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THE HIGHWAY OF HOLINESS

By IDA M. ATTERBURY

SEEST thou the burning, shifting waste of desert?
It shall yet rejoice and blossom as the rose.
Lebanon's strength and Carmel's fruit and Sharon's
beauty
Shall Jehovah's glorious excellence disclose.

Ho ye hands too weak for use in Christ's dear service,
Ye are strengthened now to wield the Spirit's sword,
And ye feeble knees not used in supplication,
Be confirmed for mighty wrestlings with the Lord.

And ye fearful hearts, be strong in Jesus
Fearing not the marshalled armies of the foe
For God, your God will come with mighty vengeance
His deliverance and His blessings you shall know.

In the wilderness shall break forth living waters,
And the desert shall with sparkling streams abound,
No more place for dragons with their evil nature,
Now, verdant rushes, reeds and grasses there are found.

And an highway shall be there, a glorious highway
'Tis the blessed way of holiness we see,
For with His blood our Savior brought salvation
When outside the gate He died for you and me.

HERALD OF HOLINESS

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HONEST INQUIRIES ON HOLINESS

SOME time ago we received the following letter, which manifests a beautiful spirit, and comes evidently from one who sincerely desires to have some of the finer points of our teaching firmly fixed in his own mind. Here is his letter:

"I have been reading with intense interest the editorials in the *HERALD OF HOLINESS* dealing with the doctrine of entire sanctification. I hope that you will continue them indefinitely. I am a 'holiness preacher' and believe in and enjoy the experience of heart holiness, and try to teach it doctrinally and scripturally correct, but I confess that there are several difficulties in the doctrine as taught by the holiness movement which makes it hard for me to grasp it and teach it. There are three special points that I have never seen satisfactorily explained.

"*First*, I should like to see it proved by Scripture that the Lord's prayer in John 17 was connected with or fulfilled at Pentecost. I have always taken this for granted because I have heard it so taught, but when I look for the proof, I fail to find it to my own satisfaction. I have heard many sermons and read many books showing that Jesus prayed for our sanctification in the seventeenth of John and these were almost always concluded by saying that this was fulfilled at Pentecost, giving a scriptural or logical reason for this conclusion.

"*Secondly*, I should like to read an article giving Bible proof that the baptism is synonymous with entire sanctification. I consider this the thin and weak place in the theology of holiness. This I supposed must be so for it was so taught by the holiness people but when I began to look for Scripture proof I found it lacking. Acts 15:9 is the hitching post which is always resorted to, but to my mind it does not settle it for at best it is only inferential and says that it was 'by faith,' not by the baptism of the Holy Ghost.

"I have lately read C. J. Fowler's book, 'Back to Pentecost,' and in it he quotes Dr. Torrey as saying that 'not a line of scripture can be adduced to show that the baptism of the Holy Ghost is the eradication of the sinful nature.' Dr. Fowler comments on this as follows: 'May we not wonder and be amazed that an intelligent man and a preacher and teacher should

declare with an open Bible before him, that 'not a line of scripture can be adduced to show that the baptism with the Holy Spirit is the eradication of the sinful nature'? That 'the baptism with the Holy Spirit is not for the purpose of cleansing from sin'? Now I would comment on this that the scriptures cannot be very plain or such a man as Dr. Torrey would not have failed to see them, and further that Dr. Fowler should have taken this fine opportunity to give the Scripture proofs, but does not do so. He tries to prove it by tracing it down to Acts 15:9 but to me it does not look like proof.

"I once asked a prominent holiness evangelist to give me Bible proof that the baptism of the Spirit was entire sanctification and stipulated that he should not use Acts 15:9. He hesitated and thought awhile and said that that was the strongest proof text but did not offer to quote any more. Later, in the pulpit while reading the lesson, he turned to me after reading Romans 15:16 and said, 'Here is another proof text for the question you asked.' I know that there is a teaching present through all current holiness literature that 'baptism' means 'cleansing' and hence it would be correct to say that the baptism of the Spirit means the cleansing of the Spirit. Now if this is a fact it would be a strong argument for me and would settle the question, but I have looked and asked in vain for a number of years for the positive proof that 'baptism' means 'cleansing.' No dictionary that I have consulted so says. I should like very much to know how this conclusion is reached.

"We as holiness people claim to be Wesleyan in doctrine and continually quote Wesley and Adam Clarke as authorities. I have not read all of Wesley or Clarke, but a good deal, and have not yet seen where either of them hinted that the baptism of the Holy Ghost was entire sanctification. Clarke on Acts 19 seems to make it the test of genuine Christianity. He says on Acts 19:2, 'The genuine disciples of Christ are distinguished from all false religionists and from nominal Christians, by being made partakers of this Spirit.' It would seem to me that these men taught simply that all regenerated people receive the baptism of the Spirit, and I am almost persuaded to believe it so.

"*Thirdly*, I would like to see an article showing the relation of the believer to the Holy Spirit. Holiness preachers continually call sanctification 'receiving the Holy Ghost,' and imply that the believer has received no measure of the Spirit, and they use Acts 19:2 as a proof text. I am absolutely compelled to believe that all regenerated people have received the Holy Ghost and I believe that we weaken our cause by asking those who are saved to come forward to seek the Holy Ghost. I was saved outside of the holiness movement and believed simply by reading 1 Corinthians 3:16, 17 that I was then the temple of the Holy Ghost. This was a great blessing to me and restrained me from

many defiling things. Later when coming in touch with the holiness teachers I was confused when asked whether I had received the Holy Ghost. I then decided that I had Him *with* me only, but since have resumed my original position and teach and believe that all true believers have the Holy Spirit *in* them. I believe that it is only by the light of the indwelling Spirit that we shall be led to see the need of cleansing from the remains of sin. I believe that the Spirit is hindered in His gracious work and manifestation by the carnal mind and He will seek to reveal Christ as our sanctification in order that we might appropriate the blood to sanctify so that He can have unhindered right of way.

"Now, brother, these things may be very clear to you and you may think me childish and hazy in my conception of the great doctrine of holiness but they do constitute a real problem to me and hamper me in my presentation of the doctrine because I am a slave to the desire to preach plain without gaps and loopholes and I always imagine there is someone in the audience looking for inconsistencies. I think that the holiness movement needs clear teaching on these topics because we are continually meeting those who either teach that all believers have received the baptism of the Holy Spirit or others who teach that it is a third blessing. I have unburdened my heart to you, so if you are led to write on these questions it will be a great blessing to me as well as to others."

We appreciate the kindly spirit in which this brother has written us, and shall endeavor to answer his questions in the same spirit in which he has written to us. Without doubt there is much confusion on these points concerning which he has written us, and if we can be of any assistance we shall count it a privilege to write on these subjects, which we plan to do in the next few numbers of the **HERALD OF HOLINESS**.

DEVOTIONAL READING

It is a pleasure to us to note the approval which our people place on the devotional material published in the **HERALD OF HOLINESS**, and the constantly increasing demand for more articles which will deepen the devotional life and furnish soul food for spiritually minded people. We have sometimes feared that a strict classification would place us as a people among those who desire "achievement," rather than among those who are usually classed as devoted. We are the "Marthas" rather than the "Marys." We are cumbered about much serving instead of choosing the better part and taking our places quietly at the Master's feet as learners. We have a tendency to measure our usefulness by what we do for Him, rather than by our communion with Him. It seems that we have almost missed the real import of the great commission which is to make disciples or "learners" of all nations, and are in great danger, both as a people and as indi-

viduals of missing that better part which Jesus approved in Mary.

Our work grew out of deep devotion and sacrifice, and while God has prospered us beyond all expectations, we must never turn our eyes from devotion to achievement. The truest achievement always flows from the deepest devotion. The spread of the gospel is not by the mere mechanism of organization, but by the communication of life. Christians are those who like their Master have been anointed with the Holy Ghost—re-Christed—that they may be witnesses, through whom the Christ life is to burst forth with its illuminating, healing rays to bless the world.

KANSAS CITY DISTRICT ASSEMBLY

The Kansas City District Assembly opened Wednesday morning, September 18th at Topeka, Kansas, General Superintendent Chapman presiding. More than two hundred delegates and visitors had arrived on Monday and Tuesday to attend the N. Y. P. S. and W. F. M. S. rallies and the opening service of the assembly Tuesday evening. District Superintendent Herrell knows how to prepare for assemblies and Rev. and Mrs. Ball of the Topeka church and their good people were entertaining delegates and visitors in a most hospitable manner. The pastors' reports were very encouraging and showed good increase on some lines. They were enthusiastic in their praise of the District Superintendent and his work during the year.

One of the outstanding features of the assembly was the morning addresses of Dr. Chapman. As we listened to these splendid addresses we were impressed afresh with the opportunities which our form of organization presents for instruction, the setting of goals and the creating of sentiment in favor of these goals. The first morning address was given to a discussion of the essential elements of a successful revival. He mentioned these outstanding features: (1) The necessity for definite doctrinal standards; (2) The necessity for co-ordination and co-operative effort; and (3) The necessity for a joyful, triumphant experience. He drew a contrast between the methods of Wesley and those of Whitefield, stating that the church could not only look to Wesley for the doctrinal standards but also for the most successful methods of evangelism. Whitefield preached and sought to awaken the people to their soul's needs, but did not organize his work and a generation after the Great Awakening there was but little to remind one of it—Whitefield himself confessing that his work was like a rope of sand. Wesley, on the contrary, organized his people—as soon as they were awakened and when they found assurance gathered them into the societies. He secured in this manner the co-operation of the awakened and the saved and his work increased with great rapidity.

Another feature of the assembly was the desire manifested by pastors and people to co-operate with the wishes of the General Board in the matter of distribution of funds. Of the funds raised for the General Budget fully four-fifths were sent in undesignated, thus making it possible for the Treasurer to make proper distribution according to the percentage determined by the General Board. This keeps a proper balance in the funds and provides for all the departments. The General Budget of \$5,000 was raised in full and in addition the W. F. M. S. raised another thousand dollars.

The rallies held on Monday and Tuesday by the N. Y. P. S. and W. F. M. S. were well attended and full of interest. Mrs. S. N. Fitkin was present and spoke Wednesday evening at the missionary anniversary. The N. Y. P. S. have taken upon themselves the distribution of the special Foreign Missionary Number of the HERALD OF HOLINESS during the month of November, and will endeavor to raise by this method as much missionary money as possible. The W. F. M. S. have set apart the month of October for the Prayer and Fasting League. The assembly also set apart the month of November for the HERALD OF HOLINESS and will make an effort to bring the subscription up to normal. The standard set is that of one subscription for every two persons in the membership of the church.

The Sunday School Rally, under the direction of Mrs. Lienard of Lawrence, Kansas, was somewhat a departure from the usual method of conducting rallies. Printed lists of questions were distributed and used as a basis for the round table discussion. Dr. and Mrs. Ellyson of our Department of Church Schools were present to answer questions, which they did in an admirable and instructive manner. For the benefit of others who may have similar problems we give the list of questions presented by Mrs. Lienard:

1. How shall we obtain "on time" and regular attendance?
2. How shall we hold our Sunday school scholars for the preaching service?
3. How shall we follow up absentees?
4. How shall we treat visitors?
5. Shall we have a list of prospects, and how shall we secure such a list?
6. Shall we have contests? If so, what kind?
7. What is the purpose of Rally day? What are its dangers; how may it be made to help?
8. What is the relation and responsibility of the pastor to the Sunday school?
9. Shall the pastor teach a class? Why?
10. What is the difference between a superintendent and a presiding officer?
11. What is the purpose of the opening exercises, and how shall they be conducted?
12. What is the advantage of conference and cabinet meetings?
13. What is the superintendent's responsibility in these? What is the responsibility of officers and teachers?
14. Should the superintendent teach a class? Why?
15. What is the place of the teacher in the church?

16. What are the qualifications for teaching?
17. When does a teacher teach?
18. How shall we teach missions?
19. How shall we teach temperance?
20. Should girls have women, and boys men teachers? Why?
21. Do Sunday school officers and teachers need any special preparation or training?
22. Shall our schools be departmentized? Are not class divisions enough?
23. Shall we have class organization? Why?
24. What size classes shall we have?
25. Shall boys and girls be together in classes?
26. May we use Decision day? If so, how?
27. What is the relation of the Sunday school to the revival?
28. What is the responsibility and work of the local church school board?
29. Why should quarterly and annual reports be required?
30. Does local co-operation with the District and General Boards retard the work?
31. What attitude shall we take toward the Sunday school standard put out by the General Department?
32. Shall we have a Promotion day?
33. What is the importance of proper housing conditions and equipment?
34. What preparation is required for the teaching of each lesson?
35. What is the need for Cradle Roll and Home Departments?
36. Why should we use our own literature?
37. Is the success of a Sunday school measured by numbers?
38. Is the Home Department an asset to the local Sunday school?
39. Aside from the regular schedule, give some class activities possible to an organized class?
40. How could a Teachers' Institute be managed?

We were very sorry not to be able to attend the entire assembly, but found it necessary to leave early in order to reach Syracuse, N. Y., for the N. Y. P. S. Rally on Sunday. We were given a most cordial welcome at the assembly and enjoyed the tide of victory along spiritual lines and the spirit of unity and co-operation everywhere manifested.

We were pleased also to meet Rev. Clive Williams, who was attending the assembly in order to represent the Nazarene Missionary Sanitarium at Nampa, Idaho. He has visited thirteen assemblies and plans to visit four more before returning to Nampa. He reports that the people seem interested in this work, and that many are glad to learn that there is a well-equipped hospital conducted by holiness people. Dr. Mangum and Dr. Nolte are the physicians in charge of this work.

There is but one straight road to success, and that is merit. The man who is successful is the man who is useful. Capacity never lacks opportunity. It cannot remain undiscovered, because it is sought by too many anxious to use it.—Sel.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother and hope your guardian genius.—ADDISON.

SEPTEMBER GLEANINGS

By General Superintendent Chapman

Men and women who have found God in the pardon of their sins and in the full sanctification of their natures and who in lives of prayer and faith and obedience are finding sweet communion with God from day to day cannot become greatly interested in even the facts of material creation, let alone becoming excited over mere theories and "scientific" guesses. Their only excuse for protest against anything that may be said is that those who have never known God for themselves are susceptible to error and in danger of being deceived and led astray to the ruin of their souls. There is no conflict whatsoever between the "facts" of nature and the "facts" of Revelation—the Bible. The discrepancies are between the theories and guesses of pseudo-science and unwarranted interpretations of the Scriptures. For example, science teaches that in creation chaos was followed by order, mineral by vegetable, vegetable by animal, and animal by man; and the Bible teaches the same thing. Science does not teach that one order "evolved" from another—this is the guess of men who are unwilling to accept the Bible explanation of supernatural origin. This example shows how inconsistencies arise when men make "scientific" guesses and then insist that the Bible should agree. Then on the other hand, science teaches that the world is round. The Bible does not speak directly concerning the shape of the earth, but all that it does have to say is consistent with a round world. For example, in speaking of His second coming to the world, Jesus spoke of midnight, daybreak and midday as though they existed upon the earth at the same time, and they do—on a round world. But some literalists have insisted that the mention of "the four corners of the earth" commits the Bible to the theory of a flat earth. This is an instance of discrepancies which arise from unwarranted interpretations of the Bible. But if one will read nature in the light of revelation and read the Bible in the light of reason he will find no irreconcilable differences. Faith and reason are not enemies, but helpful friends.

Clement of Alexandria, about 200 A. D., is said to have divided the Christian pilgrim's progress into three stages, "of which the first and third are simple, the second complex. The first stage is faith, the second knowledge, and the third love." And how simple indeed are faith and love! When a rational creature determines to act as though the Bible were true and Christ divine, and proceeds to do it, that is faith. When the heart is filled with benevolence and goodwill toward God and man, that is love. But how complex is knowledge! How little we actually know and with what poor proofs much of our supposed knowl-

edge is sustained! Then how fortunate for us that faith is accounted unto us for righteousness, and that love is the greatest thing in the world—the one indispensable for pleasing God and reaching heaven.

Some Christians boast of being cautious or conservative, when the fact is they are just timid. Lindbergh reminds us that the aviator is in greatest danger when he is near the earth, for then the slightest trouble may easily cause him to "crash." While if he is ten thousand feet up, he may find it possible to correct the "missing" motor, he may prepare for a smooth landing, or he may make a parachute leap and save his life. And thus it is that the "conservative" soul is always in danger of striking an earthly obstacle, while the soul that ventures high on faith has many possibilities at hand for safety and for life.

Christian workers who become immersed in their personal task are frequently the victims of hurtful "provincialism." For instance, a missionary who has seen the needs and the possibilities of one certain field easily falls into the habit of criticizing the Missionary Department for not making larger appropriations for that particular field. One of our own dear men once wrote: "If you cannot set aside thirty thousand dollars for this field, this is no place for me." But we can never get ahead "knocking" one another or attempting to build up one field or department at the expense of another. When a missionary goes out to do "deputation" work, it is his bounden duty to help every good word and work, and if he is too "provincial" to do that, then it is better that he merely "rest" awhile and then go back to the "empire" which is bound by his vision and sympathies. We, as a church, have just one big task, but that task is presented in many branches or departments. We must maintain schools and educate and train our youth. We must publish books and periodicals for the propagation and solidification of our movement. We must hold revivals and campmeetings everywhere. We must do home missionary work in city, town and country—where there are opportunities for organizing permanent churches and where there are opportunities only for evangelizing the scattered "masses." We must provide and support a local, district and general superintendency in order that our program may have intelligent direction and in order that heresy and fanaticism and formality and "side-issues" may not swamp us and defeat us. We must do something for the evangelization of Japan, China, India, Palestine, Africa, Cape Verde Islands, Mexico, Central America, South America, the British West Indies, and every other people whose lands we have entered or shall enter. We must keep the whole line supplied and munitioned—we must not fail anywhere. The times demand Nazarenes in both the head and the body who are both good and big. The Nazarene who merits place in the "nucleus" of the movement is one who has

been soundly converted, definitely sanctified, and who lives a straight, clean, Spirit-filled life; and who is co-operative, able to bear his share of disappointment and apparent futility in effort, and who can plod away and do his best in rough fields and in smooth; and who has a vision of the world-wide need of pentecostal evangelism, and who can distinctly hear his Lord's Great Commission; and who has a stubborn, enduring faith in God and in his brethren; and who knows and appreciates that "while everything needs to be done, we cannot do everything." Such a Nazarene is oil to lubricate the machinery, fuel to furnish steam, track for the train to run over, and a stockholder that will not sell out his interest.

Disraeli said, "The European talks of progress because by the air of a few scientific discoveries he has established a society which has mistaken comfort for civilization." And perhaps this would be a good time for us to read again the words of Paul: "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

It has been remarked that "all colors look the same in the dark," and we fear sometimes that this is the

reason many cannot discern between sin and holiness—they are in the dark. There is no need among us greater than the demand for a revival of old-time Holy Ghost conviction which makes colors distinctive. But there is nothing that will better serve to speed the coming of such a revival than faithful reproving of sin and definite calling of men to righteousness. That milk and cider gospel which makes God "too good" to let the impenitent go to hell, and men "so good" that they do not need the new birth is a burlesque and a curse. Men need to know themselves to be sinners so they will repent and become children of God indeed and in truth. Men are creatures of God naturally, but they are children of God only because of the new birth.

