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HERALD of HOLINESS

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HIDDEN CHERITHS

THE men of towering spiritual strength in sacred history have usually appeared suddenly upon the scene of action from places of retirement and secret communion with God. Moses, the inspired law-giver of the Old Covenant, tarried for forty years in the desert alone with God. It was there with bared feet and bowed head that he received his commission to lead three million slaves from Egyptian bondage to the divinely promised inheritance. It was from the Mount of God that Moses came down with the tables of the law given by ministration of angels and written by the finger of God.

Elijah the prophet unannounced met Ahab the king with the startling prophecy, "There shall not be dew nor rain these years, but according to my word." It was a supreme effort. The word was faithfully spoken and the prophet must be brought under the penalty of his own utterance. But God has hidden Cheriths where He protects His faithful ones from the consequences of their own preaching. It was then that the word of the Lord came to Elijah the prophet saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

God has hidden Cheriths for us all. They come, not as the happenings of chance, but in the ordered plan of God. Those who hold high places before men must take a low place before God. God's servants must be taught the value of the hidden life. Sainly souls must win their power at some hidden Cherith. None, therefore, can dispense with the hidden retreats where human voices are replaced by the rippling waters from the throne of God, and where Christ himself satisfies the soul with the bread from heaven.

HERALD OF HOLINESS

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HIDDEN CHERITHS

HIDDEN Cheriths! How much is implied in these words! To be shut in alone with God like Elijah, to draw aside from the cares and activities of life, to receive new strength from quiet resting places, to evaluate life from new angles of vision, to come to new estimates of spiritual verities through a closeting with the King of kings—all this is implied in "hidden Cheriths."

Life at its best seems cumbered with artificialities. We are forced to deal with much that is superficial. There is too much regard for appearances and too little concern for realities. Words are too often emptied of their content and life of its meaning. It was Macaulay in his essay on Milton who laid down the thesis that, "As science advances, poetry inevitably declines." It is equally true that the aids of life too often become substitutes for life itself, and the business of living is subordinated to the mechanism by which it is supported. A recent educational writer remarks that, "Some schools have given up education to keep the educational system going. There are many places in our public school system where it is difficult to find a teacher who has any time for the quaint, old-fashioned, menial task of actually teaching a pupil anything; they are all too busy giving tests." A student organization recently expressed a criticism of modern universities to the effect that they have too few "teachers" and too many "authorities."

The modern age with all its scientific knowledge and mechanical triumphs is given to trivialities in the use which it makes of its inventions. When the Atlantic cable was laid, Thoreau, the man of letters remarked that in all probability the first news that would come over it would be that princess Adelaide had the whooping cough. Chesterton made the statement concerning the radio that, "It was rather remarkable that the most amazing means of communication should have been developed at the precise moment when nobody had anything to say." Our times are likewise characterized by a spirit of haste. Everyone is in a hurry. "The man of the hour is the man out of breath," says Charles R. Brown. "Half of the people you meet are just in the act of leaving something half done to do something else which in turn

will be left half done." All the more need then, that every restless inefficient soul should learn the meaning of that great word of the Lord: "In quietness and confidence shall be your strength! Be still, and know that I am God! The Lord of hosts is with us! The eternal God is thy refuge!"

This expenditure of energy in the conflicts of life too often leaves the physical and mental forces exhausted and the spiritual powers depleted. Doubtless it is this spirit of haste, this nervous exhaustion that makes the trivial things of life loom large. The height of the obstacle is determined by the measure of our strength. We are so busy preparing to live that we neglect life itself; too busy making a living to give attention to the larger aspects of that life. How much then we owe to the guiding hand of a heavenly Father who so often calls His children apart for communion with Himself. He knows when the physical and mental forces are about to reach the breaking point, and the spiritual powers have been all but exhausted. It is then that He speaks to us saying, "Child, thou hast enough of the hurry and rush of life; thou hast been too much before the public gaze, too much moved by the excitements of life—thy strength is exhausted—get thee hence and hide thyself."

