were well attended, a number of good, spiritual cases were at the altar and on the closing night we organized a new Church of the Nazarene consisting of a number of people of leading reputation in the town. This church for the present is pastored by Brother Andrews in connection with his work at North East, Md.

The plan is to secure a lot and erect a house of worship before cold weather sets in. Pray for this to be accomplished.

J. T. MAYBURY.

### LANSDALE, PA.

We are lining up our fall rallies. To start the ball rolling Rev. C. C. Rinebarger and wife will conduct a five days' convention Sept. 4-8. On Sept. 27 Rev. J. F. Penn, our returned missionary from Africa, will be with us in the evening. Then we are co-operating with our General Sunday School Committee to hold our Sunday School Rally Sept. 29. Evangelists Mack and Ethel Anderson of Hutchinson, Kansas, will hold our fall revival Oct. 21 to Nov. 17. Our hearts were wonderfully cheered to have such fine audiences the first Sunday after the District Camp at Leslie, Md., the church having been closed for the two Sundays of the camp. The Eastern Nazarenes are loyal in their church attendance and in supporting the Unified Budget representing local, district and general interests. A note of optimism and victory possesses us. Amen.—C. E. Ryder, Pastor.

### THE 1929 DISTRICT CAMP

When the host from the district from Dan to Beersheba gathered for their annual feast of good things at Leslie, Maryland, Aug. 2 to 11, many were the happy exclamations of surprise over the many improvements wrought under the able direction of Rev. J. N. Nielson, business manager, and the preacher boys of the district who had worked from dawn till dusk between Sundays for a month before the camp, building cottages and other improvements on the grounds. The saints thought that the money raised at the

1928 camp and the annuity money given by a choice little saint in the northern part of the district toward improvements had been well invested. And the end is not yet, for over \$1,700 was easily raised the last Sunday toward expenses of the camp and for further improvements. Tents will likely be a thing of the past with the almost fifty cottages now built (twenty-nine new ones) and others which will be built next year, all of which will be newly painted. Our District Superintendent, J. T. Maybury, ably managed the affairs of the camp and the workers, the Huff-Eby Woodward Party, and Rev. C. A. Gibson, Superintendent of the Ohio District, brought great messages in sermon and song, with good results at the altar. A great closing altar scene indeed following Brother Gibson's soul-stirring message. Visiting preachers, Reverends W. G. Bennett of Nashville, Tenn., J. D. Sturks of Allentown, Pa., J. F. Penn, returned missionary from Africa (one of our own boys), and R. Wayne Gardner, registrar of our Eastern Nazarene College at Wollaston, Mass., also brought much appreciated messages. We were highly favored by having the Vaughan Quartet the first Sunday in the morning and afternoon services; and specials by the District Quartet, Mrs. W. G. Bennett, Miss Cora Slocum and others. With all of this talent, many campers, and those attending from the surrounding towns and country the audiences were good, especially in the evening and with great crowds on Sundays.

A touch of sadness came to the camp when toward the close Brother Earl Woolson, beloved and able superintendent of our Rio Grande. New Jersey Sunday school, was found "fallen asleep" upon his cot in the dormitory. As he bid good-night to a friend the evening before he said, "Good-night, I will see you in the morning." We all believed that Earl went to sleep and awakened to that glorious eternal morning—and rejoiced in that—yet our hearts were saddened that he was cut down in his prime. Prayer was offered for Sister Woolson and the children and words of condolence were sent.

In general the weather conditions were ideal throughout the camp. This with the great morning prayer meetings, good preaching and singing, and best of all the presence of the Spirit, put such a fine spirit upon one and all that we are possessed with a fine forward spirit to make Leslie Camp the best in this beautiful and densely populated East. The camp committee is arranging with leading workers for next year's camp.

A goodly number of subscriptions were taken for the *HERALD OF HOLINESS*; and many good holiness and other religious books were sold to the real joy of our District Colporteur, Rev. E. C. Krapf. The *HERALD OF HOLINESS* and these good books will help to establish the readers in the faith and make good Nazarenes. With joy we are drawing water from the wells of salvation and feel more like pressing on as a result of the blessings received at Leslie Camp. Plan to attend next year!

C. E. RYDER,  
Secretary Camp Committee.

## CHURCH NEWS

YUKON, OKLA.—"Again revival fires have stirred our souls, and we find ourselves on the stretch for God's work here in Yukon. We feel that the church as a whole was greatly encouraged, and stirred for Bible holiness in this August campaign. The town itself was not reached, but many from the surrounding country came regularly and were helped in their souls. We had as evangelist Rev. H. L. Kinzie of Des Moines, Iowa. He is a strong preacher of Bible doctrines and correct living, a fearless warrior of the cross, having on the whole armor of God, and fearing not to preach the truth. We had a total of seventeen professions, some praying through at the public altar and several finding God at their homes. The singing was of the cheerful, spiritual type; God used it to bless hearts. George Hall of Bethany was our song leader; his good singing and most excellent spirit were sources of blessing throughout the revival. Finance came fairly easy; we used a tent belonging to our district, and borrowed lumber from some kind friends. After an intermission from public services for the Bethany campmeeting (only seven miles distant) we expect to attack the enemy's lines harder than ever. Praise God, unto whom we look for victory, and unto whom be all the glory. Amen."

—Ira E. Bray, Pastor.

EVANGELIST W. W. LOVELESS—"We were to begin a revival with the baby Church of the Nazarene in Chillicothe, Ohio, on August 12, but because of being called home by the sickness and death of our father, we did not get to the meeting until five days later. We found that Rev. A. K. Laird and wife, supply pastors, had the meeting going good. We swung right in with the good spirit and tide of the meeting, and for ten days we preached the gospel of full salvation the best we could. The Holy Spirit put His seal on every service, and convicted the people of their need of a Savior and Sanctifier. We did not have a great throng of seekers at the altar, but there was hardly a service but what someone prayed through to a definite experience of regeneration or sanctification. The last Sunday we had the joy of seeing twelve fine saved and sanctified people unite with the church. Among them were two railroad men and their wives, who are tithers and will be a strong asset to the church in every way. We were entertained in the home of Rev. James Clifford and wife, who are chaplains of the United States Industrial Reformatory, a federal prison which has about 1,200 or more prisoners. Rev. Clifford and wife are both good saved and sanctified Nazarene preachers, and are wielding a mighty influence for good among these men. Sister Clifford is affectionately known among these men as 'Mother Clifford,' and truly she has proven herself a mother to many a wayward young man. On both Sundays we were in the chapel services. The first Sunday, after we preached and services were over, a young Jew came sobbing to the chaplain's residence, begging for prayer. We took him