Once more and many times hereafter we desire to emphasize the three special factors in the building and concerning of our effectiveness as propagators of Christ's holy religion: these are the Bible, the home and the Sabbath. If we neglect the Bible, suffer the home life with its family altar to break down and join in with desecrators of the Sabbath our program for Christ and His salvation among men will fail—there are no substitutes.

CHRIST'S WITHHELD LESSONS

By Rev. M. C. Coon

*Is it true O Christ of heaven, that whichever way we go,
Walls of darkness must surround us, things we would
but cannot know?*

ALL learning is slow. This is true in proportion to the importance of the lessons. Some things may be learned quickly, but they are not the things of greatest value. Head lessons are acquired more easily than heart lessons. We may memorize the Beatitudes in a few minutes but it takes many years to learn to live them, and in moral lessons this is the only learning that counts. Anyone may easily commit to memory a code of ethics, but to get a faultless code wrought into conduct, disposition, spirit, character, is the work of a lifetime.

In life, lessons are given only as they are learned. Our Master will not teach us more rapidly than we can assimilate truth. It was in the midst of His most confidential talk with His disciples that He said He had many things to say to them which they could not yet bear. All wise teaching must be from the simplest rudiments up to the more complex knowledge. The mind is not capable of comprehending the higher elements till it has been developed and trained. Then truth itself is progressive and the pupil is not prepared to receive the advanced lessons until he has mastered the rudiments. Spiritual truths can be received only as we come to the experience for which they are

adapted. There are many of the divine promises which we can never claim and whose blessedness we cannot realize until we come to the points in life for which they were specially given, for example: "In the time of trouble he shall hide me in his pavilion." This word can mean nothing to the child playing amid the flowers or to the young man or woman in sunny paths without a care or a trial. It can be understood only by one who is in trouble. Or take Christ's word: "My grace is sufficient for thee." It was given first in place of an answer to prayer for the removal of a sore trial. It meant divine strength to offset human weakness; and it cannot be received until there is a sense of need. Christ stands beside a happy young Christian and says, "I have a precious word to give you, one that shines with the beauty of divine love; but you cannot bear it yet." The disciple moves along life's sunny path and by and by comes into the shadows of sorrow and trouble, again the Master stands beside him and says, "Now I can give you the word I withheld before. It is this: My grace is sufficient for thee." Then the promise glows with light and love.

There is a large part of the Bible which can be received by us only when we come into the places for which the words were given. There are promises for weakness which we can never comprehend while we are strong. There are words for times of danger which we can never know in our days of security. There are

consolations for the sick which we can never appreciate while we are in robust health. There are promises for times of loneliness when men walk in solitary ways, which never can come with real meaning to us while loving companions are by our side. There are words for old age which we can never appreciate for ourselves along the years of youth when the arm is strong, the blood warm and the heart brave. God cannot show us the stars while the sun shines in the heaven; and He cannot make known to us the precious things of love which He has prepared for our nights while it is day about us. Christ says to us then, "I have yet many things to say unto you; but you cannot bear them now." We could not understand them; but by and by, when we come into places of need, of sorrow, of weakness, of human failure, of loneliness, of old age then He will tell us these other things—these long withheld things—and they will be full of joy to our hearts. When night comes He will show us the stars.

Older Christians will understand this (the writer has had sixty-three years of Christian experience). There are many things in the Bible *which* had little meaning for them in life's earlier days but which are one by one being shown out bright and beautiful along the years, as the stars come out in the evening sky, when the sun fades from the heavens. Even in childhood the words were said over and over, but they were repeated thoughtlessly because there had been no experience to prepare the heart to secure them. Then one day there crept a shadow over the life and in the shadow the long familiar words began for the first time to have a meaning. Other experiences of care and trial and loss followed and the words became more and more real. Now in old age as the sacred texts are repeated they are the very rod and staff to the trembling trusting spirit. No better illustration of this truth can be given than we have in the lines which tell how an old hymn was learned:

Rock of ages cleft for me, let me hide myself in thee.

Thus as life goes on, the meaning of Christ's words come out clearer, until the child's heedless repetition of them becomes the utterance of the faith and trust of the strong man's very soul. We cannot now bear the revealing of our own future. Christ knows it all. When a young Christian comes to the Master's feet and says, "I will follow thee whithersoever thou leadest," the Master knows what that promise means. But He does not reveal the knowledge to His happy disciple. People sometimes say they wish they could look into the years and see all that will come to them. (I ask the question) "Would this be a blessing, would it make them happier; could they shape their course better if they knew all that shall befall them—the struggles, the victories, the defeats, the joys and sorrows, the failures of bright hopes; just how long they will live? Surely it is better we should not know our future. So the word of the Master is continually, "I have many

things to say unto you but you cannot bear them now." Only as we go step by step does He disclose to us His will and plan for life. Then the joys of life do not dazzle us for our hearts have been chastened so that we have learned how to receive them. The sorrows do not overwhelm us because each one brings its own special comfort with it. But if we had known in advance the coming joys and prosperities, the exultation might have made us heedless of duty and of danger. We might have let go of God's hand and have grown self-confident, thus missing the benediction that comes only to simple trusting faith. If we had known of the struggles and trials before us we might have become disheartened, thus failing of courage to endure. In either case we could not have borne the revealing, and it was in tenderness that the Master withheld it.

We could not bear the many things Christ had to tell us about heaven and therefore He does not tell them to us. The blessedness, if disclosed now, would dazzle our eyes, the light must be turned in upon us little by little so as not to harm us. Then if heaven were within our sight, as we toil and struggle and suffer here, the bliss would so excite us that we should be unfitted for duty. A traveler tells of returning after a long voyage to India; as the sailors saw the shore of their own land they became incapable of attending to their duties on the ship. Then they came into port and saw their friends on the quay, the excitement was so intense that another crew had to be found to take their place. It would be thus with us; if heaven were visible from earth its blessedness would win us away from our duties. The sight of its splendors would so charm and entrance us that we should weary of earth's painful life. If we could see our loved ones on heaven's shore, we would not be content to stay here and finish our work. Surely it is better that more has not been revealed. The veiled glory does not dazzle us; and yet faith realizes it, and is sustained by the precious hope in its struggles in the night of earthly life until at last the morning breaks. This is the great law of divine revealing.

We learn Christ's teaching as fast as we are able to bear it. So we may wait in patient faith, when mysteries confront us, or when shadows lie on our pathway; confident that He who knows all has in gentle love withheld from us for the time of revealing, because we could not yet endure the knowledge. Ever therefore our prayer may be:

*Lead kindly light amid encircling gloom,
The night is dark and I am far from home,
Lead thou me on.*

PASADENA, CALIF.

Always, everyone, forever, sorrow obeys God. Always it is His instrument and conforms to His laws, and does His work. And this work is salvation. It is the destruction of sorrow by destroying the causes of sorrow.—THEOPHILUS PARSONS.

MEDITATION BEFORE STARTING

By General Superintendent Goodwin

HOW quickly time flies in this age of hurry and rush. Our General Assembly held in Columbus, Ohio, in 1928, ordered that two of the General Superintendents should visit the mission fields during this quadrennium. This has been the vision and passion of all our missionaries, and missionary supporters for many years. Our growing church has been severely criticized by other missionary workers over the seeming neglect of proper supervision of the work of the church on the foreign fields. We have doubtless been somewhat at fault in this particular, but it must be remembered that the church has provided only three Superintendents for the work at home and abroad until this last General Assembly. After much prayer and consideration the lot seemed to fall on Dr. Williams and the writer to make an extended trip to our mission stations in the orient.

We have given ourselves to holding assemblies in the spring, summer and early fall, making ready for this missionary visit to carefully inspect the work of many years in as many mission stations as may be possible in the eight months before the opening of the coming spring assemblies. What a busy time these past months have been. When I saw dear Dr. Williams in Chicago a few days ago, how weary and worn he looked. But thank God strength was given him to pull through two more assemblies. Now only a few days of preparation before the sailing October 3. Every moment seems occupied with details and plans to make ready for the eight months away from home. The Editor of our *HERALD OF HOLINESS*, Dr. Wiley, urges and insists on an article every week.

As I meditate for a moment, my heart is awakened in praise and thanksgiving for the precious providences which have hovered over my life like the wings of a dove over her young. Traveling forty thousand miles on trains, bus lines and in autos, through storms and rains, heat and cold, sleeping in different beds and eating all kinds of food, I have lost only one or two services. Best of all, the sweet presence of heaven has been reflected in my soul with conscious reality. Autos have nearly turned over but not quite, trains have stopped ten seconds in time to prevent severe accidents, the bus has swayed and frightened the passengers, but no accident has befallen us in all these years of travel. All glory to our precious Lord and Master who loves us and gave Himself to redeem us from the fall. As I think of His love and care my heart throbs with devotion and my heart is awakened to do and dare for the glory of His all glorious name.

As I cast my thinking back over the months which have passed into history, I am pleased to note several

outstanding facts. First, all the District Assemblies have been times of special refreshing from the presence of the Lord. They have been great times of salvation. Nearly every assembly has closed with the altar filled, and many times overflowing, with seekers after God. Evangelist C. W. Ruth was with me in the three Northwest Assemblies, and what a precious time of fellowship. How he did bless my heart in the assembly Bible readings, and in his ministry of evangelism, and in personal association. I have thanked the dear Lord over thirty years for this great man of God, but he was never more precious than in these assemblies.

Passing on to other assemblies, I was privileged to attend my own assembly in Southern California for a few days. Dr. Williams was in the chair, and what a master of ceremonies he is. The assembly was organized and running with lightning speed through the large volume of business of this great assembly. His morning talks were great in every respect, filled with thought and direct application. Brother Little, the District Superintendent, has done a noble work on this district, and it is clearly evident that the Southern California District is now in the best spiritual condition in its history. There is a strong tide of holy unity and precious fellowship. Sister Bresee is truly a great Secretary and always has everything in order to make the work of this large assembly easy for the Chairman as may be possible. The college is making the best showing in its history with President Nease to lead the forces on to victory. When Dr. Wiley was taken from us by the last General Assembly for the Editorship of the *HERALD OF HOLINESS* some of us thought we were well-nigh ruined, but President Nease has so completely filled the needs of the situation that we have moved right on without a jar anywhere. All I intended to say was that I have never been so well pleased with the progress of the work on this district in the twenty-four years of its history as I am at this time. The churches are well manned with strong pastors, services well attended, finances in fair condition, but best of all, there is deep devotion and spiritual life everywhere.

There has been a great change in the last twenty-four years in the personnel of this Southern California District. Some have moved East and North, and quite a few have left us for heaven and a better country. Twenty-four years ago First church, Los Angeles, where our sainted Dr. Bresee was the pastor for many years as well as the General Superintendent, was nearly all the district, as there were only a few small churches beside this great church with its 1,500 mem-

bers. Today there are nearly seventy growing churches, and still organizing new ones every year. My heart throbs with joy and pleasure with the progress of the work and the marked advance on every line.

As we are true to God and the holy principles given by Dr. Bresee in the foundation which he laid in the establishment of the work nothing can stand before

the "Great New Testament Message." This message blazes forth from the promise of God, announced by the Lord himself, and unctionized by the Holy Ghost. It must ever be our watchword, the very center of our ministry, the burden of all hearts, that "Jesus Christ baptizes believers with the Holy Ghost, sanctifying and empowering them."

CLEANSED FROM ALL SIN

By T. M. Anderson

The blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:7).

THE apostle John had not the slightest hesitance in professing to be cleansed from all sin. To him it was not a fanatical or presumptuous claim, but rather it was a thing perfectly normal in a Christian. In view of the fact of so great an atonement as the Son of God had made, a less confession would have been inconsistent.

Those who doubt the possibility of a present cleansing from all sin have not advanced beyond the old covenant of washings and ordinances, and the shedding of the blood of bulls and goats which could never take away sins, nor make the comers thereunto perfect. But Christ has come, and hath put away sins by the sacrifice of Himself; and by this offering He hath perfected forever them that are sanctified. The one reason that God was not pleased with the sacrifices made under the law was because by such sacrifices the worshipers could never be cleansed from all sin. It was necessary, therefore, that a sacrifice be made which would accomplish this cleansing. Such a cleansing is now possible through the blood of Christ.

In the whole of the passage from which the text is taken John shows three facts. But the passage must be taken in the reversed order, that is, begin at the last statement and proceed upward. This will make it read thus, "The blood of Jesus Christ his Son cleanseth us from all sin; and we have fellowship one with another: we walk in the light as he is in the light." The very nature of the argument the apostle sets forth makes this order in the text. The Gnostics claimed that they had fellowship with God; but that they had no sin to be cleansed from, neither did they sin in what they did, no matter what their practices were. John shows the falseness of their claims. He shows that a holy life, which he calls a walk in the light, is proof we have fellowship with God, and that fellowship can only be the result of cleansing. To say we have fellowship with Him, and walk in darkness, we lie and do not the truth. A life of sin precludes any possible fellowship with God, and reveals that the heart has not been cleansed. Let us now look at the gracious truth revealed here.

I. THE CLEANSING FROM ALL SIN

II. THE FELLOWSHIP ONE WITH ANOTHER

III. WALKING IN THE LIGHT

I. THE CLEANSING FROM ALL SIN

What is the extent and scope of such a cleansing? It is evident that the cleansing is entire in its work. It cannot mean a part of our sin is cleansed. It does not admit of any remaining depravity, or defilement. It is all-inclusive in that it cleanses from all sin. No allowance is made for either little sins or big sins, even if there were any such classes of sins. It takes in the acts which are sinful, and the principle of depravity. It is so complete in its work that neither man, angel, devil, nor God can point to remaining sin. God considers the soul cleansed now; it is not in the process of being cleansed, it is cleansed now. Nothing is left for any other day, nor for any other dispensation. Death would not improve on it, nor heaven make it any purer. It is now cleansed from all sin.

Furthermore, it means that all in the nature of man which has ever been defiled by sin is now cleansed. The thoughts of the heart are cleansed. The affections that were defiled and debased are clean. The heart from whence flows the issues of life is cleansed. The will is cleansed and freed so it can always will to do His will. The motives are cleansed until selfishness is gone from the ambitions. The desires are clean so that all love and pleasure in sin is gone. The conscience is purged, so that there is no conscious sense of sin under any test or trial.

It means that all that sin in the nature is cleansed from the soul of man. Sin is lawless in nature. It transgresses God's law. It is at variance with the law of God. To be cleansed is to be free from any disposition to go contrary to God's law. His commandments are not grievous to keep. Nothing in the cleansed nature chafes under the restraints of His law. Such a person considers God's testimonies to be more desirable than gold, and sweeter than honey and the honeycomb. It means that all that has marked one as having a work of the devil in him has been eradicated and cleansed. Sin is of the devil. Sin is devilish and devil-like in its nature. Its passions and moods and tempers are devilish in their nature. The blood cleanses from all these things until they no longer sway the emotions in anger, nor slumber in the soul in hatred and malice.

Such as know this cleansing can stand in judgment without fear and humbly claim vindication by the

Supreme Court of the Universe because the blood of Jesus Christ his Son has cleansed from all sin.

II. WE HAVE FELLOWSHIP ONE WITH ANOTHER

This is true brotherward and Godward. Sin is the cause of discord between man and man; and between God and man. Harmony will always result from the cleansing of the nature from sin.

John says he wrote these things, the things which he had seen and heard, that we may have fellowship with the same God and the same Son of God that he fellowshiped (verse 3). Harmony with God is the keynote of this epistle. Such harmony is to be had as a result of cleansing in the blood. In the very nature of things, man can never fellowship with God without holiness. These two natures, man and God, are so unlike as to preclude any possible union. One would have to come to the level of the other, and partake of such things as would make them have all things in common. Shall God compromise His holiness, and fellowship with the unholy? God forbid. Then man must change. Man must become like God or eternal discord between the two will ever exist. The way to fellowship is through the blood of cleansing. God did fellowship once with man when in the garden of purity He walked with him. We see by the Revelation where God is again in perfect fellowship with man in the city which John saw. Somewhere between Paradise lost and Paradise regained has a way been made to bring us back to fellowship with God. Behold it is in the Christ, whose blood doth cleanse from all sin.

But this blessed state is not all reserved for us in heaven. It is a direct result of cleansing. God will break through the darkness of sin which envelopes the soul and show His face the moment sin is cleansed. God is not far away, since we are made nigh by the blood of Christ. The joy unspeakable and full of glory that results from purity is due to the conscious sense of God. He does come. How sweet is the rest His presence doth impart. How happy the soul in such a sea of bliss. The deepest craving of the soul is satisfied with this revelation of God. Nothing can possibly be a substitute for it, for nothing can satisfy but God.

It is obviously true that fellowship with each other is certainly a result of holiness. The wars and fightings, quarrels and hatreds are results of sin. The person that does not have unity with his Christian brother has no unity with God. If we cannot get along with each other we cannot please God. Discord with a brother proves discord with God. Saints do not fight with each other any more than they fight with God. If earth is too small to get along well together in, then heaven will prove too small a place to live in with each other. The acid test of holiness is fellowship with the brethren. A breakdown at this point is an evidence of sin.

III. IF WE WALK IN THE LIGHT AS HE IS IN THE LIGHT

This is the proof by outward deportment that we

have an inward cleansing. Light in this case is not revelation, it is holiness. It is used in contrast with darkness, which is sin. John begins the message by declaring that, "God is light, and in him is no darkness at all" (verse 5). This is saying that God is sinless, He is holy in the essence of His nature, and in Him is no darkness at all. Now if God is light, and we are in the light walking, is that not being in holiness walking? Suppose one were in a room so perfectly flooded with light that every part was light, and darkness no place in it at all, as John says of God. Now walk in that room and you walk in perfect light. Now cleansing results in perfect fellowship with God. By that very fellowship we are in Him who is Light. In Him is no sin. Now walk in such a fellowship and you will walk in the light as He is in the light. Or one will walk in holiness as He is in holiness. The proof of cleansing from all sin is a sinless walk. Live holy as God is holy and you have the proofs and results of cleansing. Such persons are children of light. They have the fruit of the light in which they live. No one need be deceived regarding his sanctification if he will test himself by the two results of holiness here. If he has a very conscious sense of fellowship with God he may rejoice at this witness. This does not infer that only sanctification results in fellowship with God. For regeneration brings a blessed sense of acceptance. But every sanctified soul is conscious of a sense of God deeper and more perfect and satisfactory than he had at regeneration.

Then test your sanctification as to its genuineness by the life you are able to live. If the power of performance of all the good pleasure of His will is yours then cleansing is a fact. If under trial there is no manifestation of carnality and you walk in holiness your joy is full, the heart is holy. The blood of Jesus Christ cleanseth from all sin.

IDLE WORDS

I would rather play with the forked lightning, or take in my hands living wires, with their fiery current, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies. You may often wonder perhaps why your sickness is not healed, your spirit filled with the joy of the Holy Spirit, or your life blessed and prosperous. It may be that some dart which you have flung with angry voice, or in an hour of thoughtless gossip, is pursuing you on its returning way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness, and every idle and evil word.—Sel.

SERMON IN THE HOSPITAL

If thou, impatient, do let slip thy cross
Thou wilt not find it in this world again
Nor in another. Here alone
Thou'rt given thee to suffer for God's sake.
In other worlds we may more perfectly
Love Him and serve Him, praise Him,
Grow nearer and nearer to Him with delight,
But then we shall not any more
Be called to suffer, which is our appointment here.—BASIL.