Here then is the soul's danger—a danger as grave in religious life as it is in the political or commercial world—that of attempting to continue in service when the strength has been exhausted. How often have we seen students drawing heavily upon their nervous energy to meet some test, with minds clouded and spirits low—when the real need was more nourishing food and refreshing sleep. We have seen the same thing in church life. Spirituality is at a low ebb, membership failing, perplexing situations arising in the church—a remedy must be found. Too often a series of meetings will be arranged, only to draw more heavily upon the already over-taxed powers, when the real need is to draw aside alone with God for a season of spiritual refreshing. This is the cause of much of the superficial work found in the church—work performed in a state of spiritual exhaustion.

There is a lesson here of great significance to every Christian worker. What Christ requires is not works but fruit. Fruit is not the result of a mechanical but a vital process. It comes because the branch remains in the vine and from it receives the precious life forces that blossom into beauty and bear rich fruitage. Too often the children of God, when they find the fruit scarce or the quality poor turn their attention to training the branches instead of strengthening the union with the vine. There is too much mechanical work for God—too little vital communion with God. But the true children of God will hear His voice calling them to some hidden Cherith where, tarrying alone in communion with God, they will

renew their strength and come forth with flaming messages and unctuous testimonies.

Cheriths are often found in strange places. It was doubtless disconcerting to Elijah to be ordered out of public life when the exigencies of the case seemed to demand his presence. God will take care of His own word. It will not return to Him void. We often hinder the seed sown by constantly disturbing it in our haste to see it appear in the blade, the corn, or the full corn in the ear. Every true Christian has his Cherith. Sometimes it is a bed of affliction; sometimes a home of bereavement; sometimes the peculiar and mystifying providences of God, but whatever the place, God has promised that we shall drink of the brook and He has commanded the ravens to feed us there. How significant and full of blessing is the word "there." In that place where He has called us and in that alone, will He command our support, and from that place alone, if we hold sweet communion with Him shall we emerge strong in the strength which God supplies.

THE VALUE OF SPECIAL DAYS

There is both a value and a danger in the observance of special days or special seasons in the church. Bishop Foster once said in referring to this growing practice that, "The Jewish church struck on that rock; the Catholic church struck on the same rock, and the Protestant church is fast hastening toward the same reef." Evidently there was in the mind of the apostle Paul a foreshadowing of danger which ritualism held for the spirituality of the church, when he said, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:10, 11). In proportion as days and seasons are observed there develops gradually a ritualistic attitude of mind in which the form of the service is substituted for the spiritual realities. The observance, therefore, becomes formal and the real significance is too often entirely lost. There is an increasing danger in this multiplication of days. Every city preacher, at least, knows that were he to observe all the days that the denominational, the interdenominational, the ministerial alliance and the community interests desire there would be but little time for real worship and aggressive evangelism.

From the preacher's standpoint, however, there is a certain value in the church calendar, and this originally was what created the desire for some plan of covering the Scriptures and various phases of spiritual truth regularly and systematically. This is the germinal thought of the church calendar, but like other good things, its value was lost in overloading it with a multitude of observances. When these observances became formal, the result was a religious service of a ritualistic order. The evangelical denominations have always reacted strongly against the church calendar. How few preachers there are who lay out their

work to cover the broad areas of truth. The minister is exceptional, it would seem, who knows what he intends to use as a text or a subject, the Sunday after next. Yet an ambassador is under obligation to declare the whole counsel of God, not the part of it that pleases him or his congregation. It is easy for even the holiness people to develop "itching ears." Whole communities are warped and twisted, lopsided and unbalanced because the preachers gave them what they wanted instead of what they needed. There are churches where certain truths are unpopular—tithing, for instance, the general budget, the dress question, missions or education. There are some places where if one preaches on "demonstration" he is regarded as a fanatic, and others where if he does not preach on it he is viewed as a worldlying. Generally, perhaps nine times out of ten, the truths that a church wants to hear are not the truths that they need. Unless a preacher has some outside test, something other than his immediate feelings, he will find himself falling unconsciously into ruts, and say what we may, there is very little difference between a rut and a grave.