to my room, where Brothers Clifford, Laird and myself prayed with him and pointed him to Jesus. It was hard to get him to see that Jesus died for him, and that His blood would cover his sins, but finally his broken and contrite heart seemed to open, and we believe that Jesus found a welcome in this young Jew's heart. The second Sunday we were there Sister Laird preached, and Brother Clifford made an altar call, and soon there were at least one hundred precious men and boys kneeling at the altar. As Brother Clifford asked us to pray for them, we never felt God's presence any nearer or clearer in any great holiness campmeeting than we did right there. Muffled sobs and tear-dimmed eyes told us that God was touching some of their hearts. Prison rules limited the time of our service, but we hope that some of these dear men found Jesus as their Savior, and we will not be a bit surprised to meet some of these precious men in heaven, who found Jesus at that altar of prayer on that memorable Sunday morning. I wish that every penal institution in the world had chaplains like Rev. James Clifford and wife. The Chillicothe revival was our last engagement before our District Assembly. We have just got home from our assembly, and will rest a few days before going out on the battlefields again. Our slate is filling up nicely for autumn and winter, but we have a few open dates, and if any who may read these lines feel that they need us for a revival, we will be glad to correspond with them. Our address is London, Ohio, R. F. D. No. 5."

GRASSLAND, TEXAS—"It has been some time since we have reported for our work. We have some fine people in our church, they love God and lost souls. We have a good Sunday school which is making fine progress, also our Young People's Society is doing good work in rendering some very interesting programs, in fact, we have some good young people who are enjoying full salvation, and are trying to play their part well. Our revival has come and gone, Rev. Lum Jones was the good evangelist. He did some as fine preaching as you would hear from anyone. However, we were a little disappointed in that we did not see more pray through. We had quite a few who got saved and sanctified. The last Sunday of the meeting made a lasting impression on the people that we think they will not get over soon. May the dear Lord bless Brother Jones. He loves lost souls, and any who secures his service as an evangelist will make no mistake. We are finishing up our second year's pastorate with these good people. We feel led to make a change another year. However, it is our desire to remain in the pastorate. Wife and I are elders in our good church. We have also taught in public schools, and in some of our good holiness colleges. We feel called to the pastorate, and the Lord has blessed our labors. We have been in the pastorate for eleven successive years, and were evangelists for two years. Any church in need of a pastor we would be glad to confer with."

—Thomas and Myrtle Ahern, Pastors.

EVANGELIST C. B. JERNIGAN—"We closed our meeting in Paden City after the dedication of the church and put in two Sundays in Lawrenceburg, Tennessee, in a radio revival, the third we have had there where all the services were broadcasted over Station WOAN. We had a good meeting but our time was too short, and we had to go on to the campmeeting at Ramsey, Indiana, where Rev. J. B. McBride was our collaborator. We have known Brother McBride for thirty years, and it was a pleasure to be yoked up with this mighty man of God. He is a great old-fashioned holiness preacher, and a mighty man in prayer. His logic and eloquence swept everything before it. My wife and two daughters were there with me in the camp. On Wednesday night we received a telegram that our son Charles was to have a major operation in Oklahoma City Hospital Saturday morning. We drove to his bedside, one thousand miles, in two days. Thank God our prayers were heard and we had the assurance before leaving Ramsey Camp that God would spare him. The operation is over, and he is doing well, in spite of the fact that on our arrival the doctors told us that there was absolutely no hope. He had already been given three transfusions of blood, and the doctors supposed cancer was causing the internal hemorrhages. But no trace of cancer was found. Oh, it pays to take our sicknesses to God in prayer. Our assembly is on here in Nashville, Sept. 11-15, after which I go to the Pittsburgh District for four meetings, where God blessed me last summer. I am devoting my entire time now to evangelistic work. Our motto is the old Book and the old faith. Real old-fashioned revivals are not out of date. My next meeting is in Carrollton, Ohio, Sept. 22 to Oct. 13."

EVANGELIST B. F. HARRIS—"Our meeting at Konawa, Okla., with the Church of the Nazarene closed Sunday night, Aug. 18, with a note of victory. Quite a number of souls prayed through at the altar for either pardon or purity. Rev. A. E. Greene is indeed a man of God and God has wonderfully blessed him in his labors there this year, and the people love and appreciate him. On the last Sunday of the meeting several good, substantial members were received into the Church of the Nazarene. I am now in a battle in Aurora, Mo. While this is a hard fight, God's power has been manifested to the degree that we have seen several pray through at the altar, who seemed to have real old-time victory. While there is no Church of the Nazarene here at present, it is very probable that a church will be organized at the close of the meeting. Rev. Winchester and wife, who are really the leaders and take the place of pastors, are very fine people, and have the work on their hearts. Rev. N. B. Herrell, the good District Superintendent, was with us in one service, and gave us a great boost which we certainly appreciated. Rev. Purkhiser and wife were present during the first part of the meeting and rendered valuable service. Rev. Moxley and wife and several of the members of his church at Monett, Mo., came over sev-

eral times and helped us push the battle. We certainly appreciated them. We are praying God to save and sanctify other souls before this meeting comes to a close. I will have some open dates after October 15, and will be ready to accept calls for meetings anywhere. Write me at my temporary address, Box 427, Houston Heights Sta., Houston, Texas."