WHAT CONSTITUTES A SUCCESSFUL REVIVAL?

By Evangelist P. P. Belew

THE writer's apprehensions have been somewhat aroused by the present tendency to under-rate the importance of evangelistic campaigns. The old denominations have almost entirely abandoned them, substituting instead periodic efforts at personal evangelism; while within our own ranks there is some discussion as to whether in the matter of evangelistic campaigns the end justifies the means. It is said that the cost is so great and the permanent results frequently so meager that it hardly seems to be a paying proposition.

The writer wishes to say that his interest in the matter is entirely impersonal and unselfish. He has no axe to grind. While nine of the sixteen years he has spent in the ministry have been devoted to the direct work of evangelism, and he feels that to be his line; yet he believes that, if it were necessary for him to do so, he could again enter the pastorate without jeopardizing his relationship with God or diminishing his spiritual power. But he does believe that the most effective of all methods for soul winning is being discounted by some because of a superficial view as to its purpose and effectiveness.

First, I would say that spiritual and eternal things cannot be computed in dollars and cents. Since our Lord has fixed the value of a soul at more than the whole world, it would seem (barring the possibility that it could be invested in some other way that would return greater dividends in souls) that the amount of labor and finance expended in a meeting should be considered a good investment, even though the results of the meeting seem to be small.

Second, I would inquire where there has been failure is it due to the need of a new method of gospel crusade? If so, what method is to replace the God-ordained, time-honored method of preaching by which it pleased God to save them that believe? Certain it is that the modern method of personal evangelism cannot fill its place. The vital importance of the personal touch is patent to all, but that touch is most effective when applied in connection with the white heat of revival effort. Personal evangelism may be the outstanding church method today, but they are not the churches that "stand out" spiritually. It is one thing to gather names for church membership, but it is quite another thing to get people saved. A survey of the spiritual condition of those churches which rely upon personal evangelism should convince anyone that this method is inadequate to build a spiritual church. The writer makes bold to declare that in the work of soul winning absolutely no other method can successfully compete with the one God has used to launch and carry forward all the spiritual movements of history; namely, the revival effort. And it is his candid judgment that where there has been failure under this

method it is due to a superficial application of the method rather than the method itself.

In the first place, there is too little passion for souls. There are few places where a revival cannot be had when God's people become sufficiently desirous of having it. Let Christian people manifest the interest in God's work that they do in their own; let them act and labor as if they really believe that men are lost beings to be pulled as brands from the eternal burnings; and there are few communities where souls will not be saved. But every pastor and evangelist knows how difficult it is to get a considerable number of the church to this place. The ease and luxuries of this exceedingly prosperous age are so inviting and at the same time so spiritually enervating that it is all but impossible to get people under burdens for souls.

Then the unfounded assumption that a service which does not show results at the altar is "barren" has led in some instances to a tendency to "daub with untempered mortar." To avoid the stigma of failure some have resorted to a sort of dickering to get people to the altar and keep up appearances. A proper recognition of the laws which govern human thoughts and action is essential to the best success. But such cheap stunts as are sometimes "pulled" do not deserve to be called psychology. They are the poorest kind of sham, the cheapest sort of humbuggery. And certain it is that such frauds are inimical to the best spiritual results. In fact, the logical end of such effort is to make deceived professors out of sinners and hypocrites out of preachers.

Again, it is easy not to be thorough in our altar work. It is easy to put seekers through the formula and send them from the altar with a profession but no experience. And is not this a frequent cause of failure in revival work? Crowds, seekers, but no *permanent* results! There is too much religion that is merely theoretical. Numbers of people have told the writer that they did not get any definite experience when they professed sanctification. They claimed it by faith, as they were told to do, but no manifestation of the Spirit followed. It is to be feared that the same condition obtains frequently among those seeking regeneration. It is true that both regeneration and sanctification are accepted by faith, if accepted at all. But that which fails to bring to the consciousness of the seeker a manifestation of the supernatural is presumption or something else; certainly it is not faith. All proper encouragement should be given to help seekers exercise faith, and care taken not to say or act anything that suggests doubt; but to hurry one at this point is harmful to true experience. After years spent in the service of God it is easy for us to forget how difficult it was at first for us to grasp that which now

seems so easy. By all means let seekers "pray through"; and, if it becomes necessary to do so, it is far better to send them from the altar determined seekers than to "profess" them without salvation. "Altar-seekers" amount to but little unless they are "God-seekers" and finders.

Finally, I would say that spiritual success cannot always be determined by numbers. Compared in this respect with secular institutions the church has always been a failure. Neither can we always hope to compete in numbers with those churches which advocate an easy way and do not insist on definite Christian experience as a test of membership. Quality should always be considered of more value than quantity. And even quantity cannot always be immediately determined. The conversion of one little boy was the only visible results that a pastor had during a whole year's work. An official of the church complained, seemingly with propriety, that the work of the year had been almost a failure. But that boy was Robert Moffatt, who became the great missionary. Who would now say that the work was a failure? Indeed, its full success can never be known until the records are opened in eternity.

It must be conceded that when we compare the visible results of our labors with those of Finney, Cartwright, and Moody it is sometimes disappointing. But we should also consider that our disadvantages are greater than were theirs. Modern psychology has filled the minds of people with grave doubts concerning the supernatural. Our age is grossly material, commercial and pleasure-bent; hence the difficulty of our accomplishing what they did.

This is no apology for failure. The writer has little sympathy for those who easily admit defeat; and he has still less sympathy for those who content themselves in just sowing seed or, worse still, preaching to deliver their own souls. Such persons are doomed to failure, and they deserve to be. We should go after souls and in the most instances get them, and frequently on a large scale. And above all things let us not limit the working of God by expecting small things. But after all is said on this point that may be said, the fact remains that the world is not going to be converted. We had as well admit the facts. The last days are here. The masses are seeking pleasure rather than God. But this should in no way abate our enthusiasm, and certainly it does not lessen our duty. We can never tell how many will accept; and our responsibility to God, to those who will accept, and even to those who will not accept is just as great as if the whole world were going to be converted. It is the firm belief of the writer that Christ would have died just the same had He known that only one soul would have been saved as a result. Dare we call ourselves consistent followers of Him and refuse to follow His example? The commandment is, "Thou shalt speak my words unto them whether they will hear or whether

they will forbear." The situation presents at once a subtle temptation and a great danger. Because we cannot always accomplish what we would like to accomplish we are apt to do nothing or, equally as bad, substitute a superficial method which will make a greater showing with little or no spiritual quality. Instead of a new method we need to re-energize the old one by a firmer belief in and a more thorough application of that classic statement uttered in the long ago during the troublesome times of Israel, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." The need is strength to run when we may and grace to walk when we must.

In calculating the success of a meeting there are many things to be taken into consideration. It requires greater effort in some places and under some circumstances to get twenty-five converted than it requires in other places and under more favorable circumstances to get two hundred and fifty converted. Again there are "little-big" meetings and "big-little" meetings. Of the two the latter are more to be desired. Fifty persons definitely converted or sanctified constitute a far more successful meeting than ten times, or any number of times, that many who simply join the church or make a profession of religion.

Also, I would distinguish between a successful revival and a great revival. True, the term "great" has been so definitely imposed upon in recent years that it has almost lost its meaning, but it remains true that a meeting may be a success and yet not be a great meeting in the proper sense of that word. A few genuine converts may constitute a successful revival, but it certainly could not with propriety be said to be a great revival.

What then is the standard by which we may judge the success of a revival effort? The writer would say that such a meeting has been a success when it has served the divine purpose. Just what the divine purpose is in any given case may never be fully known in this world, but of this we may be sure that it is more than can always be tabulated as visible results. The Scriptures do reveal, however, that the general purpose of the gospel plan is to save all that accept and to render without excuse all that reject. We are to go "into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And again, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." It is the unqualified judgment of the writer that honest effort, made in the Holy Ghost and on principles that underlie true success is far from failure, regardless of the visible aspects. Noah preached one hundred and twenty years with no converts other than his own family, but did he fail? Moses preached a number of times in the court of Pharaoh with ap-

parently only evil results, but did his mission effect no good? Jeremiah did likewise to the rebellious house of Israel, but was it labor without profit? Paul preached on Mars' Hill with no altar service following, but was it lost effort? Even Jesus could not do many mighty works in one place because of their unbelief, but would you call His work a failure? And if these all, and a host of others that could be mentioned in the same role, were failures, who among us can hope to succeed?

Let no one attempt to justify a fruitless ministry by these exceptional cases. Neither should he cast away his confidence nor be condemned as a failure by others for such occasional experiences, which have been common in all ages to the most devoted servants of God and successful soul winners. We should expect visible results and labor to that end. But even when such are not realized; if the effort has been made in the will of God and His Word faithfully preached, I insist that the divine purpose has been or will be accomplished. How can I profess faith in the Bible and believe otherwise? Have we not the solemn promise of Jehovah that "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Take courage, weary soul, thy labor is not vain! Have sinners been converted? Have Christians been sanctified? Has the spiritual life of the church been deepened and the work of the Lord built? Have the wicked been warned of their dangers and acquainted with their privileges? These are the norms of success. And while we should expect to find more or less all of these on a large scale in a truly great revival, yet if just one has been effectively accomplished the effort has by no means been in vain. On with the revival on the *old-fashioned* lines! Amen.

OLIVET, ILL.

THE NEED OF SIMPLE TRUST

There are always those in any camp or revival meeting who overlook the importance of simple faith in seeking the blessing of pardon or purity. They are usually those who have been seekers for some time, and their fear of being deceived into a false profession prevents them from receiving the promises by faith. Then too, they fail to distinguish between "believing that it is done and it is," which may be no more than a false mental assertion, and the heart trust which relies solely upon the blood of the atonement, the finished work of Christ as the only source of salvation. For the encouragement of such we give the following testimony of Dr. J. O. Peck, known as one of the greatest soul-winners in the church:

By simple trust I was enabled to take Christ as my sufficiency to fill and satisfy my hungry soul. The instant I thus received Christ as my wisdom, righteousness, sanctification and redemption, the stillness and emotionlessness of absolute quiet permeated my entire being, I came near being deceived, for I had anticipated being filled with boundless ecstasy and joy.

My enthusiastic temperament foretold this, and I had already discounted such rapture. The tempter was by my side instantly, and suggested seductively, "All feeling has left you, the Spirit is withdrawn, and you are doomed to be disappointed." But quick as thought came my reply, "With or without feeling, I here take Christ as my all and in all." I knew that moment that He was my complete Savior! At once the most blessed experience was mine that I can conceive! No joy, no rapture, but something deeper, sweeter than anything before known—the peace of God that passeth all understanding! It settled in upon me deeper and deeper, sweeter and sweeter, till I seemed "filled with all the fulness of God." I was ineffably satisfied. I could not shout or speak. Words would have been mockery of that peace I felt: "That silent awe, that dares not move."

DOING THINGS TO THE GLORY OF GOD

By A. W. ORWIG

Several years ago I heard a very prominent preacher and author say that a fine singer, a Christian lady, confessed to him that she had never sung a solo altogether for the *glory of God*, but often for the applause of the people. Who of us can truthfully say that we have *always* desired and sought only the glory of God in whatever Christian service we have engaged?

Oh, how deeply seated and subtle is often the desire for the praise and honor of men! Christ says, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" "Do all to the glory of God," is a divine command, and extends to every phase of our existence. It applies not only to the greater things of life, but also to the minutest, in motive and action. We are exhorted, "Glorify God in your body and in your spirit, which are God's." Preachers, as well as others, sometimes feel the force of the temptation to take some glory to themselves. Unless strongly fortified by divine grace they may yield to the subtle, unholy desire for the praise and honor of men.

Truly doing things to the glory of God implies that self be kept utterly out of sight and that Jesus Christ alone be exalted. When the great "Welsh Revival" was in progress Evan Roberts, the central human figure, on one occasion suddenly left the meeting, simply because the expectancy and curiosity concerning him were so great. That is, he wanted the people to forget him and depend on God alone. After he had gone out a young girl arose, seemingly under divine inspiration, and exclaimed, "Whom are you after, Evan Roberts or Jesus?" And the meeting proved more than ordinarily successful, because only the glory of God, in the salvation of souls, was sought. Our constant aim should be "that God in all things may be glorified through Jesus Christ."

"IN NOTHING BE ANXIOUS"

The crosses which we make for ourselves by restless anxiety as to the future are not the crosses that come from God. We show want of faith in Him by our false wisdom, wishing to forestall His arguments, and struggling to supplement His providence by our own providence. The future is not yet ours; perhaps it never will be. If it comes, it may come wholly different from what we have foreseen. Let us shut our eyes, then, to that which God hides from us, and keeps in reserve in the treasures of His deep counsels. Let us worship without seeing; let us be silent; let us abide in peace.—FENELON.

To do well, rather than to do much, should be the aim of those who desire to please God.

Prayer always transfigures. It brings heaven's brightness into the soul.

THE GAINS OF GODLINESS

By Evangelist Lon R. Woodrum

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (1 Timothy 4:8)

SOME religions are decidedly ante-mortem. They pertain only to the life that now is. They have naught to offer for the world to come. On the other hand there are religions that are obviously post-mortem. They offer nothing in this life. They pertain only to future existence. Christianity embraces both of these, being both ante-mortem and post-mortem. It agrees with the text that "godliness is profitable unto *all* things, having the promise of the life that now is, and of that which is to come."

Christianity is an ante-mortem faith in that the godliness it produces is profitable to the body. A young man lay in a hospital. He said to the surgeon that attended him, "My parents believed in God, but I take little stock in religion!" The doctor replied, "Young man, you have inherited a very valuable *stock in religion*! Do you know why your bones knit and your wounds heal so rapidly? It is because your religious ancestors bequeathed to you good clean blood and a sound constitution—the physical make-up of those who have kept the laws of almighty God! Son, if I were you I would not speak lightly of such a glorious heritage!" "He that soweth to the flesh, shall of the flesh reap corruption!" declared Paul to the Galatians. And one often reaps much more than he sows. One hour of lustful sowing may bring years of painful reaping. Bud Robinson came to God a physical wreck in his twenties. Today, with more than seventy summers upon him, he is able to accomplish much more than many men years younger. Ask him if godliness is not profitable to the body!

Godliness is also profitable to the mind. Of course there are many high-minded, egotistical, liberals today who declare that no person can be a thinker and a Christian at the same time. They say he is mentally caged and his mind dare not rove beyond certain fixed theological boundaries. But we need no argument to refute this claim. History has done it already! Christianity has influenced the mightiest intellects of earth. It influenced the mind of Angelo, the painter; of Milton, the poet; of Blackstone, the lawyer; of Victoria, the ruler; of Washington, the military leader; of Bryan, the statesman! Skepticism has clouded some of the world's best minds. It is still doing it! Young collegians are committing suicide, because rationalism has warped their brains, by making life appear like a gigantic farce!

There is a great deal said about folks going insane over religion; but the fact is that no man ever went crazy through the effects of Christian religion. Many professors have become demented because they failed to find the mental peace that God's grace affords. We admit that some folks have been made quite vociferous

over salvation. But a saint's "hallelujah" at church is no more a reflection on his intelligence than a sinner's "whoopie!" at the prize fight is evidence of his insanity!

Again: Godliness brings profit to the disposition. Of a truth we are all possessed of individual temperaments and natural proclivities that we will always retain; but many a person with a pugnacious or irritable or inflexible disposition has been transformed under the calming, soothing, melting power of the Holy Spirit. Many an uncontrollable temper has found a halter in the grace of God! Under the lash of sin a bad temper grows worse and worse; but under the hand of God it waxes sweeter and sweeter. John wanted to burn his tormentors with fire; but godliness quenched that fiery disposition until all ages couple his name with love. Paul, ere his conversion, was like a ravening wolf toward his foes; but grace sent him home to supper with a Philippian jailer that had beaten him unmercifully! What might impetuous Martin Luther have been without Christ? What but salvation made the passionate nature of John Knox into a battering-ram for righteousness. Thundering, rushing Niagara might sweep a metropolis to destruction but harnessed, it moves the mighty wheels of commerce. So God can harness an impetuous nature and convert it into a power for great good.

Another gain from godliness is given to character. How many noble characters have been turned out of the mold of godliness! Their ranks stretch from the dim shadows of the past to the sunlit hills of the present. Armored in righteousness they are invincible. Pharaoh falls, but Moses stands like a pyramid. Belshazzar dies, but Daniel lives on. Leo tumbles from his throne, but Luther sits on a towering pedestal. Bloody Mary is silent among her decapitated victims, but Knox being dead, yet speaketh!

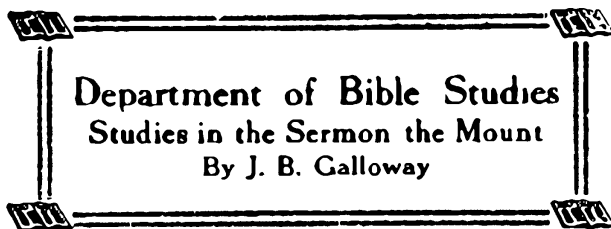
Reputation also profits from godliness. A stranger entered a certain town and seeing a wretched-looking figure pass by, asked a bystander, "Who is that fellow?" "Him? He's the meanest, laziest, dirtiest, rascal in the country! He's a hopeless case! That's Joe Brown!" A revival came to that town and Joe Brown was saved. Years later the same stranger stood and watched a fine looking man go down the street. "Who is that?" he demanded. "That man?" answered a native. "That's the best, most industrious, cleanest, most honest man in the country! His name's Joe Brown!" Grace not only transformed the man, but changed his reputation.

We are aware that Christians are supposed to be a despised crowd and are not to marvel that the world hates them; and must not expect a great reputation;

but we are able to produce witnesses that Christianity has helped many a person's reputation. Did the world respect John Newton more when he was a low libertine than when he wrote "Amazing Grace"? Did the world esteem Sam Jones the drunkard more highly than they did Sam Jones the Methodist preacher? Did Jerry McAuley the crook have a better reputation than McAuley, "the apostle to the lost"? Indeed godliness is profitable to reputation.

And last, looking upon the post-mortem effects of godliness, we assert that it is profitable to the soul. And after all, we all are forced to face the problem put by the master Mathematician, "What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" A life plus godliness equals eternal life; but a life minus godliness equals eternal death! Ah, how many mortals, like the rich farmer in the parable, bending over their books, and lost in the contemplation of worldly enterprises, have heard the dread voice of God shiver the silence, "Thou fool! This night thy soul shall be required of thee!"

A derelict watched the pall-bearers bring the body of Cornelius Vanderbilt down the steps of his palatial residence. Turning to a companion, the vagabond said, "Many a morning I've watched Vanderbilt come down those steps with millions of dollars in his possession and I was dead broke! But this morning he's coming down without a dime, and I've got two dollars!" A few hours previous to that Vanderbilt had requested those around his bed to sing, "Come ye sinners, poor and needy, weak and wounded, sick and sore!" In that hour, when death was drawing his dark draperies together, the millionaire realized that stocks and bonds were valueless, and that only godliness was profitable to the soul! Indeed it is profitable unto all things, having the promise of the life that now is, and of that which is to come.



PART ONE. OUR DAILY BREAD FROM HEAVEN
A Chapter a Day and a Thought a Day

First Day—1 Tim. 3. "Holding the mystery of the faith in a pure conscience" (3:9). The world needs to see that the same story is told by the language of our daily life and the testimony of our lips.