Why should not the preacher prepare a schedule of texts or sermon subjects covering perhaps a year? Why should he not after much prayer and thought lay out a broad plan for the year, covering the central doctrines, allowing of course sufficient flexibility for the emergencies which may arise from time to time. The expository preacher can take certain books and present their truths in regular series; the topical preacher can assemble a series of subjects covering life in its varied interests.

Then, too, why should not the type of sermon receive its consideration as well as the content. There are many kinds of sermons and various forms of delivery. Why should not each receive proportionate attention. There are doctrinal sermons, devotional sermons, expository sermons, topical sermons, biographical sermons, pastoral sermons and evangelistic sermons. The preacher should seize upon every possible means of presenting the truth of God, keeping ever before him the true goal—that he might win some to Christ.

The world, notwithstanding all the miseries, crimes and wickedness it contains, is organized and managed with such consummate skill and with such expertness in the art of deception, that, even after the redeemed sinner comes to accept the Bible unqualifiedly as the Word of God, he is still very loath to believe its testimony concerning the world.—MAURO.

"I have found a precious stone which, harder than the diamond, cuts its mark in the face of the unfaithful friend. This jewel is called adversity."

EDITORIAL MISCELLANY

Calendar Revision

Religious editors have been asked to give the proposed calendar revision serious study, for the contemplated revision has a definite religious aspect, that of breaking the weekly cycle that measures the recurring holy days of both Jews and Christians. Calendar proponents in their extensive propaganda are evidently interpreting the silence of religious leaders as acquiescence in the religious implications of the calendar revision. This movement is not the activity of a dreamy idealist but a highly financed international movement with committees now functioning in sixteen countries. These were appointed at the request of the League of Nations, and these committees are to report back to the League in 1931.

The Acts of the Apostles in the Cheyenne Dialect

By the publication of the Acts of the Apostles in the Cheyenne dialect the American Bible Society has added one more language to the long list in which the Scriptures have been printed. This is the first of the society's publications in this dialect spoken by about 3,000 Cheyenne Indians in Montana and Oklahoma. The translation work was done by Rev. Rodolphe Petter, a Mennonite missionary of Lame Deer, Montana. The text was first multigraphed by Mr. Petter and an Indian helper, Ernest M. Cheyenne, and then reproduced by photography, a process of making plates for Scripture portions which is playing an increasingly large part in the publication work of the American Bible Society.

That the words in Cheyenne are unusually long and bewildering is apparent from the translation of the fourth verse of the second chapter of Acts: "Nanistxevoos emhanesenzastovhestova-ohaevohon Maheonematasoomaho na easeveseeszehon onitavensizstovazistohwenzsheshaevoss Matasoomaho." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Proposed New Sanhedrin

A friend sends us a clipping containing an account of the proposed New Sanhedrin. From the account we gather that a company of prominent Jews have been considering the formation of a New Sanhedrin composed of seventy-one of the ablest and most learned rabbis in the world who should assemble at Jerusalem and remain there for a certain length of time to study the history of the trial of Jesus Christ in Jerusalem nearly two thousand years ago. "We Jews," stated one of the speakers, "have suffered persecution from all people in the judgment and in the crucifixion of Jesus Christ. We must through this Sanhedrin have a clearer understanding of the matter. Should it be

shown that our fathers have had no part, this shall be proclaimed and the names of our fathers shall thus be cleansed from those blood accusations which have been cast upon them, and nevermore need to meet this charge."