EVANGELIST PERRY ROOD—"Since our last report we conducted a very fine revival campmeeting at Cardington, Ohio, which was our third meeting with Rev. F. S. House and his spiritual and progressive Church of the Nazarene. J. H. Schwartz and wife were in charge of the music and song service. God gave us a good many definite and earnest seekers and happy finders. The Sunday school was enlarged, community stirred for righteousness and many new friends made to the church beside eleven persons baptized and a nice class received into the membership of the church. We have the honor of a fourth call back to Cardington for next year. Next with the Cooper Brothers singers and musicians and Rev. F. Gale, our pastor at Mansfield, Ohio, we opened a big tent campaign for souls in Bucyrus, Ohio, hoping to start a new work there. God gave us real victory in our souls and saved and sanctified a goodly number. Here we had the Tongues people on one side and the dead, formal churches on the other hand to fight us, but God helped us and we forged ahead and have a small work started in that town, I understand, though I had to leave for another meeting and Rev. McDaniel of Galion, Ohio, continued to the close. We were called to Lebanon, Ohio, by our District Superintendent to continue a tent meeting being conducted by Rev. Moore of Dayton, Ohio. The war is on against us but our God is giving us victory. Several souls have prayed through and a new church looms for this little city. To Jesus be all praise and glory. This has been the best year I have lived in the world in every way, but especially in soul winning and real breaking up revivals of old-fashioned type. I am encouraged to press the battle in this holy war till Jesus comes, so pray for me when you pray for all saints."

PASTOR L. O. GREEN, SEYMOUR, IND.—"It is a pleasure to report that the Lord is blessing in this place. We have been here about six months during which time we have enjoyed many seasons of refreshing from the presence of the Lord. During the past year we have sustained serious loss in our membership by the grim hand of death taking from us Brothers Robert Myers, Chas. A. Walters, and Fred EuDaly. Our District Assembly is just over and we are entering upon the new year with faith in a mighty God, with a spirit of optimism and confidence prevailing among our people and we are determined to make this year the best of our ministry. Every department of the church is taking on new life and marching on to victory. We are 100 per cent for the Nazarene program at home

and abroad. Our objective for this year is: 'Win people to God and to the church, keep an intensely spiritual atmosphere in our midst and pay our *District and General Budget in full.*' We are planning a revival meeting in October with Haldor and Bertha Lillenas, another campaign in the winter beside other conventions, prayermeetings and everything else we can do to get people saved and into the Church of the Nazarene to work in the whitened harvest fields of this sin darkened world. Pray for us."

EVANGELIST Z. T. THACKER—"We began a revival meeting at Greenville, Ohio, with dear Brother Bennett as pastor, one month ago, and continued for three weeks. God gave us a glorious meeting with a goodly number of seekers at the altar. We closed there and came home and entered our next battle at Middletown with Brother Roberts, one of our local preachers, as helper. It has been thought by many that there could not be a revival here, and in fact many have tried and did not see much results. But we entered the fight in the name of Him who never lost a battle. The old gospel plow ran deep and as a result some of the leading members got under conviction, confessed and straightened up, prayed through and got the blessing and we are now in the midst of one of the greatest revivals that has ever been in this town for years. Last night was a time that will never be forgotten by the large crowd present. The song service opened and the glory began to fall and we had a praise service and then an altar service and then another praise service followed by another altar service and this was followed by another altar praise service, after which the people sang and shouted until a late hour and the last we knew of them as we left for our home, they were out on the street shouting and praising God and the end is not yet, praise the Lord. We go from here to Piqua, Ohio, for our next meeting. Pray for me."

ELMO, TEXAS—"Just closed a glorious revival meeting with Rev. Mrs. Alpha Akers and Mrs. Lena Montgomery Wallace as evangelists. God gave us a most gracious time of refreshing and an outpoured tidal wave of salvation. Sister Akers and Sister Wallace are both most wonderful singers and musicians, as well as Holy Ghost filled preachers. We have enjoyed the most wonderful messages of holiness under their ministry. There were a score of seekers in the altar almost every night and most of them prayed through to definite victory. We feel like traveling on to greater things. We do not have a church here but we are expecting one soon. We are believing God for greater things. We had most wonderful congregations. People came as far as seventy-five and a hundred miles. It is truly wonderful what the Lord can do, and is doing. We are asking the prayers of the readers of the *HERALD OF HOLINESS* that we shall soon have an organized church here."—Reporter.

SAN ANTONIO, TEXAS — "Yesterday marked the close of a good revival at

the First Church of the Nazarene here. Rev. O. F. Hatfield, the faithful pastor, called Rev. Joe Bishop of San Angelo to do the preaching, and a quartet of beautiful young lady musicians from Waco. These, with the regular church choir and orchestra, were led by Prof. Kunkleman, an able director of music. With the wholesome superintendency of Rev. Hatfield and wife, backed by a working and praying church, the meeting could not fail, and there were conversions, reclamations, sanctifications and healings from the Lord, as the Holy Spirit had right-of-way, but nothing spectacular. Eight joined the church Sunday, the 18th, and more later. One dozen subscriptions were taken for the *HERALD OF HOLINESS*, and many Bibles and other good books and mottoes from the Nazarene Publishing House were disposed of. Financial obligations were also liberally supplied. This same First church has lately established a Mexican Mission in San Antonio, and had a meeting in progress over there, at the same time, at which Mexicans were converted and joined the Church of the Nazarene. Superintendent Davis of our Mexican Missions and Rev. Martinez did the preaching at the newly organized mission, and the work will be kept up by faithful Nazarenes."—Reporter.

EVANGELISTS G. D. AND AGNES B. URSCHEL—"We closed up two and one-half years of pastorate work at Benton, Ill., and are entering the evangelistic field. Our home address is Olivet, Ill. We praise the Lord for the good year He has given us at Benton. There are some of the finest folks on earth there. We came up to the assembly with the General and District Budgets paid in full and away over on the General. We paid our portions on the old church debt and met all other obligations of the church. We saw a few souls find God and had an increase both in church and Sunday school membership. The church is in good spiritual condition and the Sunday school going over the 100 mark in attendance. Praise God! In spite of the fact that we have tried to both evangelize and pastor this past year, the people called us and we left husband with the work and went. We feel the Lord would be pleased to have us together in this great work. We love God and souls and the Church of the Nazarene. Since we left sin and the Roman Catholic church, of which we were a member for more than 22 years, we have not desired to return, thank

### WHEN YOU MAKE YOUR WILL

Remember the old preacher who has blessed the world with a godly ministry. Help keep him from poverty and want when his steps are feeble, his eyes dim, and his hands are palsied.

Let us tell you how

Department of Ministerial Relief  
Church of the Nazarene  
2923 Troost Ave., Kansas City, Mo.

God. Brethren pray for us that God will keep us busy singing and telling the story that is so precious to us today."