Second Day—1 Tim. 4. "Neglect not the gift that is in thee" (4:14). The used sword does not rust. You need not pine for the talents that God has not

given you, but like David use your sling, and perchance you may get Goliath's sword with it.

Third Day—1 Tim. 5. "That they may be blameless" (5:7). Every Christian worker should live above reproach. He may be blamed and yet blameless, accused and yet innocent, persecuted and yet true.

Fourth Day—1 Tim. 6. "Nor trust in uncertain riches" (6:17). Where is your trust? In uncertain riches or God? In the creature or the Creator? What is our anchor? The sands of time or the Rock of Ages?

Fifth Day—2 Tim. 1. "Stir up the gift of God which is in thee" (1:6). Add fuel to the flame and it will grow hotter, but neglect it and it will burn out. The stirred fire flames up and the smoldering embers smoke and go out.

Sixth Day—2 Tim. 2. "Endure hardness" (2:3). The Christian life is like the soldier's weary march and fierce conflict, but it leads to sure victory.

Seventh Day—2 Tim. 3. "Continue thou in the things which thou hast learned" (3:14). Many are giving up their faith and groping in uncertainty and darkness. But follow thou the "old paths" of thy fathers for they went with certainty to a city which hath foundations, whose builder was God.

PART TWO. INTRODUCTION TO THE SERMON ON THE MOUNT

Jesus a Divine Teacher from Above.

It is daybreak on the shores of Galilee, for the Sun of Righteousness has arisen with healing in His wings. As Jesus sat down (the usual posture of a Jewish teacher) and began to address His disciples there radiated from His heart and lips a message of light and love that the world had never known before. As those who had been in a measure stirred in spirit climbed with the blessed Master the steep ascent from the shore of the lake they approached a spiritual and mental elevation that they had not known before. The idle and indifferent might linger down in the plain with the commonplace while others, more heroic, toiled above. The disciples sitting at His feet may have been reckoned as the common folks, but they are invited to become identified with the kingdom of heaven. A way into the heavenlies is being opened. The doorway to entering in lays down conditions that are so low that even the poor in spirit, those who mourn, and the persecuted may be blessed, yet demands of all "Be ye therefore perfect even as your Father in heaven is perfect." The lowest may be exalted to the highest place in this kingdom.

The Galilee Teacher in His mountain instruction uttered words that astonished all who heard, for He taught as one having authority. Forty-five times in the Gospels it is said that Jesus taught; ten times His sayings are called doctrine—that is, teaching; forty times He is called Master—that is, teacher; and two hundred and twenty times His followers are called disciples—that is, learners. He did not come to teach astronomy, physiology, chemistry, psychology, philos-

ophy, metaphysics, art, commerce or economics, but to reveal wisdom from above. He could have anticipated all the discoveries of Copernicus, Galileo, Columbus, Watts, Newton, Faraday, Edison and Curie, but this was not necessary, for all the physical laws would be worked out sooner or later. But human wisdom could never discover the things of God, for they are only known by revelation. He taught not as the scribes did. They were the religious teachers of the day, but their teaching was artificial, technical, microscopic, slavish, hollow and cold. They would trouble themselves with such questions as, "If a man were born with two heads, on which should he wear the phylactery?" Thus they laid burdens on the shoulders of others that they themselves would not bear. They would tithe mint, rue, anise, cummin and pass over the weightier matters of mercy, faith and love. They were straining out a gnat but swallowing a camel, while Jesus dwelt only on the major themes. He was original and personal in His teaching.

The "Magna Carta" of the Kingdom of Heaven.

The Holy Spirit reveals in the Gospel of Matthew Jesus as the King. "The kingdom of heaven," is a characteristic expression of the book. The first question of the book is "Where is he that is born King of the Jews?" (2:2). In the first chapter we have, The King's pedigree—the genealogy of Jesus. In chapter two the King is honored by the wise men. In chapter three the King is heralded by John the Baptist. In chapter four He is tested. Then in chapters five, six and seven we have the great Sermon on the Mount, which we may call the constitution and bylaws of the kingdom of heaven. This is followed by two chapters of sample miracles showing the King's power over all nature, sickness, death and devils. He then chooses His cabinet of twelve apostles and begins the work of extending His kingdom. In this sermon He sets forth some of the principles of His kingdom, which He requires of those who would live under His laws.

To Whom is the Sermon Given?

This is Jesus' system of ethics for those who are in the kingdom. It is not a philosophy by which we may be saved, but it is what He requires of the saved. It is addressed to the disciples, saved ones. Herein are found the bylaws of His kingdom. It has a spiritual application to the church and a direct literal application to His rule.

The Contents of the Sermon.

Introduction: Matt. 5:2-16.

1. The characteristics of the heirs of the kingdom (5:2-12). The Beatitudes (Jesus would let all know the blessing of His kingdom).

2. The activity of the heirs of the kingdom (13-16).

I. The constitution and bylaws of the kingdom of heaven (5:17—7:12). (Jesus would have all to know the ethics He requires in His kingdom).

1. The Law of the Scriptures (5:17-20).

2. The Law of Motives (5:21-32).

3. The Law of Words (5:33-37).

4. The Law of Perfection (5:38-48).

5. The Law of Worship (6:1-18).

6. The Law of Wealth (6:19-24).

7. The Law of Trust (6:25-34).

8. The Law of Righteousness (7:1-12).

Conclusion: His kingdom and the Counterfeit (7:13-29).

1. Two ways: The strait and broad.

2. Two works: The good and the corrupt.

3. The two destinies: House on the rock and the house on sand.

THE NAZARENE CARGO

OUR good Nazarene ship is heavily loaded with a rich cargo. On board are almost eighty thousand souls that have entrusted themselves and their eternal salvation to the care and leadership of the Church of the Nazarene. We must deliver these dear people safe at the port of heaven—no small undertaking for Nazarene officials. In connection with the souls mentioned above, we have over twenty thousand young people, the cream of the earth. Not a smoker among them! Not a movie addict there! Not one but what professes to be a truly regenerated soul. To deliver all these into the tomorrows as middle-aged adults without suffering grievous loss is a huge and solemn task. There are also one hundred and fifty thousand Sunday school scholars, sailing with us. To secure their salvation, and lead them ultimately to heaven is the grave responsibility of the Nazarene ship's crew. What an unspeakably precious freightage has been loaded upon our vessel!

There is also in this cargo millions of dollars worth of property, and our solemn task is to see that it is all used to the glory of God. There are, in addition, great packages of freight labeled foreign missions. To successfully do our full duty as the burden bearer of the mighty task of spreading scriptural holiness in heathen lands, is the serious and weighty responsibility resting on the shoulders of our Nazarene ship's officers.

This ship, so heavily freighted, with such valuable souls, the worth of any one of which, far exceeds the price of a world, is solemnly sailing the stormy ocean of time. There are dangers on every hand. Reefs are hard by upon which other movements as splendid as our own, have been wrecked in the yesterdays. Do you see that huge rock? The good ship "Repentance" struck there, and sank with all on board. On yonder cliff-bound shore "Regeneration" went down, and only a few escaped. Just here is where "Witness of the Spirit" sprang a leak, in a storm, for

"The cruel rocks did gore her sides

Like the horns of an angry bull,"

and untold thousands perished. Not far away "Quietism" was torpedoed by an enemy submarine and was seen no more. By glancing about in the waters of time, one can easily see floating mines filled with hell's T. N. T. Each one means destruction if we en-

counter it. One may discern in the sea about us, the periscopes of dozens of submarines, which have torpedoed other movements, as successfully launched and as victoriously sailing the waters of time as our own, and sent them to the bottom; where sand now fills their holds, seaweed wraps the bodies of their passengers and crew, and marine creatures sport where once was life and spiritual animation.

Shall the Good Nazarene ship named "Sanctification" sail far, amid these dangers? What shall *her* voyage be?

What did Moses do when, as God's leader, he conducted three million Hebrews through a worrisome journey forty years long? Did he not spend much time in fasting and prayer? Should not we, then, loaded with the destinies of eighty thousand people, and the maintenance of the sacred doctrine of holiness, do the same? What did Ezra do when he led forty thousand Jews from Babylonish captivity to a rebuilt Jerusalem, through a howling wilderness infested with robbers? Did he not proclaim a fast, and did not the people spend much time in prayer? Can *we* be true to our heaven-imposed trust to conduct one hundred and fifty thousand Sunday school scholars to salvation and heaven unless we emulate Ezra's example? What did Joel proclaim when his people were in danger, and clouds of divine wrath were gathering in Hebrew skies? "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, . . . Then will the Lord be jealous for his land, and pity his people." Is not this God's way—fasting and prayer, when dangers threaten His people? How, then, can we stand in the judgment unless we, too, have released God's favor and power upon our dear church with its unspeakably precious freightage, in the same manner?

How did Martin Luther precipitate the reformation and inaugurate the amazing revival of his day? With much fasting and prayer! How did John Wesley maintain the early Methodist awakening during his entire lifetime, at white heat? By fasting and prayer! How did Knox win Scotland to God and thwart the schemes of bloody Mary? By fasting and prayer! How was Jonathan Edwards able to win well-nigh a hundred thousand souls to the Master during his lifetime? By fasting and prayer. How did Charles G. Finney maintain the strange spiritual ability that enabled him to capture whole villages and communities for his Lord, reaching doctors, lawyers, merchants and scholars with his flaming truth? Find it in his frequent practice of fasting and prayer.

Can any of us, then, be guiltless, unless for our precious Nazarene movement we be willing to go the "second mile" in personal devotion and fast and pray for a successful voyage for the good ship, loaded heavily with precious souls, which has been committed to our care? J. G. MORRISON, *Executive Secretary*.

PARABLE OF THE VACATIONIST

The following timely parable was written and distributed to church members by one of Philadelphia's progressive pastors, and later published in the *Expositor*:

Now it came to pass as summer drew nigh that Mr. Church Member lifted up his eyes unto the hills and said:

"Lo, the hot days cometh and even now are at hand. Come, let us go unto the heights, where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet three, yea, four things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for our flowers to be cared for, our chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig down in to thy purse and pay the church pledge, that the good name of the church be preserved and that it may be well with thee, for verily I say unto thee, thou hast more money now than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer and the treasurer rejoiced greatly, saying, "Of a truth there are those who care for the Lord's work and bethink themselves of the church's expenses which continue in the summer as in the winter."—*Free Methodist*.

WHAT IS A MODERNIST?

The Boston Transcript published some time ago the following summary of belief as held by Modernists, and the position held by Fundamentalists on seven vital questions of the Christian religion. We believe the statements are correctly applied and offer them here as a brief study of the great controversy.

1. The Fundamentalist holds that the Bible is the Word of God; the Modernist holds that the Bible contains the Word of God.

2. The Fundamentalist holds that Jesus Christ was the Son of God in a sense in which no other is; the Modernist holds that Jesus Christ is a Son of God in the sense that all men are.

3. The Fundamentalist holds that the birth of Jesus Christ was supernatural; the Modernist holds that the birth of Jesus Christ was natural.

4. The Fundamentalist holds that the death of Jesus Christ was expiatory; the Modernist holds that the death of Jesus Christ was exemplary.

5. The Fundamentalist holds that man is the product of special creation; the Modernist holds that man is the product of evolution.

6. The Fundamentalist holds that man is a sinner, fallen from original righteousness, and apart from God's redeeming grace, hopelessly lost; the Modernist holds that man is the unfortunate victim of environment, but through self-culture can make good.

7. The Fundamentalist holds that man is justified by faith in the atoning blood of Christ. Result, supernatural regeneration from above. The Modernist holds that man is justified by works in following Christ's example. Result, natural development from within.—*Wesleyan Methodist*.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Forest City and told you about the fine service in the big hall. After that service we made a run to the beautiful country home of Brother Thompson, the good man that secured us for the service. He is a beautiful young man and full of life and fire and runs a fine dairy farm and we saw his fine herd of Holsteins and saw them milking with the electric milkers and had a fine supper. We then left ahead of the rest of the crowd that was going with us and made a run for Lake Mills where we were to preach in the big opera house. Here we have no church but some fine young men that are looking for a church home, Brother Holland and Brother Jensen. We had a most beautiful service and spent the night in the home of Mother Holland, the mother of the young man that wanted us in Lake Mills. Mother Holland is a lovely old widow with some fine children; two lovely daughters, one just beginning to teach school and the other one working in the telephone office. I haven't met a finer family in all of my travels. The young man is married and he and his wife are most excellent people and they have four of as fine tots as you ever put your two eyes on.

We left their home Monday, the 9th, just after a fine dinner and made a run up to Minnesota and ran some forty or fifty miles in that beautiful state that we call Minnesota, and according to its own record as the reader knows, Minnesota is the home of beautiful lakes. When we entered the state we began to see beautiful lakes and we were scarcely out of sight of a beautiful lake while in the state, but we were headed for Algona, Iowa, and reached there at five o'clock. Here my old friend and brother, the Rev. I. F. Metcalf, one of my old California brothers, is the new pastor. He has been here for only two Sundays and here we have a large church about half completed. He is a fine contractor and builder and will go to work at once to finish the church, to have it ready in time for a great fall campaign. While I am writing, Brother J. W. Short our good District Superintendent is out visiting the bank and the lumber men to arrange to complete the church, and if I. F. Metcalf and J. W. Short don't do the job then I am mistaken in the two gentlemen, for neither one of them has ever failed yet. When we arrived on Monday in the afternoon Brother Metcalf had secured the large First M. E. church and it is very large but we had a dark, cold, rainy night and not a very large crowd but the fine pastor could not have been more kind to us than he was. He is a per-

fect Christian gentleman and a brother beloved of the Lord. In nine days we have been in three large Methodist churches, one opera house and one university chapel and one high school building and under two tents. And thank the Lord we are getting the goods and are getting a fine hearing in Iowa, which is one of the corn cribs and one of the smokehouses of the nation. Well, amen, we are leaving Algona this afternoon for Storm Lake which will be written about later.

Well, we have just rolled over the beautiful highway to Storm Lake and arrived here about five-thirty. To my surprise we went to the home of my old friend, Brother Jimmie Mockler. I saw him sanctified twenty-four years ago at Botany, Iowa, and his son is the pastor at Storm Lake, the Rev. M. M. Mockler. There may be better people than the Mocklers but I haven't met them. After preaching in the First Christian church we made a run to the country and spent the night at the home of Brother and Sister Vandervoort. I have never seen a finer family than this bunch of Vandervoorts. Every child that they have prays and testifies like a grown man or woman and they are praying that their children may all make Nazarene preachers. It looks like their prayers will be answered.

From this nice country home after a great chicken dinner we made a run to Pierson. Here Brother Carl Teisinger is the new pastor. He had been with his people over only one Sunday and he had also secured the First Christian church and we had a most beautiful service and a large crowd. We enjoyed our stay in Pierson to the limit.

From there we made a run to Climbing Hill. Here Brother R. A. Steely is the fine pastor and he is also the District Treasurer and handles the money of the district. He is one of the fine old Nazarene boys of Iowa. Brother Short stayed in the parsonage and Professor and old Bud stayed across the street in the home of one of the fine Nazarene families. We stayed at the parsonage until after dinner and enjoyed the fellowship of the saints.

Then we made a run to Sioux City, where we were to have a service in the afternoon and also at night. Here our old friend, Rev. M. J. Jones, is the fine pastor. He is from Texas and Oklahoma and that within itself will convince anybody that Jones is a success. I saw his mother and father sanctified thirty-three years ago. We had a fine time in Sioux City, a great crowd, all that could get into the church and many standing. In the night service I was to baptize the sweet baby of Garnet and Harold, my California children. They have the sweetest baby in Iowa, at least to its two granddaddies and also the third granddaddy. We had several people out to be

at the baptismal service. Pastor Jones assisted me in the baptismal service.

Our service at Sioux City was on Friday, the 13th, and after lunch on Saturday we made a run down that fine Missouri Valley, one of the richest countries in the nation and had a fine service at Missouri Valley where we have a nice new church. At present we are arranging for a pastor for the year and Brother Scofield was there and had given them a Sunday and was staying over for Sunday night of the 15th. We had with us Brother and Sister C. C. Chatfield from Central church of Omaha, also Brother L. W. Dodson and Brother Bishop, one of the local preachers, and several of our fine folks at Council Bluffs. After preaching we made a run into Council Bluffs and they had provided a splendid hotel for us, as we were to be with them on Sunday morning.

We had several hours in Missouri Valley and took supper with Brother and Sister Blunt and their fine children. Then we had them with us all day on Sunday. They got into their car and came into Council Bluffs on Sunday morning and also Brother Scofield and family were with us and Dr. Ward and children from Omaha and a number of the best people in that part of the country. We had so far, the best service at Council Bluffs. We went over the top on Home Missions and they gave Dr. James W. Short enough money to buy one fine gospel tent.

After a fine lunch we made a run to Tabor, Iowa. Here Brother Zook is in charge of what is known as the Tabor work. They have a school building and publishing house and a fine crowd of as fine people as you will meet in a lifetime's travel. We had one great crowd and I gave my life story. From Tabor we drove back to Glenwood. Here Brother D. W. Dobson is the fine pastor and we had the church packed and a great service. No finer people on earth than Brother and Sister Dobson. We spent the night with a fine family in Glenwood and went back to the parsonage for a prayermeeting on Monday morning. Little Sister Porter, a returned missionary lives with Brother and Sister Dobson and was not able to attend church so we had a prayermeeting for her.

In love, UNCLE BUDDIE.

"I believe our people will catch the missionary vision, if they are properly enlightened. How I have prayed, 'O God, open their eyes!' He is doing it. Amen. We had a fine missionary rally here and received \$50.00. It came easy, no pull! We can't go back! We can't retrench. We must advance. It can be done."—J. S. Maddox, Pastor, Monroe, Wis.

**LESSON FOR OCTOBER 13, 1929**

By M. EMILY ELLYSON

LESSON SUBJECT: Keeping Fit for the Sake of Others**LESSON TEXT:** Dan. 1:8-20

GOLDEN TEXT: Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's (1 Cor. 6:19, 20).

THIS lesson is called a temperance lesson and is rightly named, for it teaches the principle of self-control. This is our second lesson on the social teachings of the Bible, and surely self-control is an essential qualification in the life of one who must wrestle with the social problems of this age.

These young noblemen from Palestine, physically perfect, and handsome in their bearing, well knew that they had been selected because of their appearance, and the only way they could maintain their prestige in that heathen land, was by following the same abstemious rules of life that had made them what they were. This required decision of character on the part of these youths. It was not an easy thing for these Jewish heroes to do, when they refused the daily supply of choice food from the royal table, for this was a special favor from the king. But they had set their hearts to regulate their lives by self-denial and to break down at this point would mean to encourage weakness.

Having purposed in their hearts not to defile themselves they must not break their purpose, not even for a king. God will always protect the man who will stand by his convictions, and even in a case like this, when a refusal on our part may endanger the lives of others, He will protect both us and them from any dire results. That man has nothing to fear who trusts in God and does the right. "Men must be decided on what they will not do, and then they are able to act with vigor in what they ought to do," so said an ancient Chinese sage, and it is a truth that we Americans should practice, for firmness and decision of character are essential qualifications in resisting temptation in its various forms, and upholding truth that is not popular with many, but necessary to the happiness and prosperity of the people.