A City of Holes in the Ground

The Gospel Herald gives an interesting account of the city of Matmata in Northern Africa which has five thousand people living in it without a single house in the place. All the dwellings are dug under ground. It is a city of cellars with no houses above them. The Matmata people do not live in mere holes, like squirrels, however. Their queer dwellings are elaborate and have several rooms a piece. The central cellar or court is open to the sky. It has rooms dug into the banks on all sides of it—living rooms and bedrooms and storerooms. In our country such an underground house would be damp and uncomfortable, but in the dry, scorching heat of North Africa these cave-like houses are cool and pleasant enough.

Home of the Prophet Jonah Discovered

The American School of Oriental Research has recently uncovered the ruins of the town of Gath-hepher, the home of the prophet Jonah. According to the New York Times this is "the most remarkable find in Transjordan." Radical scholars for a long time denied the historicity of the fourteenth chapter of Genesis which gives an account of the invasion of the Palestine confederacy by Mesopotamian kings during the time of Abraham, but the recent discoveries go far to confirm it. "The existence of the town of Ham, hitherto unidentified, was established on the important ancient Canaanite road along the line of march described in the Bible. Until this expedition it was doubted that the topography of the fourteenth chapter of Genesis could be identified."

One Hour a Week of Religious Education

According to Dean Sargent, the ideal for which the church should strive in the matter of religious education is one hour a week of regular school time. Each church should provide its own context, its own teacher, and its own place of meeting. He says, "America accepts theoretically one hour devoted to the Sunday school. And it is not enough time. The Roman Catholic church gives 200 hours a year and the Jewish synagogue 300 hours a year, and we Protestants have but forty. The ideal for which we should strive should be one hour a week of regular school time. God is going to hold Christian America responsible for world leadership. And this will depend not upon our armament but upon our children. Our task is to make God real. There can be no education which leaves out religion."

Roger Babson's Message to the Laymen

"I want to say one word to you laymen—namely, that we must give our preachers something besides money and criticism. We must give them our hearty

support. The three greatest institutions or the three greatest forces in the world's history have been the church, Sabbath observance and family prayers. For these three things the churches have stood throughout the ages. The future of America is wrapped up with the future of the churches. Your children are safe not because of policemen or judges, but because of preachers and priests. Sweep away the churches and the preachers, and America crumbles. Only so long as you back the churches and the preachers will America continue to progress along the pathway of her destiny."

The States and Prohibition Enforcement

There are only five of the states which do not have prohibition enforcement codes in support of the Eighteenth Amendment. These are New York, Nevada, Wisconsin, Maryland and Montana. These states, however, ratified the federal act. Four of these states have repealed legislation looking forward to prohibition enforcement—Maryland alone never having passed a dry code. Enforcement laws differ widely in the different states. Alabama forbids the manufacture of near beer, and Oklahoma makes it a felony to maintain a clubroom in which liquor is dispensed.

The American Board and Chinese Missions

The American Board of Commissioners for Foreign Missions—the Missionary Board of the Congregational churches—recently transferred all its work and its property in North China to the Chinese churches, giving them control. This is the first board to place the entire responsibility and control of its mission work and property in Chinese hands. Doubtless this action of one of the oldest and strongest missionary boards in the United States is but an indication of what other missionary boards will eventually be compelled to do.

It Is Better

- To be in the right than in the wrong.
- To frown on a lie than to tell a half-truth.
- To speak the truth than to repent of a lie.
- To build up character than to tear it down.
- To please the good than to please the wicked.
- To do one deed of kindness than a dozen selfish deeds.
- To reprove a transgressor than to try to prove him innocent.
- To offend a guilty conscience than to defend a guilty person.

To help people find the right way than to turn them into the wrong way.—*Sunday School Herald*.

Higher Education in China

There are twenty institutions of college or university grade, maintained by Protestant Christians. These institutions have a total registration of about 4,000 students. There is a central organization known as the Council on Higher Education, organized in 1924,

which has been engaged in the task of reorganizing higher Christian education in order to make the Chinese more Christian and more efficient.