ALTADENA, CALIF.—"We came to Altadena Church of the Nazarene June 23. God has blessed us real good and we want to report some of the things Jesus has done here. At the first service there were twenty-six present. There were fifty-eight present at the service Sunday. The prayermeeting has grown from twenty-eight to forty-nine. The Sunday school has gone up from thirty-two to fifty-eight. We are building two nice Sunday school rooms to care for the increase that we expect. We are not counting our chickens before they hatch. We believe that they are already hatched and that we must go out and gather them in. Pray for us. Our membership was twenty-six when we came. One has gone to glory. Nine had moved away before we came. The rest are faithful and we believe have a good experience. There have been seven who joined since we arrived. Only one was transferred from another Church of the Nazarene. The other six came by profession of faith from other denominations. Two had never been in any other Church of the Nazarene before. They had the experience and we were glad to welcome them into our midst. Pray for us in the battle for the lost."—J. Leslie Freels, Pastor.

EVANGELIST LON R. WOODRUM—"We just closed a campaign at Bitter Creek church, Texas. The folks had almost scared us before we commenced, telling of the pull we were certain to have at this place. Well, the pull was a little hard, we admit that. But the crowds were fine from the start; and we're still contending that where many are, a few will be reached, if the gospel is really preached in their presence. We didn't count the seekers, but someone told me that there were between thirty and forty that prayed through to good victory. I do know that five adults joined the dear old Church of the Nazarene. John and Beulah Knight did the singing and of course that means we had help in the battle—real help. Brother Bonine, a fine young man, is pastor of the Bitter Creek church. When we first arrived we noticed that the creek was all dried up and we decided there wasn't anything left but the Bitter; but thank God, we experienced some very sweet outpourings of the Spirit at this place. Several also were baptized, in water, during this campaign. I have some time open between now and the assembly. My address is: 633 Chestnut St., Abilene, Texas."

FAIRVIEW, MONT.—"Recently we were appointed by Dr. Goodwin to assume the responsibility of the pastorate at Fairview, Montana. This is a new field to us since we have labored some in the West during our school vacation days for four months and have always wanted to come back and serve this great Western people, but Providence has led us in other fields. We shall need your patience and

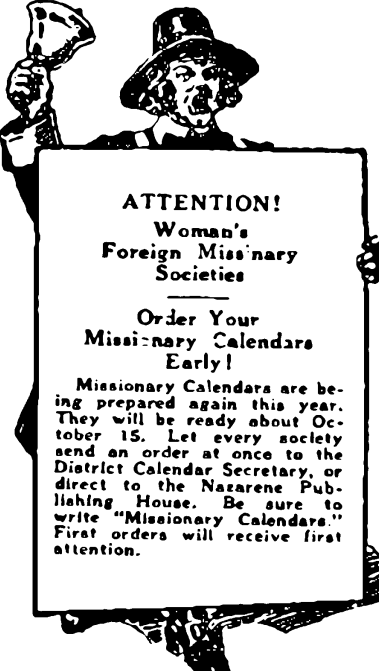
your prayers, the work belongs to all of us. It is the Lord's work. These are times of peril and times of opportunity. There are mighty forces that are seeking to overwhelm the forces of righteousness, and in some instances we can scarcely distinguish between friend and foe, and it has come to pass the Master said that 'a man's foes are those of his own household.' On the other hand, there are great omens of good. Opportunities await God's workers who are equipped for the task of life and service. There is a great hunger in the hearts of the common people. Multitudes of preachers feel the inadequacy of human plans and help to meet the needs of the people and the church. The opportunity is open for those who know the way with love and patience to bring the light. We shall not wander from the plain teaching of the Scriptures. In all of our pastoral work we trust that we shall not be found afieid from the Word. We find ourself in accord with the teachings outlined by our great leaders. The great spiritual fundamentals, justification and sanctification and the second coming of Christ, are sufficient to arouse the devotion of any soul. The other doctrines of the Bible have their relative importance, it shall be our endeavor to give them each their proper setting and their legitimate emphasis. We shall be glad for words of helpful criticism and suggestion from anyone who is interested in the great cause of God and holiness in this part of the country."—A. T. Nelson, Pastor.

PASTORS J. O. AND EDNA WELLS HOKE, PEORIA, ILL.—"We have just closed a good year and attended what we felt was the greatest assembly of our district. We have had the presence of our God at every service and at most of the services He manifested Himself to the hearts of the people. Our crowds have increased and we have had a number at the altar for definite work and it has been done for them. We have paid all budgets, old church debt and have overpaid our apportionment on Missions and have taken the support of a native student, and a native worker, paid on tent funds and other benevolences. We have seen some wonderful cases of healing in the homes and services. And best of all we have harmony and love one for another. We have had twenty-four additions during the last year and the very best of all God is with us. We had about eighteen members here when we came; worshiped in a hall away out on First Street; had not a dollar in building fund and received \$15 a week salary. We now have fifty-six members, most of them in good standing, property worth \$8,000, only about \$850 debt on it; have a good ladies' quartet, male quartet and an eight piece orchestra. Raised for all purposes last year \$5,475. We have been called back for our fifth year and have accepted the call, but went to the assembly and were appointed to Rockford by our General Superintendent, District Superintendent and Advisory Board. We expect to move September 18, and while we have no church building there, we hope we will not long have to say that.

As we say good-by to our dear people, we do so with sadness and it is not just one of the excuses when we say that nothing but the fact that our superior officers felt that we were needed at Rockford would have taken us away just as the city seemed to be opening to our ministry. But we feel that those who are our leaders have the mind of God and we go in His name and hope that we may have the prayers of all the readers of the **HERALD OF HOLINESS**."

AMITY, ARK.—"We have just closed our summer meeting with Brother M. E. Borders from First church at Little Rock as evangelist. The Lord gave us a gracious revival with souls praying through in the old-fashioned way. I have never heard better preaching nor realized more real helpfulness to the church than Brother Borders gave us. His preaching is clear, constructive, uplifting, far reaching, soul stirring and biblical and the results were very satisfactory. The special singers were Mesdames Parker and Gray of Conway and our local quartet, Messrs. Rowe, Garner and the Francis, all of which was appreciated and was done well. Our church has never had a better outlook than now. God is with us and we serve an appreciative and fine class of people. Our budgets are paid in full with some extra offerings. The W. F. M. S., N. Y. P. S. and Sunday school all are doing good work and a large part of the funds to build our new stone church is already in the treasury. For all these good blessings we truly render thanks to our heavenly Father."—Agnes Diffie, Pastor.