We are taught in this lesson the value of temperance or self-control relative to bodily vigor. Luxuries in diet are not conducive to good health. The dainties of the king would not furnish them the nourishing food for body-building that

their chosen diet did, and beside, wine would be included, and they must abstain from it, for their principles did not admit of their partaking of wine at all. Water was their beverage. Even in the remote times these young men understood that neither piety, wisdom, nor physical vigor were enhanced by the use of alcoholic beverages.

The provisions of a wise Creator for sustaining the physical frame are abundant. The products of the soil are so varied and numerous that every need has been supplied. And water, God's agent for the quenching of man's thirst, He has sent coursing through the valleys and down mountain sides, filling the caverns and lowlands, thus forming lakes and ponds. There might come a shortage of wine but Daniel and his friends felt quite secure that their "bread and water were sure."

Our lesson also teaches us that we should practice temperance for the sake of others. Here was a great testimony to a heathen king and his court, who were dissipated and gluttonous, and lived for the pleasures of this world, of the superiority of the simple life, lived in the fear of God and by His counsels. They could not fail to observe that the God whom Daniel served was a God of power, and able to deliver and keep His servants, and enrich them in all wisdom and physical excellence. God gave them their opportunity to repent and establish the true religion throughout the nation, for they saw in these four young Hebrews the working out of God's great plan for men everywhere. Daniel and his friends were real life missionaries. They turned their captivity into a great missionary opportunity, and preached the power of God and His salvation, at school, in court, from lions' den, and in furnace fire.

Finally, our lesson teaches us that the life that masters others must be first, under God, master of itself.

PERSONAL INFLUENCE

Edward L. Pell, in his inspiring book, "Secrets of Sunday School Teaching," says, "Every teacher teaches two lessons at a time—one from his lesson helps and the other from himself. What he teaches from the lesson helps often goes wide of the mark; but the teaching that goes out from himself—his personality, his character, his life—goes without aim or effort straight to the hearts of his pupils. The brightest child in the class may fail to grasp the truth that comes from the teacher's lips, but the dullest child in the class will not fail to absorb the truth that comes from the teacher's life. It is not what the teacher says so much as

what he is that makes for success in this holy calling, and so while it is an exceedingly important thing to know your lesson and to have it well in hand, it is a far more important thing for you to know and to have yourself well in hand."

"It is useless for the teacher to feign humility and say, 'I do not want to set myself up as an example above others; I do not want to seem to be a Pharisee.' Certainly we wish nothing of the spirit of the Pharisee, and of course we wish no one to set himself up as an example, but the fact is inescapable that the teacher is an example; his is a place of leadership. The teacher does not set himself up personally, but the position sets him up as an example before his class. A part of the teaching work consists in fulfilling the inspired exhortation, 'Be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity' (1 Tim. 4:12). This exhortation is for the younger as well as the older teachers; it is written to a young man who is told, 'Let no man despise thy youth.'

"One of the marked characteristics of children is imitation; they are very susceptible to their environment; they are ever trying to do that which they see others doing. To do things before them, then, is an excellent way to get them to do things, and not to do certain things in their presence means that they will not do them. The successful teacher must not only talk to the children, but by example show them the Christian way of life, the correct manner of behavior. Together with the parents and the pastor he must live such a life, not on the Sabbath day only, but throughout the week, that he will be a safe example for the pupils to follow.

"But it must not be thought that the influence of example is powerful only among the children. It pervades all of life. It is character that counts with God, but it is reputation that influences men, and no one can get away from his reputation when working among men. Reputation is what men think of us, and this thinking is largely made up of what they see us do and the spirit they feel when in our presence. For effective influence, for good influence over another, one must first gain his respect and confidence. The teacher who would win his pupils to Christ and to the ever fuller Christian life must first win them to himself. To stop with this would be to become a traitor, but without this there can be no successful teaching. The teacher who cannot gain the respect and love of the pupils, or who having had this loses it, had best give up the class."

The above is taken from our new book, "A Study of the Teacher," price 35c.



Foreign Missions

Rev. and Mrs. J. S. Tracy are again starting for India where he served fifteen years. They will tour a while among the eastern districts and then sail via Scotland. The church as a whole will back these veteran missionaries with their glad prayers.

Good for Kansas. The loyal old Kansas District led by the redoubtable Balsmeier and his splendid pastors went *twenty-eight hundred dollars* over its General Budget this year!

Tennessee District did itself proud this year. Almost five hundred dollars above "high water mark" is their record for the General Budget. Keep your eyes on "Old Hickory" Jackson's state!

The Waterloo Church of the Nazarene, in Western Oklahoma District, reports that it has increased its General Budget from \$50 per annum to \$75. When we remember that this church has a paying membership of six people, this will be seen to be unusually generous. Brother C. Bordelon is pastor.

Peniel church at Hutchinson, Kans., Brother G. I. Wester, pastor, states that his people tripled their General Budget allotment this year. Brother and Sister Wester hope to go to the foreign field as missionaries some day. Good for the Peniel people!

The Pittsburgh District Superintendent will devote two weeks pressing the claims of the General Budget on his district. Led by a Superintendent with a vision the whole district is catching the vision also. "Forward all along the line," is Pittsburgh's motto.

Sioux City, Ia., First church, led by Pastor M. J. Jones, is catching the vision of the Prayer and Fasting League. Already 35 members have enrolled since the District Assembly closed, for this fine spiritual exercise.

Sixty "joiners" to the Prayer and Fasting League raised their hands at the session of the Kansas City District Assembly, at Topeka, Kans. This district under Superintendent N. B. Herrell is forging to the front.

A wonderful life story of Adoniram Judson, the missionary par excellence to Burma, is now running in the Christian Herald. Few, in this world, have been permitted to lay as extensive foundations for the kingdom of God as the saintly Judson.

Two dollars a week supports a native preacher in Africa. Why not have someone preaching while you sleep?

"Our prayers are constantly ascending for the missionaries, and the great white harvest field. Our people here are praying and giving."—W. D. Shelor, Billings, Mont.

It's the General Budget that feeds our missionaries. Every dollar deflected from that is a sharp ax cutting at the missionary bread line.

WE HAVE IT!

"The world is waiting for the chemist who can discover a fluid to inject into the blood of men that will cause them to love one another."—*Memphis Commercial Appeal*.

It has been demonstrated ten thousand times over, that a genuine religious experience along old-fashioned, second blessing, gospel lines, will do to people exactly what the editor of the Appeal declares the world is waiting for. We have some seventy-five thousand samples of this in the Church of the Nazarene in the homeland. We have fully ten thousand good samples scattered among thirteen different fields in foreign lands. Men and women of every grade, condition and position in life are included in this. The gospel recipe works the same with every kind. Young or old, makes no difference. Rich or poor, it is immaterial. Wise, cultured, refined, or brutal, stupid and debased, the results are identical. They all, who taste of this gospel elixir, *love one another!* We are sure that it would work with the editor of the Appeal. There can be no doubt but that every citizen of Memphis, white, black, red, brown or yellow who would genuinely take this gospel medicine would be at once transformed into an ardent lover of the human race. It would transform all Tennessee, or Missouri, or any other state. It would operate the same on all America, North or South. It would transform the western hemisphere, and, if permitted, change the teeming millions of the whole world. The plain, bald, bare, blank revolting truth is, *that men everywhere will not take the medicine.* It has never been known to fail in its marvelous effects when taken—but men will not take it. Account for it as you will; lament over it as one must, God has provided the very "fluid," so ardently longed for by the world, that will literally result in causing men, nations, countries, races and conditions of men *to love each other*, and poor, blind, money-intoxicated,

world-mad man refuses the cure, and plunges on in his wild career toward another war that will be ten thousand times more woeful and deadly than the welter of '14-'18 was. Who is to blame?

SCHMELZENBACH MEMORIAL SERVICE

"We have held our Harmon Schmelenbach Memorial Service here at Dickinson, N. D., and were all greatly blessed. We made a missionary day of it. In the morning the pastor preached using the theme, "Martyrs of the Cross." The missionary spirit prevailed. There was a profound hush as the Spirit moved both preacher and people to tears of compassion for the lost multitudes crying in the night. In the evening service there was a special manifestation of the Spirit's presence from the beginning. The special music rendered in the Spirit, was used of the Lord. With compassion, tenderness and sympathetic accents representatives of different departments of the church gave the leading facts of the remarkable life and work of that heroic martyr, Harmon Schmelenbach. His indomitable will to let God thrust him through every difficulty at any cost of sacrifice, his faithfulness through hardship and suffering, through mental anguish and soul burden carried in sickness and weakness and pain even to the hour of death, refusing to lay his burden down till he fell crushed under the load, heart broken. Our people in Dickinson will never be the same after hearing of the life and sacrifice and heroic death of this sainted man. An offering was taken without any urging from the leader and our small congregation gave fifty dollars."—Ira E. HAMMER, Pastor.

OVER IN OLD MEXICO

This is a book to enjoy twice—while reading it, and afterward. Rev. Mrs. S. N. Fitkin wrote it (at least in part) on the spot, and illustrates it with pictures taken then and there. It gives us in her pleasing and impressive style some glimpses into the home life of our next door neighbor—something of the darkness, and something of what the Church of the Nazarene, among others, is doing to let in the light.

It has a red paper cover, embossed with poinsettia design. The title is in silver, and the design of an ancient Aztec calendar in green—the three colors of the Mexican flag. Only 25c. Order of Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

N. Y. P. S. ZONE RALLY

The five N. Y. P. S. Bands of northern Pennsylvania, met Labor day for their Zone Rally, at Corydon, Pa.; in what proved to be one of the happiest young people's gatherings in recent months. Welcome was extended by Mrs. Ralph D. Schurman, president of the entertaining society. The chairman was our District Vice President, Rev. J. C. Albright, whose genial presence and fine spirit added much to the day's services.

Papers were presented on the following subjects by Rev. R. D. Schurman; Mrs. Byron Maybury; and C. W. Blick: "Home Mission Possibilities on Our Zone," "The Devotional Life Of Our Young People," "Winning the Children into the Kingdom."

Special speakers of the day were Rev. B. H. Mead of DuBois and Rev. J. H. Clymer of Oil City. Both men brought inspiring messages. Each of the societies was represented by sweet gospel singers who again and again delighted us with their offerings.

A happy feature of the day was the three hour recess at noon when all partook of a picnic dinner in the woods along the beautiful Allegheny River.

We shall never forget the closing message of the rally, preached by Rev. J. C. Albright, from the text, "Demas hath forsaken me." The sermon went home to the hearts of the young people and we believe God used it to strengthen our purpose to fight through faithfully to the finish. We go back to our task with renewed vision, for God met with us at the Corydon Zone Rally.

R. D. SCHURMAN, *Reporter.*

NEW YORK DISTRICT N. Y. P. S. CONVENTION

The New York District N. Y. P. S. Convention, held in the Spring Valley Church of the Nazarene, was one long to be remembered because of the presence and blessing of God. The address of welcome by the local pastor, Rev. J. A. Ward, opened the convention at eight o'clock Friday, August 30. Throughout the entire convention a marvelous spirit prevailed. Saturday was a great day in the Lord, leading up to the Lord's day with added interest and enthusiasm and a note of praise and victory. Two most helpful messages were delivered by our District Superintendent, H. V. Miller. The afternoon messages were delivered by Chas. F. Bingler.

Monday was another gracious time, the business session with District President Roy L. Hollenback in the chair was one most interesting. Among the many items of interest was the election of officers for the ensuing year. Chas. F. Bingler was elected President, Harvey Brown Vice President, Chas. Whittingham Secretary, Miss Lillian Archer Treasurer. The sentiment of the meeting was overwhelmingly in favor of holding the convention on our district camp ground next year, commencing Friday and continuing over Labor day.

There is considerable enthusiasm

DEPLORABLY TRAGIC

The fact that our own dear Church of the Nazarene has forty furloughed missionaries in the homeland, and cannot muster money enough to return them. Shall these well prepared laborers finally press on to their reward, and the thousands of outstretched heathen hands waiting for their return, be denied? Who will give a little more?

The fact that July witnessed a slump in our General Budget. August showed a further shortage, and September does not look hopeful. Who will desperately pray, and beg a few more dollars to lift this great reservoir again to par? Shall we allow it to continue at this declining rate?

The fact that there are still over three hundred Nazarene churches that up-to-date have paid nothing to the General Budget this whole year. Dear pastor, dear layman, help us to change this. A Prayer and Fasting League in each of these would change all this.

The fact that many other denominations do not have missionary candidates enough, while we have so many we cannot finance them all, and our people seem content to have it so. How will this look at the judgment day?

The fact that there are 100 qualified missionary applicants now on our rolls, and yet the rising tide of the General Budget which promised to lift a goodly number, on its waves, to their chosen and needy fields, has stopped rising! More prayer is needed, ye holy people! More fasting! More sacrifice! More tithing! Let us start the tide rising again. What account of all this shall we give the Master!

J. G. MORRISON, *Executive Secretary.*

among the young people on the district relative to next year's convention and with the same spirit as the campmeeting board, arrangements will be made for the greatest N. Y. P. S. Convention New York has ever known. An outstanding feature in the afternoon program was an address on "Christian Education," by John F. Knapp, D. D., of our Eastern Nazarene College.

It is very evident that with the new zoning of the district and the monthly rallies to be held on each of the seven zones, together with the help of our District Superintendent and pastors, so clearly stated during convention, there shall be more accomplished for Christ and souls this coming year than ever before. We are confident that we can report in behalf of our young people that this year's convention has put new faith, courage and determination within us, and God with us, a work shall be launched this year that will make this Empire State indeed a place where young people live holiness and sinners are brought to Jesus. The convention came to a close after a stirring message by ex-President, Roy L. Hollenback.

CLIFFORD D. SMITH, *Reporter.*

THE EASTERN COLORADO PLAINS CAMP

The Eastern Colorado Plains Campmeeting was held this year at the Olivet Tabernacle which is located eight miles northeast of Kirk, Colo. The dates were August 16 to 25. Our workers were Rev. G. F. Owen and Byrdie Owen.

The number of campers was about the

same last year but our crowds were larger. A few times the tabernacle was well filled and the last Sunday afternoon at the missionary service it was crowded to overflowing although extra seats had been put in. It was estimated that there were between six and seven hundred people on the grounds. This is a good sized crowd for the Plains country.

The ministry of Rev. and Mrs. Owen was of the highest type. Brother Owen preached some powerful sermons which brought results. Some of his sermons were also made even more interesting as he was, by personal knowledge, able to weave into them facts and incidents concerning the Holy Land. Sister Owen won the hearts of the people by her sweet singing. She put herself into the work and was a blessing.

Besides the special singing of Mrs. Owen, special numbers in song were rendered by: Mrs. Nettie Rose, Rev. L. O. and Mrs. Webber, the Phillip sisters, a Baptist mixed quartet, a Mennonite chorus; and a mixed quartet composed of Mrs. Byrdie Owen, Mrs. L. O. Webber, Rev. L. O. Webber and Rev. P. C. Norton. An orchestra assisted the choir.

Different pastors of the Plains brought the week-day afternoon messages. Brother Donnie Laughlin of Nampa, Idaho, led the singing. He and his wife also sang specials. Mrs. Laughlin had charge of the children's services. We appreciated their labors among us.

Rev. Siefarth, field secretary of Pasadena College, and the young men's quartet represented our school, and were given full charge of the last Friday afternoon's

services. The young men also sang in the evening. We enjoyed having them with us.

There were between forty-five and fifty seekers at the altar. Quite a number prayed through to definite victory. There were a few shouts in camp from time to time, and especially was the blessing of the Lord manifest the last Sunday morning in the people's service.

LLOYD LEVAN, *Secretary.*

NEBRASKA DISTRICT

We have just closed an eight weeks' meeting at North Platte, a city of about fifteen thousand population. The Lord blessed every effort that was put forth to organize a strong, self-supporting congregation. We have received into the church a splendid class of earnest, Spirit-filled people, who are now selecting a suitable lot on which to build a tabernacle in which to conduct other campaigns.

The special workers were Evangelist Elwood Taylor of Kentucky and Kirby Fields of Anderson, Ind., who had charge of the singing throughout the campaign. Our local pastors, Rev. Fred Bouse of Hastings and Rev. George Vogt of Curtis, Nebraska, assisted at the closing of the campaign.

We are now entering Scottsbluff, McCook, Holdrege, and Central City. These are cities in which we hope to put on soul saving campaigns, and organize splendid congregations. The pastors and their people are uniting in a special effort to make this a crowning year on the Nebraska District. Our Christian Workers' Convention will be conducted at Arnold, Nebraska, October 1 to 4. Among the special workers and visitors we hope to have District Superintendent Balsemeier of Kansas, President Ludwig of Bresee College and also Dr. J. G. Morrison together with District Superintendent J. W. Short of Iowa.

A special program has been arranged and we contemplate one of the most inspirational conventions that our district has ever had. The song services will be conducted by Kirby and Juanita Fields. We wish to extend a cordial invitation to all who may be able to attend the business and devotional session.

MARVIN S. COOPER,
District Superintendent.

NORTHERN INDIANA DISTRICT

We have not reported for several months, but not because our pastors and people have failed to give us something to report. They have done as fine work recently as I have ever seen any crowd do. The pastors are so full of faith and vision as they plan their program for the year that it has become the topic of the day in the homes of the laymen. Everywhere our people are saying their churches will have the best year in their history. The program for the first month fully indicates it.

We are uniting in prayer throughout the district for a thousand new Nazarenes

this year. That is, for a gross increase in membership of 1,000. We have also set our goal for an increase in attendance in Sunday school of 2,000. The pastors are working and praying for 1,000 new storehouse tithers, and expect to pay our full share of the old debt on Olivet College. We will send in a subscription to the *HERALD OF HOLINESS* for every two members in the district, and increase our giving for General and District Budgets.

Our smaller churches are doing the best work we have ever seen them do. A great number of them are planning to meet every obligation monthly in a systematic way, and quite a few have reported their first month as a real success. A half dozen young preachers are beginning their career as pastors this year, and it is remarkable how well they are getting started. We have a couple of new churches, and expect to have eight or ten before the year is past. We plan to eat no idle bread on the Northern Indiana District this year.

Uncle Buddie and Brother L. C. Messer will be with us for a tour soon, at which time we will assist the pastors all possible in raising their share of the college debt.

We will have a number of zone meetings through the winter, and in the early spring. Mrs. R. I. Rich, the President of the W. F. M. S., plans a good Missionary Convention. Rev. E. C. Martin, President of the N. Y. P. S., will hold a District Convention for the young people. We will have a fine District Preachers' Convention with Dr. Chapman, General Superintendent, of Kansas City, and Dr. Schurman of Chicago. Following this we expect to visit a number of our churches with the Vaughan Radio Quartet on a great advertising campaign. Then in June we will have Dr. Williams for four or five two days' conventions. Then put on tent meetings, make pastoral arrangements, hold annual meetings, and organize churches until Dr. Goodwin arrives for our assembly, Aug. 13-17, 1930, and hear a fuller report of the work at each local church.

J. W. MONTGOMERY, *District Superintendent.*

N. Y. P. S. RALLY, ZONE 12, WESTERN OKLAHOMA DISTRICT

Spring Valley Church of the Nazarene was host to the Zone Rally of the Nazarene young people of Zone 12, September 7. In spite of the cloudy and rainy weather the churches of the zone were well represented. The presence of the Lord was felt at the very beginning of the program and we are assured everyone felt repaid for coming. God has always honored our rallies by meeting with us and blessing and encouraging our hearts. We feel assured our efforts are never in vain when our trust is stayed in God.