A Prayer for Schools and Colleges

We pray for all schools and colleges,

That they may be faithful custodians of the sacred flame of knowledge,

Every campus holy ground, every building a temple,

Every classroom a chapel, every desk an altar,

Every book a revelation, every student a devotee.

Every professor a priest, conserving the ancient lore of the past,

And prophet proclaiming new truth for the present and the future,

Under the guidance of the Holy Spirit.—BYRON HESTER in the *Christian Monitor*.

Radio Stations and the Colleges

About one-eighth of the broadcasting stations in the United States are owned and operated by educational institutions, according to the Advisory Committee on Education. Thirty-seven stations are owned by the schools, and eighty other colleges use commercial stations for broadcasting. About fifteen per cent of all broadcasting is estimated as being educational.

Women's Power in Creating Public Opinion

I feel that women can do a great deal of work in enabling us in our day and generation to contribute something to the stability of our institutions through the force of public opinion. We look to women as the one group in our country that sees clearly, intuitively, the high standards of morality and the subtleties of the difference between right and wrong. We are looking to you to establish a courageous public opinion on social, political, national and international problems.—DR. JOHN GRIER HIBBEN.

Robert Raikes Jubilee

At the third Robert Raikes Jubilee recently held in Crystal Palace, London, England, the following tribute was paid to Robert Raikes, founder of the Sunday school by Dr. J. D. Jones: "We hear much concerning our empire and the men who built it. I do not wish to say anything to belittle their achievements, yet greater than all the soldiers, sailors and adventurers were the men and women who tried to make England a better place and tried to make English people a better people, and to that high company Robert Raikes belonged. What Robert Raikes really did was what Jesus had done when He was on earth—set the child in the midst—and ever since Robert Raikes' day the child has kept his place in the midst of the affections of men and women in the Christian Church. Robert Raikes also taught the infinite hopefulness of work among the young. It was comparatively easy to train the young sapling, but even Samson could not do much with a full grown oak."

WHEN THE LORD SANCTIFIED ME

By General Superintendent Chapman

IT HAS been my testimony that I was under conviction for holiness before I was converted. And when some have thought this impossible or without precedent, I have reminded them that Moses preached Canaan to the Israelites in Egypt and that it was the prospect of entering that good land that made the people willing to leave such paltry pleasures as the fleshpots and onions and garlic of Egypt afforded. And that God himself, speaking of the Exodus, said, "I brought you out [of Egypt] that I might bring you in" (to Canaan).

And I know that I used to sit in that campmeeting and hear the people sing number 100 in old "Tears and Triumphs Number Two," the song that is based upon the fifty-first Psalm, and which says, in the form of a prayer:

*"Wash me thoroughly, blessed Saviour, cleanse me from indwelling sin;
Bathe me in the sacred fountain, now complete Thy work within.
Wash me thoroughly, wash me thoroughly; for the Master's use made meet:
Purify and make me holy, now, just now, Thy work complete."*

The last stanza and the second chorus said:

*"Now I yield my all to Jesus, now I trust the cleansing blood;
Now the work is done within me, glory, glory be to God!
Hallelujah, hallelujah, for the Master's use made meet:
Now He sanctifies me wholly, now I am in Him complete!"*

As the people sang this song with their shining faces and glad voices, I said within myself, "If I ever get religion at all that is the kind of religion I want. And if I ever make a start I propose never to stop until I can sing 'Now I am in Him complete.'"

And besides, in those days, they preached holiness in the holiness meetings. I had heard ten or twelve definite sermons on the subject since the opening of the campmeeting and knew pretty well what "we" believed, even before my conversion. I was already a "holiness" man, even though I was not yet holy. I was convinced and indoctrinated and by my conversion under such circumstances was committed to seek the blessing of holiness.