EVANGELIST LEE L. HAMRIC—"We are at San Angelo, Texas, in a great revival



**ATTENTION!**  
**Woman's**  
**Foreign Missionary**  
**Societies**

**Order Your**  
**Missionary Calendars**  
**Early!**

Missionary Calendars are being prepared again this year. They will be ready about October 15. Let every society send an order at once to the District Calendar Secretary, or direct to the Nazarene Publishing House. Be sure to write "Missionary Calendars." First orders will receive first attention.

which has just started and the altar is full of souls praying through. Brother Joe Bishop is the good pastor of this newly organized church, which promises such a great future. New folks are coming every service. We will continue here until the 15th. Brother Lawson Brown, an old friend and collaborer is leading the singing. Our last revival was at Post, Texas. Lynn church. Here we had a fine meeting in spite of the hot, dry weather and awful drouth. The house would not hold the people. The last night's services were in some respects as great as we ever witnessed. People leaped and shouted for joy until twelve and one o'clock a. m. The Lord with His power and personality was with us. Sister Myrtle Ahern is the good pastor of this church and was very faithful. Rev. E. D. Simpson and wife had charge of the singing and they did their part well. They are among our best singers and their service is in demand. We enjoyed our labors with the Lynn Chapel folks and church."

SALE CITY, GA.—"In June the writer asked his doctor if he might engage in some revival work, to which he consented, so I went to Thomasville for a three weeks' engagement, where God gave us signal victory with Rev. D. W. Simpson and wife, both graduates of our Lasadena College. They went to Thomasville last October, held a tent meeting, dug out a Church of the Nazarene and have erected a beautiful brick veneer church building with basement and balcony which the loan people value at \$11,500, with an indebtedness of only some \$3,000. Also bought a parsonage worth \$3,000 for \$2,400. Brother Simpson, expecting to go to Jackson, Miss., for Brother Watson, notified his people that he would not be available for another year, as pastor, so they proceeded to call another. In the meantime, Brother Watson has changed his plans and will not organize in Jackson until some time next year. Brother Simpson is open for a call elsewhere. To my mind he is one of the best builders I have seen. Also splendid pastor and evangelist. His wife plays the saxophone. Here is a splendid chance for some District Superintendent to get a fine pastor and wife."—W. W. McCord.

EVANGELIST W. E. ELLIS—"Closed great meeting, Cowan, Tenn., with Pastor J. E. Smith. Holy fire swept down and many prayed through. Sixteen united with church. Called back. Recently held meetings at Buhl, Idaho, Eagle Rock, California, Cordova, Ala., Oneonta, Ala., Landersville, Ala. God gave us hundreds of souls in these meetings. Have opened up second meeting at Oneonta. We are busy for King Jesus."

NEWBURGH, N. Y.—"Just closed a successful tent meeting in Kingston wh. resulted in the organization of a church and opened a tent meeting here with Evangelist D. M. Coulson. We desire the earnest prayers of God's people."—Rev. David H. Keeler

## ANNOUNCEMENTS

**SPECIAL NOTICE:** To all the undergraduates of the Arkansas District: You are to meet the Board of Examiners at Vilonia, Arkansas, October 7, at 10:00 o'clock a. m., to take your examination. Be sure and bring all your credits; and if you have made no credits, meet the Board anyway and give your reason. Read your new Manual in reference to granting Ministerial License, and also renewal of Ministerial License.—John W. Oliver, Chairman of the Board of Examination.

**NOTICE—To the pastors of the Hamlin District:** The seat of the assembly has been changed from Fort Worth to Abilene. I trust that every one of you will come to the assembly with your budget up in full. As soon as delegates are elected, send names to Rev. V. B. Atterberry, Abilene, Texas. Get reports out at least a week before the assembly and send them to the District Secretary, Mr. Martin Westbrook, Hamlin. God is blessing all over the district. Let's pray much and expect the greatest assembly in our history.—H. C. Cagle, District Superintendent.

**WEDDING BELLS:** On September 3, at the Church of the Nazarene, Nampa, Idaho, Miss Cecile G. Holman of Nampa, Idaho, and Mr. Abner C. Olsen of Wood Mountain, Sask., were united in marriage by Rev. J. T. LaRose. At home at 216 Fifteenth Ave., South, Nampa, Idaho.

**NOTICE—W. F. M. S.:** The district organization of the W. F. M. S. of the Arkansas District will meet at Vilonia, October 7, at 10:00 a. m. This is on Tuesday before our District Assembly convenes on Wednesday morning the 8th. Let all our organizations look over your new Manual and act accordingly.—Anna L. Oliver, Dist. Pres.

**NOTICE—Arkansas District:** We are calling the attention of our people to the resolution passed by the last District Assembly in regard to the assembly entertainment. It is \$2.50 for each assembly member, not just those who come to the assembly. Read it on page 32 of your last assembly minutes. Please, in remitting for assembly expenses, remit for each member of the assembly, and in order to know who they are, read page 67, paragraph 126 of your new Manual.—Anna L. Oliver, Dist. Treas.

## PASTORAL ARRANGEMENTS

### Central Northwest District

**PASTORS:** Alexandria, Minn., to be supplied; Backus, Minn., to be supplied; Beulah, S. D., Ben Hardman; Buffalo Lake, Minn., Will and Addie Bruner; Carthage, S. D., Mrs. Edith Mansfield; Clarkfield, Minn., to be supplied; Corsica, S. D., Wm. H. Dietzman; Fergus Falls, Minn., D. C. Stout; Freeman, S. D., E. E. Kinzler; Heber, S. D., to be supplied; Hecla, S. D., Earl W. Bush; Hewitt, Minn., Mrs. Flora M. Bardwell; Kimball, S. D., M. E. Gordon; Lee Qui Parle, Minn., to be supplied; Lakeview, S. D., to be supplied; Litchfield, Minn., W. B. and Sarah E. Crocker; Loomis, S. D., G. D. McDonald; Meadow Valley, S. D., Geo. S. Culver; Minneapolis, Minn., D. V. Johnstone; Mitchell, S. D., to be supplied; Mt. Pleasant, S. D., Earl Strong; North St. Paul, Minn., A. N. Bickmore; Ortonville, Minn., to be supplied; Plano, S. D., R. A. Cunningham; Platte, S. D., C. C. Swadwell; Rosholt, S. D., Lee C. Bates; Sioux Falls, S. D., to be supplied; Spruce Grove and Black Duck, Minn., C. C. Benson; St. Paul, Minn., Ben Mathison;

Taylor Falls, Minn., Walter Steltz; Turkey Valley, S. D., Frank J. Stinnette; Winona, Minn., Julius Miller; West Ann Lake, Minn., to be supplied; Viborg, S. D., Ernest Coryell.