The program of the day consisted of talks, special music and songs, and preaching at the eleven o'clock hour. Various topics concerning our young people's work were discussed. We believe these gatherings are very helpful and encouraging for our young people, to help

them see their responsibility and also how to carry on their part of the work to build up a better and more spiritual N. Y. P. S. Several hands were given for prayer at the close of the morning service. The night evangelistic service was omitted on account of rainy weather.

RUTH TROUP, *Reporter.*

ARKANSAS DISTRICT

Since my last letter, all the campmeetings have become history. Mainsprings camp was held during our hottest days but was not without results. Rev. S. H. Owens and the writer did the preaching and the Galloway boys did the singing. God bless these good people. We are headed for better things for the future.

Batesville camp was held by the Ludwigs. We did not get over to them, but reports are very encouraging. Batesville has a very live Church of the Nazarene, a good pastor and some of the salt of the earth. This is one of the baby churches and they pay all their budgets.

Ozark camp was held by Rev. H. N. Dickerson. He had his family with him, and our fellowship was sweet. Dickerson is a fearless preacher of righteousness, and ably assisted by the pastor, Rev. Geo. Lankford. We just filled in, got blessed and pulled as much as we could. These are our people, and we take an interest in their work.

Beebe camp this year was held by our own "son," Rev. Lee Hill, a product of the Ozarks, and a better one never came out of these hills. He is going to make his mark in the cause of holiness evangelism. By all means call this young, energetic, hot, holiness preacher. He gets results without compromise. We want to live to see him one of our leading men. Address him at Hindsville, Arkansas, as he is swinging out in the work of evangelism, and this is my recommendation. Anything else that can be said that is good, just say it about him.

Rev. W. H. Minor has just closed a good meeting at Mansfield with Rev. R. G. Reedy. Brother Reedy is one of our very best men, and is without a pastoralate. We hope our people will give him serious consideration.

Before this is in print, J. Warren Lowman will be in a meeting with our church at Conway. Lowman held a fine meeting for Rev. A. T. McAnally, the pastor at Hot Springs, and from that meeting he is dating up with our people. As a singer, none can beat him; as a preacher, he is good.

Rev. Lee Hill has just closed a good meeting with Rev. W. O. Felts at Mena. Felts has been elected President of the District N. Y. P. S., and promises us some good convention work a little later.

Rev. W. H. Minor has just closed a hard-fought battle at Fort Smith. He was assisted by the Prices. They are good and we wish our people would book them up.

Rev. John Fleming and Burl Sparks have just closed a good meeting with Rev. L. L. Gaines of the North Little Rock church. Much good was accomplished. Our people all love John

Fleming. We hope to have him return to the state camp some time.

Rev. C. E. Woodson has just closed a good meeting with the District Superintendent of the Mississippi District, R. H. M. Watson. God bless these good people at Searcy.

Rev. C. C. Knippers and his band of workers have just closed a good meeting at Heber Springs, the health resort. Knippers is a good evangelist and does good work. He has promised to give us some more work on this district.

Professor J. Warren Lowman will be in attendance at our District Assembly. We are glad of this. It will give all our people a chance to hear some of the best singing of a lifetime. Assembly is October 8, at Vilonia.

We are closing up the work of the district in very good shape. We will be far behind with our finances, but we have had a drought that continued almost through the whole summer. Crops are cut short, but we will keep on the sunny side.

Dr. M. Edward Borders is promising his good people a very fine program for the coming year. The Lowmans are to be there just following the assembly; considering having an assistant pastor; Rev. John Fleming to give him a revival meeting the coming year, and many more things worth while. Borders is fast making his church a great Nazarene center. God bless him in his efforts.

JOHN W. OLIVER, District Superintendent.

KANSAS CITY N. Y. P. S. CONVENTION

The N. Y. P. S. Convention of the Kansas City District was held at Topeka, Kansas, all day Tuesday, September 18, just prior to the convening of the District Assembly.

There was fine representation from the various local societies and a good spirit prevailed throughout the day's business and devotions, over which our District President, Brother G. E. Mendell, presided so efficiently. The reports of the district officers, also zone presidents showed a decided increase for the past year.

Two good papers on problems of the N. Y. P. S. were read and discussed. Also a most helpful discussion was conducted in regard to the financial situation, and aggressive plans were made for the ensuing year's work, including a Midyear Convention for the N. Y. P. S.

Brother Howard Purkhiser, one of our promising young preachers, brought a most helpful and inspiring message on "Men Wanted," emphasizing that God wanted, needed and must have Spirit-filled young men and women to carry on His work in this age.

The following district officers were elected: G. E. Mendell, President; J. A. Breece, Vice President; Roy Tyler, Secretary and R. L. May, Treasurer.

We were glad to have our District Superintendent, Rev. N. B. Herrell, meet with us in the afternoon session, and appreciated his helpful advice and encouragement.

We are thankful to God for the good year just closed, and "we feel like traveling on" for there is indeed "much land ahead to be possessed."

VELMA KNIGHT, Reporter.

CHURCH NEWS

PASTOR L. LEE GAINES, NORTH LITTLE ROCK, ARK.—"Our meeting here with Rev. John Fleming and Brother Burl Sparks was the best we have had since our pastorate with this church, and we are closing our fourth year as pastor of this good people. There were some one hundred professions in the meeting. We also received a nice class into the church, with several more who will no doubt unite before the assembly meets next month. In fine, the meeting was just what our church and people needed. We have never had a greater spirit of love, fellowship and harmony among our people here than we have at this time; it is just about as nearly perfect as we could well hope for in a church of this size."

FRANKLIN, TEXAS—"Sunday night, Sept. 15, closed a great tent meeting here with Rev. Mrs. Alpha Akers as evangelist. We have no Church of the Nazarene here but we are looking forward to the time when we shall have. We are trusting that it will not be long until we may have. Sister Akers did the best preaching and singing we have been privileged to listen to in a great many years. God made her a blessing to us. A number of seekers were in the altar, most of whom prayed through to definite victory. We thank God for holiness and preachers who dare to preach the truth in its fullness and do not compromise. Everybody appreciated her uncompromising stand on the Word of God. Oh, what a blessing this revival meeting has been to our town. It has refreshed us like a shower in the desert. Backsliders were reclaimed, sinners saved and believers sanctified wholly. We are few in number here but God is giving us a few more soldiers to help fight the battles against sin and the devil. May I ask the prayers of all the HERALD OF HOLINESS readers that it will not be long until we will have an organized church here? We never expect to give up and quit the battle until the pearly gates click on our heels.—Reporter.

PASTOR A. M. BOWES, CENTRAL CHURCH, SEATTLE, WASH.—"It will be one year the first of November since we moved into our fine new tabernacle. During this time God has blessed us almost beyond that which would seem possible, when we remember that a year ago we had no money and no property and only a small membership with a subscription list of \$5,700. Last year we paid toward the lots, building, and all expenses, \$17,800. God simply gave us friends from sources we had not dreamed of, who came cheerfully to our aid. Since opening in the new building we have conducted three great revival campaigns, and entertained the District Assembly. Dur-

ing the assembly the church was crowded right, and in the revival we have just closed with Dr. E. J. Bulgin, the famous evangelist, the congregations filled the building many nights. Dr. Bulgin upheld the doctrine of holiness and spiked the devil's guns of unbelief and modernism with his masterful sermons and keen wit. He spoke every morning except Sundays over the radio, and for several noon meetings. His meetings placed our church before the city in the strongest position we have had thus far and won for us many friends who will stand by us in our future program. The total offerings for the campaign were about \$1,300. Dr. Bulgin is now with Brother Wallin in Spokane First church. Any of our churches which desire to plan a large campaign will be fortunate in securing his services. Pray that God will bless us in our undertaking for the salvation of the lost of Seattle."

SONG EVANGELISTS JOHN L. AND BEULAH KNIGHT—"This has been the busiest year of our lives for our King Jesus, and we certainly do enjoy working for Him. We were privileged to help in a revival at Abilene, Texas, with the Bitter Creek church. Rev. Estel Bonine is the good young pastor, and he and his wife have certainly won the hearts of that people. Rev. Lon R. Woodrum was the evangelist and God poured out His blessings upon His Word. Brother Woodrum did some great preaching. Thirty-four precious souls bowed at the altar and Jesus of Nazareth passed their way and lifted the load from their hearts. To some He gave pardon and to some He gave purity; five united with the church; one young man answered the call to preach and went to work at his job. Our next meeting was at Loraine, Texas, a new field with many hungry hearts. Rev. Mrs. Mary Lee Cagle was the evangelist and preached the old rugged gospel with unction from above. While we did not see the results that we wanted to see yet we feel that many friends were made for the Church of the Nazarene. Miss Bertha Wardlow was also there to bless the people with her splendid gospel songs. She is a great worker with the young as well as the old people. We are now in the midst of a revival here at Dublin, Texas, one of the oldest holiness centers in Texas. District Superintendent Rev. H. C. Cagle and wife, also Rev. Lon Woodrum, are the evangelists, and we are having plenty of good preaching. Miss Wardlow is also here singing the glory down and God is richly blessing and we are looking for victory."

SONG EVANGELIST ERNEST B. MARSH—"Closed a four weeks' tent campaign at Newton Falls, Ohio, last Sunday, Sept. 9. Previous to this meeting there had been several attempts to start a holiness church in this city but they met with failure. The Lord was with us in the meeting, giving us a wonderful location for the tent in the heart of the city. Rev. Byron Maybury of Bradford, Pa., was the preacher during the entire campaign. He

won many friends to the Church of the Nazarene with his good, solid preaching. The music was in charge of the writer with Mrs. Helen Wilson of Alliance, Ohio, at the piano. The last Sunday afternoon Rev. D. D. Palmer, pastor of our church at Warren, Ohio, was with us and organized a Church of the Nazarene with a good membership. Mr. and Mrs. Daniel Wilson were called as pastors of this new church. The outlook is bright as the field is large with no other holiness work and very little church activities of any kind."

STORM LAKE, IOWA—"Storm Lake campmeeting closed September 1. Different workers labored from August second. Brother Devoll fired the opening volley followed by our District Superintendent and wife and family, Rev. and Mrs. J. W. Short. They remained until a few days before the assembly, when Brother and Sister Chaney of Ft. Dodge came for the week-end and then Rev. E. Coryell of Viborg, S. Dak., came and stayed until the finish, also his singer, Brother Nyhus, of Clear Lake. All workers were under the burden from the first and labored faithfully. As a result three prayed through and are Nazarenes today for which we praise God. Uncle Buddie, Professor Messer and Rev. Short gave us a great night, September 10, with great preaching and singing. 'Hope they come again,' was in the air for a week after. Storm Lake has had a very trying but victorious year. Pastor was bedfast during assembly and part of campmeeting, nevertheless, God blessed the church here with a total increase of ten members during the past year and we are forging ahead. Brethren, please pray for us in our effort here. Started new year out with a great shouting service last Sunday evening, God coming on the scene and people took the meeting; all praise to our God. In conclusion, must say were surprised last evening when our good and faithful people came and gave the pastor and family a pounding that left no ill after effects. Trusting God for greater things the coming year, let me again impress our brethren to pray for us."—Merritt M. Mockler, Pastor.

EVANGELIST LEWIS J. RICE—"This has been the best year of my ministry. Have held eighteen revivals in nine different states, with the best pastors I have ever met. I have had some hard meetings, but God has helped me to pull them over the hill, by His grace. Others have been pentecostal outpourings. Have had more seekers this year than any previous year. Have traveled more, and have seen greater results. God is blessing my soul, and keeping me busy in His service. This assembly year seems to be the brightest year so far; calls are coming in, and am slating up fast. Have some open dates after February that I would like to fill up with some of our churches. My mail address is 2923 Troost Ave., Kansas City, Mo. God saves me from all sin, and the Comforter abides just now. Remember me when you pray, that God will keep

me pure, unspotted from the world, and busy in the Master's vineyard."

YORK, NEBRASKA—"We have just closed a good revival meeting with Brother and Sister R. R. Sharp, who have recently come to the Church of the Nazarene from the Pilgrim Holiness church. There were seekers at every altar call except one or two. God's presence was manifest from the first. We had little trouble to help seekers to pray through at the altar, most of them seemed to be ready to pay the price when they came. We have a fine group of young people here who sought pardon and purity, and they got through with shining faces. Now they pray the glory down. People saw pipe wrenches and other things at the altar, restitution and confession were made. God came into our last Sunday morning service in great power, and there was no preaching. We had a gracious altar service, seekers got victory, confessions were made and hearts were melted, making the church one. This revival has helped us to take courage. We are looking for a year of victory in this place. This is not the first revival that Brother and Sister Sharp have held for us. They are some of God's chosen people and for revival work no better can be found. They are good preachers and singers of the gospel. They pray and carry a burden for souls."—C. B. JOHNSON, Pastor.

THE HUFT-EBY EVANGELISTIC PARTY—"We opened the summer with our church at Jamestown, Pa. Rev. C. C. Shaffer is the good, enthusiastic pastor. We were with them five weeks and God surely did bless in a wonderful way to His glory, and during that time we had only three barren altar services. The children's meetings were of special blessing, building up the attendance and enrollment of the Sunday school. Then we spent two weeks at Jerome, Pa., where we found a wonderful praying class of people. This work was also under the supervision of the efficient pastor of Johnstown. We had planned a tent meeting for this place but a church of another denomination heard that we were going and they went to the superintendent of the coal company and influenced him to refuse to let us have the ground for the tent. Then we were about to get the Lutheran church and they again put in their work and we were shut out. Still believing that God wanted a revival in Jerome we went into the basement of the Catholic church and God manifested himself in the salvation of some very hard cases and the sanctification of believers and the children's meeting proved a real blessing to the church. Then we spent two weeks at Blairsville, Pa., in a Home Mission tent meeting and truly it was wonderful how God did help us. The children's meetings grew with each service until they reached 116 in number and this brought the parents for the night service. As we were dated and had to move on we left this work in charge of Rev. C. C. Shaffer, the pastor of Johnstown, and the result was

another new church on the Pittsburgh District. The party consisted of the workers at the Washington-Philadelphia District Campmeeting with Brother G. A. Gibson, Superintendent of the Ohio District, as our collaborer. Surely these were ten enjoyable days and the fellowship of the brethren was truly delightful. At this writing we are with Brother J. A. Parkins at Mannington, W. Va., and the meeting is starting off well and again the children's meetings are giving us the lead and increasing in attendance at each meeting. In all these meetings God has given us souls, for which we truly praise Him. Remember us at the throne."—J. M. Huff.

EVANGELIST J. L. GLASCOCK—"August 7, Dr. C. W. Butler, president of the National Association for the Promotion of Holiness called us to ascertain if we could be with him August 8 to 18 in the Findlay, Ohio, campmeeting to take the place of an evangelist who had failed to fill his appointment. Having a previous engagement we could give him but three days. When we reached the Findlay camp, we found that the local pastors had been going the preaching till we arrived there. Because of the disappointment the people felt by the engaged evangelist not coming to them, the work was a little slow in starting, but after it got going the Spirit of God came upon the people, and there was much importunate praying and not a little of old-fashioned shouting, while seekers were at the altar and some prayed through. Professor N. B. Vandall was in charge of the service of song and did his part well. Also the Farmer's Quartet rendered several numbers which caused the people to rejoice and shout. With this auspicious opening we found it difficult to close our work at that camp. From Findlay we returned home and attended to some things claiming our attention and then hastened on to Kearney, Nebraska, for our next campmeeting. Evangelist Jarrette Aycock and his good wife and daughter were our efficient and congenial colleagues in the work. He alternated with us in the preaching, assisted his wife some in the service of song and raised the finances. His daughter was the efficient pianist. Mrs. Aycock also assisted Miss Lola Hughes in the children's meeting, delivering some very significant object lessons. The work of salvation was a little slow starting, but went well after it got going. At least one hundred testified to having been converted, reclaimed or purified. Twenty-seven seekers were at the altar in the closing service and without exception professed to have received what they had sought. Altogether it was a successful meeting and especially so when all of the unfavorable circumstances were taken into account. Brothers Patterson and Hughes were instant in season and out of season in promoting the work and seemed greatly pleased with the successful meeting we had. We are now in correspondence with people for fall and winter meetings and expect soon to be afield again. Persons desiring to correspond

with us relative to dates should address us: 1350 Grace Ave., Cincinnati, Ohio."

EVANGELIST D. M. PEFFLEY—"Since last reporting I organized a church at Millersburg, Ohio, with a good class. Then went to Morristown, Ind., with Rev. Haggard as pastor where God gave us a gracious meeting; next went to Sharon, Pa., with Rev. Strickler as the pastor. This was nearly a Home Mission work as it had just been started but God came on the scene and gave us a fine revival and a goodly number of new members. From here we went to Cherry Grove camp. This is considered a very hard place, but crowds were large and we had the privilege of seeing the long altar lined and extra benches placed to make room for seekers. The board says it was the best meeting they have ever had; for which we thank God. In this meeting the singers were the Columbus Mocking Birds and they surely won the hearts of the people. Our next meeting was at Modoc, Ind., with Rev. C. E. Carmony as pastor. Here we had a real fight but finally broke through in a great way, closing the last Sunday with thirty-three at the altar. In all these meetings God gave us large altar services and a good class of members then or in the near future, for which we give God all the glory. I am starting in the battle at Stringtown, Ind., and expecting victory. Pray for us. After hearing Dr. Williams at our District Assembly I felt like getting out alone and digging, which I did and feel I'm going to be a better man and live closer to Him and watch my life closer than ever. Pray for me that I'll be true till Jesus comes."

BOWMAN EVANGELISTIC PARTY—"Since my last report I have conducted ten revival meetings, some lasting as long as five weeks. I think I can truthfully say that this last year has been the greatest year of my ministry. While we have been in some hard places and did not see the results we desired, nevertheless we have seen hundreds kneeling at the altar of prayer, some repenting of their sins, others seeking holiness, some help for their bodies, and best of all God did not disappoint a single one who was willing to go all the way with Him. Our last meeting was at Viroqua, Wis. Every night for five weeks hundreds of people gathered at the big tent, many of these people were of the Lutheran faith and were somewhat hesitant when it came to the altar service, but the last three weeks of the meeting saw the altar filled night after night and many of them getting a definite experience. Their testimony would be 'Oh, I feel so happy; this is what we have been striving for, this fully satisfies.' Our party now consists of four. We have a four piece orchestra with Mrs. Bowman at the piano, Louise the saxophone, Mr. Ferguson, who is our song leader from Asbury College, plays the cornet, and I the violin. We also have a string quartet consisting of the following instruments, mandolin, tiple, banjo, guitar. Anyone desiring our service please write us at once. We do not feel that we

are too large for the small towns and churches, neither do we feel that we are too small for the large towns, for, if we come we come in the name of the Lord God of hosts. Address Lewistown, Ill."