At the close of the preaching the night after my conversion, a beloved brother came to me and said, "Now is the time for you to go on and get sanctified wholly. If the children of Israel had gone right straight on into Canaan at Kadesh-Barnea they would have had no Jordan to cross. And if you will go on now and get sanctified, you will not have to die out

to many things that others whom you hear speak in these meetings had to die out to. You have already left your old worldly friends to get converted, and you are not yet connected with any religious body which might object to your plan to wholly follow the Lord. You have had no uprising of the old sinful nature today, but you know the Bible teaches that there is such a nature in us and that it remains after conversion. You also believe the testimonies of the many here who tell of the struggles they have had with this inner foe and how they were finally delivered from it. Thank God for your clear conversion. Do not entertain the slightest doubt about the thoroughness of that. Rather to make that conversion permanent, come to the altar tonight and lay yourself as a Christian upon God's altar and ask Him to make you clean and holy by the baptism with His Spirit. You are not to give up something bad as you did last night. Rather you are to present your good self—your redeemed self—to God for any use He may wish to make of you. And He has promised to sanctify you, just as He promised to save you, which promise He fulfilled to you last night."

The explanation and exhortation of the good brother was so reasonable and clear and so impressive that I yielded to the suggestion and went forward as a seeker for entire sanctification. Much of the terminology used in instructing seekers about the altar was new and unmeaning to me. But the clear words of the brother who asked me forward were my chart and compass.

I soon found that saying I was willing to consecrate all to God was not the exact equivalent of doing so. But fortunately it was not the custom in that meeting to "profess" the seekers. There were songs, instruction general and particular, and prayers. These were continued alternately for as long a time as the seeker was willing to remain or until he found or professed to find the object of his search.

I was the last one remaining. The good brother who invited me forward and one other got a considerable burden for me and prayed in unison on either side of me. Their praying did not confuse me in the least. Rather their very "noise" helped me to find my own voice and their earnestness and persistence made me determine to "go through." With me there was little of itemization in consecration, and there was no resistance whatever to the will of God. In the simplicity of my new faith that night I believed as I have believed since, that the will of God, be that whatever it may, is the best possible thing for me.

But there came a time when I could say with a depth of meaning that I had never known before,

"God shall have His own way with me in time and in eternity." I said that once with the new depth of meaning and then I repeated it over and over again. And finally I realized that this was indeed all I could do. In that moment I looked up to God by faith and believed that He accepted my offering and sanctified my soul. And there was in my case no perceptible "waiting." I might have said in that moment, "I'm believing and receiving," for I did receive even as I believed.

There came to me that night a sense of inward cleanness and a sense of incoming love and power. I was sure that the Holy Spirit had entered as my Sanctifier. I arose boldly and announced to those

who had remained until that late hour, "I have it all now." My words were crude, but they were intended only to tell that I had now obtained all that was being preached as available at the mourner's bench. It was not all in the sense of being maturity in the Christian graces. But it was all in the sense of the crises which bring one from sin to holiness. I trust there are evidences that I have grown some in both knowledge and grace since that epochal night, but I have never realized or professed a purity of higher quality or of clearer realization than that which came to me then. And after thirty-one years I testify as I did in the first moments of that new assurance that God did there and then sanctify my heart and fill me with the Holy Spirit.

THE TITHE TERUMOTH AND ITS PERPETUAL OBLIGATION

By E. E. Wordsworth

ARTICLE TWO

IN THE preceding article we endeavored to show that tithing is a racial law and that tradition, instinct, moral conscience, profane and sacred history are confirmatory of this position. We now wish to deal directly with the tithe terumoth. The question of "How much owest thou?" must be answered. The tithe terumoth is found in philosophy, history and perpetuity. The tithe terumoth is the first tithe and it is holy unto the Lord. This first tithe was called the terumoth tithe.