## CHICAGO CENTRAL DISTRICT Foreign Missionary Group Conventions

**SOUTHERN ILLINOIS**  
Carterville, Illinois, Sept. 23, 24. Chairman: Condon Arms, Carterville, Illinois. Churches co-operating: Benton, Carterville, East St. Louis, Flora, Gorham, Herrin, Mt. Vernon, Murphysboro, Olney, Roxana, Royalton, Tilden, Coulterville.

**DECATUR-SPRINGFIELD GROUP**  
Decatur First church, N. Clinton and East Division, Sept. 26, 27. Chairman: J. E. Williams, 1714 N. Main St., Decatur, Illinois. Churches co-operating: Assumption, Auburn, Bethel, Clinton, Decatur First, Decatur West Side, Franklin, Griggsville, Hull, Mansfield, Mahomet, Pana, Tallula, Springfield, Taylorville, Nebo, Jacksonville, Shelbyville.

**OLIVET-DANVILLE-CHAMPAIGN GROUP**  
Danville, Franklin and Seminary, Phone 2644-J, Oct. 30 over Nov. 1. Chairman: Rev. W. S. Purinton, 927 N. Franklin St., Danville, Illinois. Churches co-operating: Champaign, Chrisman, Danville, Effingham, Fairmount, Eltham, Farmer City, Home Gardens, Georgetown, Gray Siding, Hoopesston, Lerna, Lyons, Metcalf, Ogden, Olivet, Paris, Rantoul, Sidney, State Line, Westville, Villa Grove, Vance's Lane.

**OTTAWA-PEORIA-BLOCK ISLAND-BLOOMINGTON GROUP**  
Ottawa, Illinois, Nov. 4, 5. Chairman: J. Y. Jones, 514 Cornell, Ottawa, Illinois. Churches co-operating: Canton, Cornell, Galesburg, Havana, Kewanee,

Dumfriesline, Lincoln, Lomax, Bloomington, Peoria, Macomb, Maples Mills, Mason City, Ottawa, Pekin, Pontiac, Rock Island, St. David, Streator, Sheridan.

**WISCONSIN GROUP**  
Racine Central church, by County Jail, Nov. 6, 7. Chairman: Ralph Hauerte, 1223 Racine St., Racine, Wisconsin. Churches co-operating: Antigo, Ashland, Beloit, Clam Falls, Dallas, Durand, Forest Center, Janesville, Madison, Marintown, Mattoon, Milwaukee, Oshkosh, Richland Center, Racine Mission, Racine First, Racine Central, St. Croix Falls, Whitcomb, Evansville, New Richmond.

**CHICAGO GROUP**  
First church, Chicago, 64th and Eggleston Ave., Chicago, Rev. W. G. Schumann, 6109 Princeton, Chicago, Illinois. Phone, Wentworth 5027. Churches co-operating: Argo, Chicago First, Chicago Woodlawn, Chicago Austin, Chicago North Side, Chicago Roseland, Chicago Heights, Elgin, Freeport, Galena, Harvey, Joliet, Rockford, Stockton.

**Special Workers:** Dr. J. G. Morrison, Rev. Mrs. S. N. Pitkin, Rev. W. G. Schumann, Mrs. H. E. Howe and others. For information address pastor of group where group convention is held—or, E. O. Chaffant, General Delivery, Danville, Illinois.

## DEATHS

**WYATT—Jura R. Wyatt,** daughter of Mr. and Mrs. John Warner, was born near Huntertown, Indiana, January 5, 1890; and departed this life August 31, 1929, at the age of 39 years, 7 months, 25 days. She was united in marriage to Earl E. Wyatt of Jackson township, DeKalb County, Ind., March 4, 1915.

## SEPTEMBER SPECIAL

# September Special

Our August Special Offer was a great success. We know that no one was disappointed in the Cruden's Concordance at \$1.50. For September we are offering about 25 copies of a small Bible—large, clear type, India paper, flexible imitation leather covers (not overlapping), gold edges. A very high grade Bible, pocket size, 6 1/2 x 4 1/8 in., weighing only 14 ounces. It is worth \$3.50. We have been selling it at \$2.50 but are closing out our stock at \$1.85, plus 10c to help pay for packing and postage.

It would not surprise us if these 25 Bibles would go in one week, so write for your copy at once. No more after present stock is sold. We show below a specimen of the easy-reading type (not self-pronouncing).

### Ask for September Special Bible—No. A1501

<b>The great</b>	<b>Specimen of Type</b>	<b>REVELATION, 13.</b>	<b>red dragon.</b>
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth; and	4 And his tail drew the third part of the stars of heaven, and did cast them to the earth; and	13 And when the dragon saw	13 And when the dragon saw

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

## SEPTEMBER SPECIAL

On last July 3 Mr. and Mrs. Wyatt visited Mrs. Wyatt's parents where she was stricken with an illness which finally resulted in her death. The last eight weeks were spent in intense suffering, during which time her husband and mother were in constant attendance. In spite of the severity of her illness her spirit of kindness, patience and appreciation never abated. At an early age she united with a church and was an active member. In August, 1926, she united with the Church of the Nazarene at Auburn, Ind., where she found the Lord and remained a faithful worker unto the end. All who knew her were assured of and influenced by her quiet Christian spirit. The appreciation of her life and the extent of its influence was proven by the hundreds who attended the funeral, which was held in the Church of the Nazarene at this place. The pastor, Rev. H. M. Cornelius, officiated.