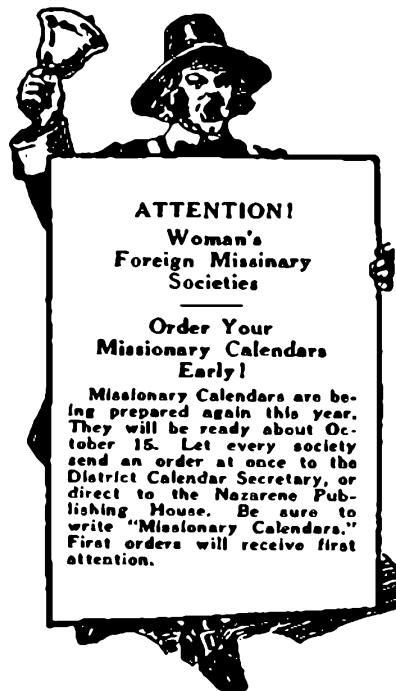
AUSTIN, TEXAS—"Our meeting with Rev. C. K. Spell of Kirbyville, Tex., and Mrs. Ethel Gray closed September 8. The meeting was good but not big. Brother Spell is one of our best preachers. He is sane, safe, sweet, humble and thorough. Mrs. Gray was our pianist and soloist. She did her part well. She is a fine Christian character and an efficient worker. After our District Assembly I am re-entering the evangelistic field unless the Lord otherwise leads. My address is 87 San Marcos St., Austin, Texas."—J. E. Threadgill.

WATONCA, OKLAHOMA—"The church here is coming to the close of the assembly year with some degree of victory. While we have not accomplished all that we would like to have seen, yet we have gained ground by increase in membership, and attendance both at church and Sunday school. We have organized the N. Y. P. S. also W. F. M. S. Rev. McCollom and family were members of the church here this year, assisting in revival work, also preaching at a number of the regular services. We are still able to see good fruit as the results of Evangelist D. B. Murphy's meeting with us. On August 7, we began a revival using the District tent with Evangelist D. C. Palmer and Brother Brance Edwards as song leader. This was a good meeting in many respects, some of the largest churches in town were dismissed at least a part of the time on Sunday night. About twenty-nine either saved, sanctified

or reclaimed. Several came into the church, and others looking our way. Folks here believe in prayermeeting, having two a week most of the time when there is no revival in town. The church here believes in coming to church and Sunday school, rain or shine. By unanimous vote the responsibility of the pastor falls on us again for next assembly year"—C. J. Goodwin, Pastor.

CHEYENNE, WYO.—"We came here to take the pastorate following the assembly of the Rocky Mountain District, held in Billings, Mont. We found Cheyenne to be a beautiful little city of 20,000 people and with its exceptionally high altitude (6,100 feet) it is one of the most healthful spots in the country. However, as with many other cities we found Cheyenne to be much in need of God and the gospel of full salvation. The preaching of holiness is like Greek to the great majority of the people in this whole Rocky Mountain District. We did find here, though, a faithful little band of God's people holding meetings in a little hall in the downtown section. Things did not look very encouraging on the surface, but, thank God, all He needs is a few, no matter how few, who will dare to trust Him, and put Him to the test. We have been here now a little more than two months, and already we can see the hand of God leading the host on. We just recently organized a N. Y. P. S. of eighteen members and as fine a group of young people as one would find anywhere. We also have a good W. F. M. S. working at the job. Our Sunday school was in rather poor condition, but we have now begun a contest, dividing the Sunday school into two sides, and the enthusiasm and attendance is increasing already; in fact, the interest and attendance in all our services is now constantly increasing, for which we praise God. We have had souls seeking God at our regular services, one a couple of weeks ago on Sunday evening, and three elderly men at a Sunday afternoon service at the county poor farm where we conduct services every other week. Not long ago God came upon His people in the Sunday morning service to the extent that we did not get to preach, but we had a general rallying around the altar. We believe there is a wonderful opportunity here for our church and we are expecting great things from God in the coming days."—Roy M. Bowers, Pastor.

LANSING, MICHIGAN, NORTH STREET CHURCH—"The Lord has just given us a great tent meeting in connection with our church. Rev. Edward Mieras of Idaho was our evangelist. He is a man of God and is on the good, old-fashioned line. The altar was lined many times until about two hundred different souls bowed at the altar. There was some good, old-fashioned digging through around the altar. Miss Louise Blakslee of Detroit had charge of the music. She is a wonderful young lady that prays and carries a burden for a lost world. Her singing was a great blessing to us all



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as she sings in the Spirit. Miss Myrtle Sherman of Cincinnati, Ohio, was our children's worker and is very successful with the children. There were one hundred and thirty children bowed at the altar. The total number of seekers including the children were about three hundred. To God be all the glory. There were some very definite and wonderful cases of healing in this meeting. Brother Mieras is very strong on healing, seems to have the gift of healing and is a man of great faith. The last Sunday of our meeting the Sunday school was the largest we have ever had and we took in ten members and several more to come in later. We feel the meeting has been a great blessing to our community and church. We are getting hold of a number of people who have never been to our church before this meeting."—J. C. Lambert, Pastor.

PASTOR W. M. ROPER, ELPHIS CHURCH, VONA, COLO.—"This is our first effort to report since coming here as pastor from the assembly in June. Our previous labors have been in the evangelistic field but after many hours of waiting before the Lord, we felt our answer to come was ordered of God. God is blessing our efforts. We had about thirty-five in Sunday school when we came. The thermometer has been rising from Sabbath

to Sabbath. Last Sunday we reached the high mark of 102. We have had a number of seekers and happy finders and have taken two into our fellowship. We give the credit to our faithful flock for their loyalty to the pastor, to God, and the church."

PASTOR R. A. STEELY, CLIMBING HILL, IOWA—"The Annual Campmeeting of Climbing Hill, Iowa, held August 9 to 19, with Rev. C. P. Roberts as evangelist, was a success. Although not as many seekers at the altar as we had hoped for, yet there was some definite work done. There were some who found the Lord in reclamation and sanctification. On account of a severe windstorm the first Sunday evening our electric lights failed us, and the tent had to be lowered, so Brother Roberts did not have a chance to preach. However the attendance was good throughout the meeting, and a beautiful spirit prevailed. The closing Sunday we had a large attendance and we can say God met with His people. Brother Roberts is a good preacher and tender of heart. He brought some forceful messages. We are now praying and planning for a great revival beginning September 29 and closing October 13, with Rev. E. E. and Ora Turner. Please pray for us."

SONG EVANGELIST N. B. VANDALL—"My work this year has been varied, starting January 1 at Lancaster, Ohio, with Rev. W. M. Davis, pastor of the Maple St. Evangelical church, where the flu upset things the first week, but God was with us, and Brother Davis hewed right to the line and souls were saved and sanctified. Then over into New Jersey, at the West Side M. E. church in Millville, where Rev. D. C. Evans was the good pastor. This was our second trip to that church and Rev. Evans is known everywhere in South Jersey as a fearless preacher of the gospel. Brother Evans was in bed sick most of the time, but we did our very best and a few souls were prayed through, and on the last Sunday we had a break and about fifty prayed through in one service. Then back to Ohio again with Rev. E. E. Cole at Gettysburg M. E. church, where we had the delightful privilege of working with Dr. J. W. Carter, of Wilmore Ky.

We had no great results at Gettysburg, but God alone knows the good that was done. Then up to Coshocton, Ohio, with Rev. Perry, pastor of the Church of the Nazarene, where we had a gracious revival, and wonderful fellowship. The Coshocton folks are true blue, and Rev. Perry is one of the very finest men in our church. Then over to South Bend, Indiana, with Rev. D. A. Kaley, Pastor of the First Evangelical church, we did our best but had but little visible results. Next up to Detroit with the Holiness Tabernacle Association where Rev. Paul Rees is the beloved pastor, and is doing a great work over the radio, as well as at the tabernacle. Dr. Joseph Owen was the evangelist there, and beside the good time I had singing to those people, I think I grew about two inches spiritually speaking under the messages Dr. Owen gave us. Then over to Chicago with Rev. John Thomas at the North Side Gospel Tabernacle. And what a fine crowd of folks he has there. Was there only over one Sunday, but had about 1,000 out on Sunday night. Then a big jump to Dixie Land with Rev. C. M. Dunaway in a Nazarene tent meeting in Macon, Ga., under the supervision of District Superintendent Oscar Hudson. Between the boys, the wind and the rain, we had a hard time keeping the tent up, but the folks turned out and God blessed. Then back north and over the line into Canada to the Ottawa District Camp of the holiness movement, Church of Canada, where Rev. John Knapp did most of the preaching, and God gave us full altars at almost every service. Then back into the States with Freddie Thomas at Bradford, Pa., where Rev. Byron Maybury is pastor. About seventy souls prayed through at this meeting. Then to Sharon, Ohio, Camp, with Revs. Neese and Deroe. The camp was one of the best in years in every respect. Then back to our old stamping ground at Findlay, Ohio, Camp, with Dr. C. W. Butler, President of the National Holiness Association, Rev. Glascock and Rev. William Heslop. Findlay Camp is one of the very best in Ohio. Then back to Michigan again to the great Hopkins Camp, where Revs. Jos. H. Smith, T. M. Anderson and Brother Surbrook did the preaching. The altars were filled time after time, in all about 350 seekers. At this writing am in a National Holiness Convention at Greenville, Ohio, with Dr. C. W. Butler. The convention is going fine and the crowds are increasing, and God is blessing the people through the messages of this great Bible expositor. Pray for me that God will continue to bless and use me for His glory in singing the gospel."

PASTOR N. EDWARD SCOTT—"We wish to tell the readers of the HERALD OF HOLINESS that God has visited us with a good revival that brought to us some fine folks. My colaborer was the good Rev. J. H. Whitaker from Yates, Texas. This is my third meeting with him. We are in love with the work and God is hearing our

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cries in behalf of the lost here at Sweet-water, Texas, for which we thank Him. Remember us in prayer."

EVANGELIST THOMAS B. GREEN—"Truly these several months of this assembly year have been wonderful to me as I have labored in the service of Jesus Christ at Saratoga Springs, N. Y., Canastota, N. Y., New Paltz, N. Y., Truro, N. S., Trenton, N. S., Oxford, N. S., and O'Leary, P. E. I. The Lord put His seal upon the services, in the realization of the fact that many folks were saved, sanctified and reclaimed. My next meeting will be held at Flushing, N. J., October 1 to 13 inclusive, in the Church of the Nazarene. We covet your prayers for a real revival at this place. Then too, I would be glad to communicate with any of our pastors who desire to have an old-fashioned revival of old-time salvation. Please address all mail to my home address 383 Summer St., West Summerville, Mass."

BRADFORD, ARK.—"Our pastor, Rev. M. M. Mitchell, and Evangelist Daniels just closed a ten days' meeting here at Oakland. Souls came forward for prayer in almost every service. Brother Daniels preached the Word without fear or favor. And I believe many were convinced that sanctification is a Bible doctrine but would not yield to God. We thank God for the few who did give their hearts to Him. Four were converted and six sanctified. A large offering was given the evangelist. On the last day of the meeting six were baptized by the pastor. Just before the last service we had our business meeting when we elected our stewards and trustees, also the delegates to the coming assembly. At this time we learned from the secretary's report that we had paid in full our General Budget fund and pastor's salary for the year, for which we were glad. At the last service the altar was filled, a number praying through. Just a week before the revival began, Brother and Sister Oliver were with us. Brother Oliver brought three good messages which I am sure we all enjoyed. At this time sixty-four dollars was pledged toward buying our pastor a car, so he can be able to get around to his appointments more conveniently. Our pastor and his precious wife are much loved by all the members here, and we believe they have a burden for souls on their heart. They deserve our support and prayers. We have called them back another year. I never felt any more determined to go through with God than I do now. God sanctified me about two months ago. My desire is to glorify Him by living each day for Him."—Zelma Bright, Reporter.

HOLDENVILLE, OKLAHOMA—"The revival meeting at this place was a great success with Rev. J. E. Aycock and his good wife. We had about forty-four either saved or sanctified and five came into the church with possibly some others to follow yet. The Aycocks are great

evangelists and are certainly a boost to the church. They are great among the young people. Our people are wonderfully encouraged and are still looking for great things. Our Sunday school is moving along fine, and the N. Y. P. S. is making some progress and every department of the church is doing well. I am finishing my seventh year at this place and have been called back again so am praying that the next year will be the best year we have ever had. We have some of the best people that walk the earth. Remember us when you pray."
—C. C. Johnson, Pastor.

PASTORS W. R. PLATT AND WIFE, TOWNLEY, ALA.—"We have served two churches this year, Townley and Holt, Ala. Dr. J. C. Turk was with us at Holt in May for a revival and we had good results. He did some as good preaching as you will hear. There were fourteen additions to the church as the results of the meeting. Brother Turk is a man of prayer and holds on until the victory comes. The revival spirit has not died down and the work is going good. We have two cottage prayer meetings each week and quite a few have prayed through in these meetings. We have bought three nice lots in Holten Heights. We hope to have a nice church

building by the assembly. The Collier Band held the revival at Townley. There was some opposition but the Colliers did their best and the Lord saved quite a few. They too are the old type of holiness preachers, and are fearless. There were no additions to the church during the meeting. Our people at Townley have been going through a test all the year. The mines have run only one and two days a week and how the people have kept going is a mystery to us. The Lord has met with us in all the services. We have held only two revivals, the first one at Calvert, Ala. The battle was hard but the Lord gave victory. Several prayed through in the old-fashioned way. The pastor, Rev. R. S. Rushing, is one of the best of earth and knows how to hold on

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in fasting and prayer until the victory comes. Our last meeting was at Cleveland, Miss., Camp and were blessed days. Many prayed through at the altar and quite a few settled the old account in the secret place of prayer. Many testified that they were blessed and determined to live for Jesus. Such crowds I have never seen attend campmeetings. The Lord gave perfect liberty in preaching. This has been a good year and we have enjoyed our work to an extent but we are sure we have not been in the work the Lord has called us to do, but for our word's sake we have tried to pastor two churches. The Lord has called me to be an evangelist. Our heart cries out for the field that is so white unto harvest. We are entering the field after the assembly, to go anywhere doors may open, pioneer work or anywhere. No set price; entertainment and free will offerings. Address: P. O. Box 109, Jasper, Ala."

EVANGELISTS FREEMAN AND HELEN PEARSON—"At the closing of the first semester at Central Nazarene Academy, Hamlin, Texas, in January we went to Cleburne, Texas, to help Rev. P. L. Pierce in a Home Mission campaign. The weather was bad and the rain, snow and cold weather were too severe for us to get a very large crowd out so we had but little visible results. We were called to Ryan to sing, from March 8 to 24. Brother P. L. Pierce did the preaching here also. We had a good revival and many were saved and sanctified. The people at Ryan are blessed with a good pastor, Rev. J. L. Bates. Next we were

called to Quanah, Texas, for a meeting from March 28 to April 14. God blessed our efforts there and helped us to win souls for Him. Brother W. G. Shelton is the faithful and untiring pastor. Brother P. L. Pierce also did the preaching here and God blessed him and helped him to deliver some wonderful messages. This being the third revival with Brother Pierce, we learned to love him very much and he was a great help in our lives. From Quanah, we went to Lazare, Texas, to teach a singing school and had a fine class. When our school at Lazare closed we went to Kansas to visit our people at Coffeyville. On June 12 we began a revival at Eureka, Kansas, with Rev. J. P. Wear as evangelist and Rev. E. M. Glover as pastor. Here we had a good revival and helped to boost the baby church there. Brother E. M. Glover the good pastor and his faithful members are stirring the little city of Eureka. I'm expecting this little church to be one among our big ones some day. July 3, we began our second meeting with Brother J. P. Wear near Hamilton, Kansas. God blessed our efforts there and several bowed at the altar and left their load of sin. Brother Wear is an earnest preacher of God's Word and knows how to warn sinners of the danger of sin. We closed here July 21."

O'LEARY P. E. I.—"We have just closed a three weeks' campaign with Rev. T. B. Greene as evangelist. God used Brother Greene in our midst and his sermons proved of great benefit to the church. They showed a depth and ruggedness which we love to hear in these days. The

attendance was good throughout, although our people were in the midst of the harvest. We are especially appreciative of the Alberton and Mt. Pleasant Nazarenes who stood by so well, with their pastors, Brother Stanford and Williams. Although we did not see the break we would like to have seen, we praise God for the thirteen honest hearts who prayed through to definite experiences. The last night we had well over three hundred in our tabernacle and many more outside who could not get in. The people on this lonely island go to church, for which we are thankful. Pray for us as we endeavor to hold up the Christ who can save to the uttermost."—Rev. E. J. and I. G. Myatt, Pastors.

OIL CITY, LA.—"Great meeting at Oil City, forty prayed through in the old-time way. The glory fell in almost every service. Church organized with twenty-three members. Sunday school organized last Sunday with seventy-one in Sunday school."—Rev. C. M. Whitley, Evangelist.

PASTORS J. L. AND CHRISTINA BATES, RYAN, OKLA.—"Our year's work is now coming to a close with our church at Ryan, Oklahoma. This has been a year of special blessings from God. We have had two revival efforts, the first with Rev. P. L. Pierce, who is now pastor at Lindsay, California, as evangelist and Professor Freeman Pearson and wife as song leaders. This meeting was preceded by a month of prayer. How God came on the scene and answered prayer! Our summer meeting was held by Evangelist Lon R. Woodrum and Miss Dot Morrill and Miss Hazel Fisher led in song. These two revivals proved a great blessing to the church and many souls were blessed. We have had 109 professions this year and received 21 as members of the church. We have paid our General and District Budgets in full, and the pastors' salary and local expenses are paid up to date. Our Sunday Bible school under the leadership of Brother Shelton is making good progress with an increase in attendance over last year. Brother Sharp has been the leader of our N. V. P. S. and has done good work among our young people. The W. F. M. S. has proved its efficiency in raising money for our foreign work; over \$400 has been raised (and none of this amount was credited on our General Budget). Mrs. Nellie Barrett is the very efficient president of the W. F. M. S. Beautiful harmony prevails among us. So we take courage and press on. The church called us for another year without a vote against us, so we are planning to do more if possible another year, for God, the church, and a lost world. When passing through Ryan, stop over with us."

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

By I. C. Mathis

Most if not all of our readers need no argument or proof to convince them of the certainty of a life after this. Countless thousands, however, are asserting their doubts about the immortality of the soul, especially is this true of young people and college students.

Every Christian should be able to give a reason "for the hope that is within them" and be prepared to help others who are in doubt and darkness. This book is valuable for such a purpose. According to Dr. A. M. Hills it is "A needed and able book. Its subject is important enough to engage anyone's interest and attention for it concerns us all. There is not a dull line in it."

"I read the book at one sitting. It is a wonderfully instructive and inspirational book. I propose to give my banker a copy. He has just lost a beautiful boy and seems to find no comfort anywhere. I think this discussion of the immortality of the soul will bless and cheer him. May the book be sped on to the comfort of broken humanity."—Henry B. Wallin.

48 pages, paper covers, full page frontispiece of author.