**HARRIS**—John Henry Harris was born in Alabama, June 2, 1858, and departed this life September 2, 1929, at the age of 71 years. He leaves four children, nine grandchildren, one great grandchild, and six step-children. He was converted early in life and united with the Methodist church, South, in which he lived until several years ago he joined the Church of the Nazarene at Brookesmith, Texas. The funeral services were held at Winchell, Texas, by the writer. In the Methodist church, assisted by the pastor, Rev. Clark, and two other ministers. For eight months he had suffered with a severe illness, but was patient and submissive, and left a testimony that all was bright for the future. Our people die well.—J. L. Flynn, Pastor.

**FOLTZ**—Esther Ruth Foltz was born July 30, 1907, in Edgar County, Illinois. She came to Boulder, Colo., in

June, 1926, where she has made her home since. She was converted when a child, but having lost faith was reclaimed at the Church of the Nazarene in Boulder and sanctified the same night in her home. Her life, though seemingly short, was a blessing to all who knew her. She was especially interested in the work of the N. Y. P. S., and when strength permitted took an active part. About a month before she died, while confined to her bed, she planned an entire meeting, the subject of which was, "Making Preparations for a Trip to Heaven." This seemed prophetic, for she has made the trip and is rejoicing on the other side. The writer had charge of the services.—A. L. Hipple, Pastor.

**GOUGH**—Rev. Mrs. Lillie Pearson Gough, born September 17, 1884, died July 23, 1929, near Stuart, Oklahoma. She was married to Tom Gough January 10, 1904. To this union were born three boys and one girl, all of whom are living. Sister Gough was saved and sanctified about 1912. She began preaching soon after her conversion and was a local preacher in the Friendship Church of the Nazarene at the time of her death. Surely the church will miss her. She fell in the front of the battle, preaching her last sermon just a few days before she died and left the testimony that she was ready to go. Funeral service conducted by the writer in the presence of a large crowd of friends. Blessed are the dead which die in the Lord.—E. M. West, Pastor.

**OSBORNE**—Rev. Miss Essie Osborne was born April 18, 1887, near Fort Smith, Ark., departed this life June 8, 1929, at her sister's home at Wichita Falls, Texas, being 42 years of age. In 1909 she was converted and sanctified and got a definite call to preach, went into the work of the Lord as an evangelist, had as many as forty professions and sanctifications in some of her first meetings. Her work for the first eight years was over Oklahoma, Arkansas, Texas and New Mexico. In 1918 she entered Asbury College at Wilmore, Kentucky, and finished her education. After this her work was over many states, holding meetings for Methodists, Nazarenes, union meetings and many others. She went to many hard fields but never complained. As a woman evangelist she was in a class by herself, never failing to proclaim the beautiful doctrine of perfect love. She preached it until she was stricken with that fatal disease, cancer. Everything was done for her that could be done but the Lord said it was finished. She was reconciled to the will of the Lord, ready to go or to stay. She planned her funeral services and gave instructions who should preach her funeral. She has preached her last sermon, she has made her last altar call, she was like Paul, she had fought a good fight, she kept the faith, henceforth is laid up for her a crown of righteousness. She leaves an aged mother, two sisters, one brother and a host of friends, all up and down the country to mourn her loss. The funeral was held in the Methodist church by Rev. O. O. Rams of Flatonia, Texas. The casket was covered with flowers. The body was laid away at the cemetery at Wichita Falls, Texas, on the banks of the Wichita River, to await the resurrection morn.—J. P. Yarbrough.

**JOHNSON**—Mrs. Josie Johnson a member of the Nampa Church of the Nazarene, fell asleep in Jesus, August 23, 1929. She was born at Lone Jack, Mo., January 31, 1859. She was converted at the age of 13 and joined the Methodist church. In the year 1912 at Fairfield, Idaho, she came in touch with the Church of the Nazarene. Her interest in the work of full salvation led her to join the Church of the Nazarene. For more than 12 years she has been a member of the Nampa Church of the Nazarene. Her life in the church and for Christ has been devoted and faithful. During her last sickness she was es-

## Scripture Text Calendars for 1930 Are Ready



The 1930 calendar is a beautiful specimen of printing art. The frontispiece is especially attractive. A Scripture text calendar like this will sell readily and we urge our churches, Young People's Societies, Sunday school classes and individual agents to plan now for later sales.

Write for application for agency, terms, etc. Calendars may be purchased now and paid for after they are sold.

The retail price is 30c. Agents' price on 100 is \$17.00, on 200 the price is \$32.00. The price to agents is based on number of calendars purchased. Write for complete information.

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2923 Troost Ave., Kansas City, Mo.



pecially triumphant, often giving her testimony with unusual inspiration. She leaves two children, Mr. Guy Johnson and Mrs. Beessie DeWitt. The funeral services were held at the Nampa church. Interment was made at Kohler Lawn Cemetery, Nampa, Idaho.—E. E. Martin, Pastor.

Arizona (Phoenix, Ariz.) .....Dec. 4 to 8  
Southwestern (El Paso, Texas) ....Dec. 11 to 15  
(Mexican border work)

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

R. T. WILLIAMS  
Office, 2923 Troost Ave., Kansas City, Mo.

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

H. F. REYNOLDS  
Office, 2923 Troost Ave., Kansas City, Mo.  
Tennessee (Nashville, Trevecca College) .....Sept. 11 to 15  
Alabama (Tuscaloosa, Ala.) .....Oct. 23 to 27  
Mississippi (Laurel) .....Oct. 30 to Nov. 3  
Georgia (Columbus, Ga.) .....Nov. 6 to 10  
Carolina-Virginia (Roanoke, Va.) .....Nov. 13 to 17  
Florida (Miami, No. Side Church) Nov. 20 to 24  
Louisiana (Monroe, La.) .....Nov. 27 to Dec. 21

Kansas City (Topeka) .....September 17 to 22  
Western Oklahoma (Retbury) September 24 to 29  
Eastern Oklahoma (Sapulpa) .....October 1 to 6  
Arkansas .....October 8 to 13  
Dallas (Desamont) .....October 15 to 20  
Hamiln (Abilene) .....October 22 to 27  
San Antonio .....Oct. 29 to Nov. 3

## WANTS

WANTED: A Christian housekeeper, middle aged. State wages wanted. Fred O. McNabb, 715½ E. 9th St., Coffeyville, Kansas.

Man and family want a job on farm near to Nazarene church. Mrs. Stella Young, 2707 Rutger St., St. Louis, Mo.

Wanted: Evangelistic song leader to travel with party until Sept. 10, 1930 at least. Longer if both parties are satisfied. Write Box 91, Olivet, Illinois.

Wanted: A southern singer, a truly sanctified man who is free to go anywhere to evangelistic work, with whom I can sing specials as a duet, who can have charge of the song leading, work in the altar, and who will be satisfied with 40 per cent of all offerings received for our service whether small or great. Reference required. Write W. P. Jay, 219 S. Whitcomb, Fort Collins, Colo.

FOR SALE OR EXCHANGE—Ten room modern house and five acres. Easy terms. Olivet College, Olivet, Illinois.

# We Have Just Purchased 2,000 Testaments

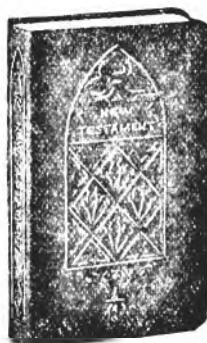
of the following three numbers, for the reason that the publishers can no longer produce them at prices for which they have formerly been sold to dealers. However they offered to fill one more order from stock already manufactured pricing this order at the old rates. So instead of raising our retail prices and getting an extra profit we are offering these three numbers (while present stock lasts) at the old prices. We suggest to Sunday schools that a supply of these Testaments be purchased for future use. Teachers would do well to order these Testaments now to use as Christmas gifts. Note the special dozen rates.



No. 07

No. 07. Bound in soft, flexible imitation leather. Square corners. Size 4½x2¾ inches. Printed on good paper. A very durable and attractive Testament at the price. Other dealers are selling it at 25c.

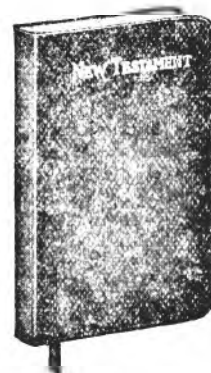
Single copy 15c;  
a dozen \$1.60



No. 135

No. 135. Bound in semi-flexible imitation leather covers, very durable. It has red stained edges and round corners. Printed on fine quality, opaque, thin white paper in clear, easily read type. Size 4½x3¾ inches.

Single copy 25c;  
a dozen \$2.50



No. 26

No. 26. Real leather binding; leaves finished with gold edges; silk marker; gold title stamp. Very attractive and durable.

Single copy 50c;  
a dozen \$5.35

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

# RALLY DAY MATERIAL

Sunday, September 29th has been suggested as Rally Day for our Sunday schools. The Department of Church Schools has issued a special **HELP YOU BULLETIN** giving valuable suggestions for arranging a special Rally Day Service. If you haven't received a copy send for it today. We are listing here some special items for Rally Day. We can supply any other article that may be wanted by some school for this special occasion.

## RALLY DAY PROGRAM

**Rally Round the Banner.** A 16-page program of songs, recitations, exercises, etc. Quite complete and not too difficult. **Price 8c a copy; 85c a dozen; \$3.25 for fifty.**

**The Gateway to Tomorrow.** A Sunday school service for Rally and Promotion Day. A very interesting and effective service of songs, recitations and exercises. 16 pages. **Price 8c a copy; 85c a dozen; \$3.25 for fifty.**

## RALLY DAY INVITATION POST CARDS

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

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

**20c a dozen; \$1.25 a 100**

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

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

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

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

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

## RALLY DAY NOVELTIES

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

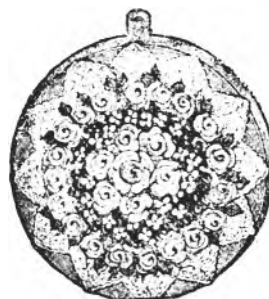
**25c a dozen; \$1.50 per 100**

**649. Cradle Roll.** Here is a whole motor bus load of little folks on their way to the Rally Day service. This is an attractive cut out shaped like a motor bus. One side shows the happy passengers with invitations to Rally Day and space for name of Sunday school, date, and hour. The other side is for the address and stamp if it is desired to mail the invitation. Size  $3\frac{1}{2}$  by 8 inches.

**650. Beginners' for Boys.** This is a cut-out folder. One side shows the boy and the invitation, "Put on your hat and coat and come to Rally Day!" with space for name of Sunday school, date and hour of service. The reverse side shows the boy with his hat and coat on and provides space for address and stamp for mailing. Size 6 by  $7\frac{1}{4}$  in.

**651. Beginners' for Girls.** This is a cut out folder the same as above except that it is a happy little girl who carries the Rally Day Invitation. Size 6 by  $7\frac{1}{4}$  inches.

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



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**653. Junior.** A cut out folder for mailing or can be handed to the scholars. The outside shows a church door and has space for address and stamp. The inside carries the invitation in form of verse with space for name of Sunday school, date, and hour. A quintet of joyous children is shown singing "Welcome to Rally Day." Size  $3\frac{1}{2}$  by 6 inches, folded.

**654. Intermediate.** This is a circular cut out folder  $3\frac{1}{2}$  inches in diameter folded, imitating a watch. Outside there is space for address and stamp and conventional Rally Day design. Inside there is a Rally Day invitation in verse with space for name of Sunday school, date, and hour. The hour may be marked in on the jolly face of the watch.

**655. Young People.** A cut-out with key on one end and key hole with faces of boy and girl on the other. The invitation is in the form of a little practical jingle and has space for name of Sunday school, date, and hour. The reverse side is for address and stamp. Size  $3\frac{1}{2}$  by  $5\frac{1}{4}$  inches.

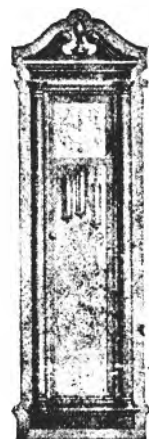
## RALLY DAY GRANDFATHER'S CLOCK

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

"You may put it to test the Bible pays best.  
God bids for your time in the Sunday school."

Size  $2\frac{1}{2}$  x 6 inches

Price, \$1.25 per hundred; 25c a dozen



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