Price 25 cents

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EVANGELIST J. A. McNATT, IBERIA, MO.—"We have just closed a four years' pastorate of the churches at Iberia and Ricker Memorial on Missouri District, to enter the evangelistic field. We feel we

should give a brief report of the work. Each of these churches was organized in 1925 after a gracious revival, with myself and wife and Rev. A. L. and Marguerite Roach, as evangelists, with only a small number; Iberia being organized with 17 charter members and only a small place in which to worship. Today they have a membership of 93, and a Sunday school record attendance of 160 with five other Sunday schools in a town of 600 population. Also they have a nice church, and lot large enough for parsonage, valued at about \$3,500, with an indebtedness of about \$800. We just closed at this place a wonderful revival with Rev. Lige Weaver, pastor of the North Nashville Church of the Nazarene Nashville, Tenn., as evangelist. Brother Weaver preached the truth without fear or favor and between thirty and forty found their hearts' need, either in pardon, reclamation or sanctification and at the close we received into the church eight new members. No one will make a mistake in calling Rev. Weaver for a revival. We predict nothing but victory for the church at Iberia. Ricker Memorial is a rural church with a vision to do things for the Lord. They too organized with a small number of charter members, only 15, and have grown to 37 members with a growing Sunday school. We worshiped in the homes and schoolhouses, until the church felt they must have a church. The ground was given by Brother J. Ricker in whose honor the church was named and plans were soon under way to build. Today they have a beautiful church complete and less than a hundred dollars debt on the property. We predict for this church a great future. Never have I labored with a more loyal band of people than these two churches. They stand by their pastor and the church loyally. In all these four years that we have been their pastor they have paid both budgets in full, the past year overpaying General Budget at each church. They have thus proved their loyalty to the work as a whole. We only had two votes cast against us on the two works for a recall, yet felt the Lord leading to the evangelistic field. We preached our farewell message at each church to an overflow crowd and said good-by to friends who are very near to our hearts. I am sure with a godly man like Brother Hendly each church will move on to victory. We are in our new field of labor now at Mexico, Mo. Rev. Laverta Welsh is the good pastor. Interest is increasing, a number forward for prayer the first night. We go from here to Moberly, with our dear Brother H. T. Davis. Pray for us that we may be kept in His divine will. Anyone needing our services may write us: Iberia, Mo., Box 533, or refer to our slate in the HERALD OF HOLINESS."

EVANGELIST BYRON MAYBURY, NEWTON FALLS, OHIO—"After five intensive weeks of revival effort, the meeting held under the 'big brown tent' successfully culminated in the formation of a new Church of the Nazarene. Rev. Floyd Cooley had faithfully carried on a mission for some time, under the direction of the Warren

church, which sponsored the meeting. A hall was secured and leased for one year, located on one of the best spots of the town, right across from the bank, on the main highway, and between the money across the way and the traffic by the door we predict success for this new work. Few towns are to be found more ripe for a great Nazarene work than this one. District Superintendent Jones appointed Dan Wilson and wife, Helen, as pastors, and two sunnier or more capable workers cannot be found anywhere, and we feel that under their joint leadership Newton Falls church is going to be heard from. Professor Marsh conducted the singing during four weeks of the campaign, and his work surely was appreciated, and certainly it would pay our churches to keep this talented young man busy. Mrs. Wilson officiated at the ivory keys in her inimitable manner to the delight of all. We were glad to be associated with these good workers, and more than glad that God honored the efforts put forth by all."

ALHAMBRA, CALIFORNIA—"We have just closed a two weeks' revival campaign with Rev. and Mrs. B. V. Seals, our good pastors from Escondido, Calif., as evangelists. This was a very profitable meeting. Rev. and Mrs. Seals are both splendid preachers and good singers. We

reached many new people and took a class of eleven into the church and will receive quite a goodly number more later. On the closing day of the revival, Sept. 8, we had the District Superintendent, Rev. J. T. Little, with us for the dedication service of the new church. Our old building had become too small for the work so we practically wrecked it and remodeled or rebuilt into a nice auditorium with thirteen Sunday school classrooms added. We now have a splendidly arranged plant for Sunday school work or other religious educational work. We are also able to seat a congregation of about five hundred in the auditorium. We conducted a vacation Bible school this summer again with an enrollment of one hundred. We are planning several more revival meetings for this year and are determined to keep the glory down and see the salvation of many souls. We had sixteen at the altar last night seeking God in the old-fashioned way. This was in a regular Sunday night service and is not unusual, but for which we praise God. This is the writer's third pastorate and I have been privileged to dedicate a new church building at each place. One at Fairbury, Nebr., one at Glendale, Ariz., and this one at Alhambra, Calif. I never enjoyed preaching second blessing holiness better and am having a good time in my soul."—Melza H. Brown, Pastor.

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OCTOBER SPECIAL

OCTOBER SPECIAL

EVANGELISTS DELLA SMITH AND JONNIE DANCE—"We are glad to report victory in the service of the Lord. For the past year we have been located at Minden, La., serving the church as pastors when not in evangelistic work. In our absence the work here has been most successfully carried forward by Rev. C. T. Kennedy, a member of the church and a most excellent young preacher, who will soon be ready for ordination. This church is still somewhat in its infancy, but is composed of some of the most courageous and loyal Nazarenes in the movement. We have had one revival during the year. District Superintendent R. H. M. Watson came to us with his tent the last of July and conducted a revival two weeks. The old-time power was manifested, the church was strengthened and blessed, and souls were saved, sanctified and added to our number. Rev. Watson's years of experience in the active ministry, his deep consecration and his devotion to God

have made him an evangelist of unusual ability and power, so that his messages do not fail to move the hearts of the people. Aside from our pastoral work, we have been privileged to spend the larger part of the summer in revival work. Our first meeting was in Gulfport, Miss., with Rev. N. O. Nabors and his splendid people. Both pastor and people were in hearty accord with the old-time gospel and received the truth with open hearts. Such praying preceded and accompanied the revival that from the beginning the Spirit was present to do his work in saving and sanctifying souls. A more humble, devoted and self-sacrificing pastor than Brother Nabors cannot be found, nor a more loyal church as his co-laborers in the great work of planting holiness in Gulfport. From Gulfport we were called to Mobile, Ala., for a ten days' revival with Rev. F. O. Bell and his baby church. This organization was the result of a campaign conducted by Rev. Fred St. Clair and Rev. E. B. Galloway,

and had been effected only a few months before. The church has not yet secured their own place of worship, but conduct their weekly services in a neat little kindergarten on the Oakdale school grounds. While few in number, they are wholehearted, loyal Nazarenes, and have strong faith for great things ahead. Brother Bell, the pastor, is a man of unusual ability and devotion. Our next meeting was a ten days' revival in north Louisiana with the Methodist Protestant people which Sister Arah Beville was serving as pastor. This is a large rural congregation, and here we found new and various manifestations of the proverbial, old-time southern hospitality. The people, old and young, came for miles around and listened eagerly to the gospel, many of whom were blessed and helped. Our next call was to Meridian, Miss., with District Superintendent Watson in a tent revival. Rev. Watson has been untiring in his efforts to establish holiness in this, his beautiful home city, which was once a very center of holy fire. He has not spared time, labor, prayer nor sacrifice to bring about here a permanent organization of the church. More and more the public is becoming interested, attendance is increasing and the goal seems just ahead. All praise to God for the ground that was gained in this effort. In all, this has been the busiest and best year we have ever known. God is continually fulfilling His Word in our hearts and lives. His will is our greatest delight. We covet prayer for our work in these two great Home Mission stations so near and dear to our hearts."



Box Assortment of Christmas Cards

For the benefit of W. F. M. Societies, N. Y. P. S., Sunday Schools and individuals who wish to distribute Christmas cards we have purchased 1,000 boxes of high quality Christmas cards in tissue lined envelopes, to retail at \$1.00 a box. 25 or more boxes will be sold to agents and church organizations at 60c a box, delivery extra. Orders of from 10 to 24 boxes will be priced at 65c a box, delivery extra.

Each box contains ten different cards of good quality that would retail at 10 and 15c each. Every envelope is lined with colored tissue. Not a cheap card in the assortment. Every one is high grade. The box is covered with gold paper and makes a very useful container for a Christmas gift. It would sell for 10 or 15c anywhere.

Send \$1.00 for sample box, which will be credited on a larger order sent later on.

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LANSING, MICH.—"From this part of God's vineyard, we can report victory in the name of our adorable Savior. After a strenuous summer season of campmeetings, assembly and tent meetings, with many other things included, we are settling down for business at home for the winter months. A measure of success has attended our work across the summer months, for which we thank God, and take courage. The Lansing church is launching out on an extensive Sunday school program. We are to remodel the front part of the church building to make several Sunday school rooms. We have engaged Miss Myrtle Sherman, of Cincinnati, Ohio, to put on a church school program that will increase the efficiency of our staff of workers. This will be followed by a teacher's training class. We are planning great things for our Sunday school work. I gave four nights last week to Dr. Jerrett of Detroit, and his church, on prophetic lines that were greatly blessed of God, inspiring faith in the saints. We closed with a great altar service with several seekers praying through. I expect to give our church in Durand three nights next week. The Lord is blessing this portion of meat in due season, to the household of faith." F. W. Domina, Pastor.

MONTEREY, TENN.—"Great revival on here, eighty-five definite professions. No blue Monday evenings. Special workers:

Rev. J. H. Pernell, Halderman, Ky., Sergeant Alvin C. York, Pall Mall, Tenn., J. T. Reed, Monterey. I am suffering greatly with chronic pharyngitis. Otherwise making some improvements. Prayer requested."—A. P. Welch.

DEATHS

DOBBS—Mrs. Sarah E. Dobbs, was born near Raleigh, N. C., Aug. 16, 1851; passed peacefully away Aug. 18, 1929, at the home of her youngest son, Mr. B. R. Dobbs, residing at Denver, Colo. She moved to Missouri with her parents in her sixteenth year. She was married to Parla L. Dobbs, January 21, 1871. To this union were born ten children, three of them died in infancy, seven are now living—Mrs. Lola Hogan, of Tabor, Iowa; Benton Dobbs and Ella Carr, of Yakima, Washington; Martin and Leonard Dobbs, of Nampa, Idaho; Mattie Carr, of Vallejo, California and Bertie R. Dobbs, of Denver, Colorado. Her husband preceded her in death four years and six months. She has twenty-two grandchildren, and two great-grandchildren. Mother Dobbs was converted at the age of ten years and sanctified later in life and for a period of forty years she lived a victorious, beautiful, consecrated, heaven-blessed life. All of her children and their companions and most of her grandchildren are saved and sanctified. Mother Dobbs united with the Church of the Nazarene eight years ago and was faithful to God and the church to life's ending. She was a faithful and loving wife, a kind and cheery mother, a devoted Christian, full of faith and good works. Her life was a living testimony and all who knew her feel she is now at rest with God in that beautiful realm of the blest where no tears, heartaches or parting will ever be known. Rev. L. E. Gossett, pastor of the First Church of the Nazarene at Canon City, Colo., an old friend and former pastor of the deceased, assisted by Rev. Howard Paschal, pastor of Denver First church, conducted the funeral service, many sorrowing friends and relatives being present. The body was gently laid at rest in Fairmont Cemetery, Denver, Colo., to await the resurrection morn.—L. E. Gossett.

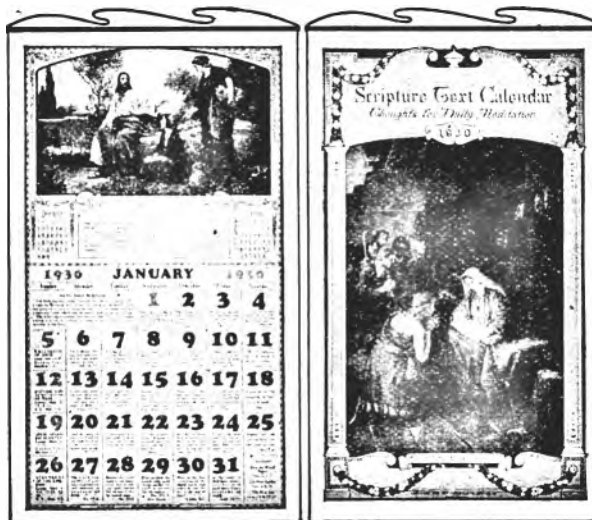
SYRIA—Emma Melvina Haga was born in Park County, Indiana, May 5, 1873. At 17 years of age was married to Charley Reynolds. To this union two children were born, Della and Nora. In 1902 she was married to W. L. Syria. Their two children are Leroy and Eva. Sister Syria was a faithful member of the Church of the Nazarene and until physically unable was actively engaged as Sunday school teacher and other lines of church work. A few hours before passing away she called her loved ones to her bedside for a few parting words, and bade them meet her in heaven. Her death was a long, lingering one with cancer. She suffered much during her last months, but through it all she kept her faith centered in Christ, and during our visits at her bedside was ever ready to pray, and she gave such beautiful testimonies of God's saving and sanctifying grace and keeping power. She, like the Savior, would seem to forget her suffering in her interest for her loved ones. She leaves to mourn their loss husband, four children, 12 grandchildren, other relatives and many friends. Not only does the home lose a wife and precious mother but the church a faithful member and the town an honored citizen. She is gone but the memory of her prayers and testimonies will live on. Funeral services were conducted by her pastor, assisted by Rev. Bateman, pastor of the Wesleyan Methodist church at the Church of the Nazarene. Permit me to say to husband, children, other relatives and friends: let's help her prayers to be answered by meeting her on that celestial shore.—C. J. Goodwin, Pastor.

ALGOOD—Rebeckah Ann Haws was born in the state of Illinois, October 30, 1851, and departed this life at her home in Golden, Colorado, September 14, 1929, age 77 years 10 months and 14 days. She was married to Lewis Allgood in 1867, coming to Colorado in 1899. To this union were born nine children, six of whom with her husband preceded her in death. She has made her home in Golden, Colorado, for the last nineteen years. She was converted in early life, sanctified wholly about a year ago, was a member of the Baptist church for a number of years, uniting with the Church of the Nazarene June 12, 1927. She leaves in mourn her departure two sons William and Arthur; one daughter, Mrs. Julia Ramstedt; 15 grandchildren, 6 great-grandchildren all of Golden, and a whole host of friends. She was indeed full of good works and a real blessing to those in need. We

are sure that many will rise up in that day and call her blessed. Funeral services were held in the Golden Church of the Nazarene, Tuesday, September 17, 1929, 2 p. m., Rev. Y. P. Dunn of Denver, officiating, the writer assisting. Interment in Golden Cemetery.—E. O. Walden.

REDMON—Mrs. R. S. Redmon, mother of Evangelist J. E. Redmon, departed this life at 5:30 o'clock, Tuesday morning, September 17, 1929. She was 93 years old September 8; enjoyed splendid health but just weakened down with age and slipped away to be with Jesus, like one falling asleep. She was a beautiful Christian character whose choice was to go and be with Jesus. We have just said good-by and shall soon say good morning.—J. E. Redmon.

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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 Florida (Miami, No. Side Church) Nov. 20 to 24
 Louisiana (Monroe, La.)Nov. 27 to Dec. 21
 Arizona (Phoenix, Ariz.)Dec. 4 to 8
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TENTATIVE SLATE ABROAD

JapanOct. 14 to Nov. 1
 Care Rev. W. A. Eckel, 18 Okazaki Cho, Kyoto, Japan.
 ChinaNov. 10 to Dec. 20
 Care Rev. Peter Klein, Tamingfu, Hovel, China.
 Eastern IndiaJanuary
 Care Rev. Geo. J. Franklin, Kishinogud, Mysore-singh Dist. India.
 Western IndiaFebruary
 Care Rev. Prescott L. Reals, Buldana, Berar, India.
 PalestineMarch
 Care Rev. A. H. Kaufman, Box 170, Jerusalem, Palestine.

ANNOUNCEMENTS

RECOMMENDATION—It gives me great pleasure to recommend Miss Marion Whitney of 203 Woodlawn Ave., Jersey City, N. J., as a very competent soloist, song leader and children's worker, and no pastor or campmeeting committee will make any mistake in securing her as a worker.—Fred and Kittie Suffield

WEDDING BELLS

A very pretty wedding was solemnized on Sept. 2, at the Church of the Nazarene, New Bedford, Mass., when Miss Thelma V. Brand, daughter of Mr. and Mrs. William Brand, and Stanley W. Brown, son of Albana Brown, Edgertown, Mass., were united in marriage by Rev. R. J. Kirkland, pastor.

On August 26 at the home of the bride's parents, Rev. and Mrs. E. B. Galloway of Orange, California, occurred the marriage of their daughter, Mae Mertie Galloway, to Arthur H. Collins of Pasadena, Rev. U. E. Harding officiating. The bride has for seven years been a member of the faculty of Pasadena College, the groom, a citizen of Pasadena and a member of Biesse Ave. church. They will make their home in Pasadena.

NOTICE—I am desiring to make up my slate for fall and winter revivals. Having had twenty-four years in the evangelistic field I am ready to go anywhere. The full co-operation of the church for an old-fashioned praying-circar-through revival—that's my slogan. I refer you to General Superintendent Williams.

Any pastor or committee desiring my help may reach me by wire at 1219 W. Del. St., or by mail, Station B, Evansville, Ind.—C. C. Davis.

RECOMMENDATION—Rev. Walter A. Ballinger, 1880 O'Farrell St., San Francisco, Calif., a commissioned evangelist of the Northern California District, is now planning to devote his time to the evangelistic work and is open for calls. He will go anywhere the Lord may open doors for him. Rev. Ballinger carries a passion for souls and will give any church a good meeting. Give him a call.—J. W. Henry, Pastor First Church of the Nazarene, San Francisco, Calif.

NOTICE—After having spent most of the time during the past seven years in the pastoral work I am now entering the evangelistic field, and am open for calls anywhere, for freewill offerings. Anyone desiring my services please write me at Patricksburg, Indiana, my home address, or according to my slate.—Rev. J. L. Long.

NOTICE—Change of address: My address has been changed from 1230 N. Holmes Ave., to 1115 N. Holmes Ave., Indianapolis, Ind.—James Miller, Evangelist.

PRAYER IS REQUESTED by a mother in Colorado for physical and spiritual help for her family, by a brother in Arkansas for healing; by a brother in Ontario, Canada, for the healing of his wife; by a sister in Rhode Island who is to make her home in Hawaii for three years, that some holiness work may be opened there; by a brother in Alabama for the healing of a sister in Nashville, Tenn.; by a brother in New Hampshire for "an elder who is an accepted member of an eastern assembly that he may be located before winter."

PASTORAL ARRANGEMENTS

Missouri District

DISTRICT SUPERINTENDENT—Rev. J. W. Roach, 1351 N. Kingstand, St. Louis, Mo.
 DISTRICT SECRETARY—Mrs. Erna Patterson, Malden, Mo.

DISTRICT TREASURER—A. A. Patterson, Malden, Mo.

PASTORS: Annapolis and Sabula, L. L. Isaacs; Aquilla and Bell City, to be supplied; Beulah, M. E. Daggett; Bernie and Townley, J. F. Young; Caruthersville, to be supplied; Des Arc, T. C. Grigsby; Dexter, Miss Della Walker; Eldon, W. E. Carlton; Esther, Otto Shearer; Fredericktown, W. M. Seal; Holcomb, Ed Hughes; Hurdland, Rev. Askins; Iberia and Ricker Memorial, S. C. Hendley; Ilasco, Harlow Reed; Irondale, to be supplied; Lodi, A. F. Dunlap; Malden, J. L. Cox; Mexico, Miss Laverta Welsh; Mill Springs, J. B. Ramsey; Moberly, H. T. Davis; Mochouse, to be supplied; Mt. Pisgah and Rush Chapel, C. W. Sooter; Oxley, G. E. Scheil; Piedmont, F. A. Welsh; Poplar Bluff, F. B. Moore; Sikeston, J. A. Duncan; Union, to be supplied.

WANTS

FOR SALE—New International Encyclopedia from Dodd Mead & Co., N. Y. Purchased at \$168.00. Will sell at half price. Not soiled, good as new; just the set needed in all libraries. Write Mrs. Cora Thomas, Alma, Nebr.

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.

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