Now this first tithe must be distinguished from all other tithes. Tithing was practiced under the Mosaic law and also under the prophets. The New Testament also teaches tithing. But what do we mean by the first tithe? Doubtless Adam, Abel, Abraham and Jacob practiced the giving of this first tithe as the touchstone of their stewardship to God. A specific tenth is mentioned clearly in the cases of Abraham and Jacob. This was not Levitical but terumoth. The tithe terumoth was instituted 4,004 B. C., or with Adam. There were three tithes under the law later, known as the tithe terumoth, or first tithe; the festival tithe or second tithe; and the charity tithe or third tithe. That the law of the tithe is embodied in the Levitical code is universally conceded. The manner and use of the tithe is also clearly set forth. But let us look at these tithes by way of distinction. The offerer of the first tithe, the tithe terumoth, had no voice whatsoever in the disposal of it. In the second tithe, the festival tithe, the disposition of it was largely in his own hands. In the first or terumoth tithe, the offerer did not receive any portion for himself, but in the second tithe, in some cases, the greater part of it was used for his own purpose, as well as for the enjoyment of others. The third or charity tithe was obligatory every third year. This was for the Levite because he had no

portion or inheritance as others, the sojourner, the fatherless, the widow and any poor. It was a charity tithe. But the charity tithe must not be confused with the terumoth or first tithe.

There is a dignity and pre-eminence given to the terumoth tithe far above Levitical tithes. And the reason for this is because this tithe is racial and moral and of perpetual obligation while the Levitical tithes served only a dispensational, or Mosaic requirement. The tithe terumoth is moral, the Levitical ceremonial. The terumoth antedates the Levitical, and exists after its passing. The Mosaic law was moral, judicial and ceremonial and it must be evident that anything that is moral is always binding regardless of a dispensation. To illustrate: "Thou shalt not kill" is a moral law and of necessity defies all dispensational confinement and limitation. In every age remember, "Thou shalt not kill." Likewise the terumoth tithe is moral and not ceremonial. It is binding today. This law has never been abrogated. The ceremonial law of Moses has passed away with the dispensation, but the tithe terumoth which represents man's moral obligation financially, and the touchstone of his stewardship, is imbedded deeply in the moral nature. Man has ever and everywhere felt a sense of obligation to a superior being or deity. And a moral sense of obligation implies a moral rule of action for its guidance and expression; for God never puts a question into the soul without giving a definite answer. Nothing in the universe of God, animate or inanimate, is left without the government of appropriate law. How foolish then to think that an infinitely wise God would leave to the caprices of men the matter of their financial obligation.

The moral law of tithing, the giving of one-tenth to God, the terumoth tithe, does not, in any sense,

derive its obligation from the Mosaic law. It is moral in distinction from ritual. Like the Sabbath, it has only such applications of a local nature as are incidental to each dispensation, and not essential, in any sense, to its permanence and unity as an institution. The essential thing in the Sabbath institution is a seventh day sacred to the service of God in all ages whether it be as a memorial day of the finished work of creation, of Israel's deliverance from bondage, or of Christ's resurrection, or our deliverance from sin. So the very essential thing about tithing, or the tithe

terumoth, is that the tenth of one's income is sacred to the Lord in all ages, whether it be to some patriarchal priest, Melchisedec, Levites and priests, or to our great High Priest, Jesus Christ.

The importance of keeping sacred the tithe terumoth unto God may be seen in His threatenings and judgments for disobedience and upon those who profane it, and also the blessing and rich rewards upon those who faithfully obey Him and withhold not the tithe terumoth, the sacred tithe.

(To be continued)

PENTECOST THE PERMANENT NEED OF THE CHURCH

By A. M. Hills

But wait for the promise of the Father (Acts 1:4).

Ye shall be baptized with the Holy Spirit (Acts 1:5, R. V.).

Ye shall receive power when the Holy Spirit is come upon you (Acts 1:8, R. V.).

And they were all filled with the Holy Spirit (Acts 2:4, R. V.).

NINETEEN hundred years ago Pentecost came. God the Father had promised it by the mouths of holy prophets. That is evidence that it was profoundly important. More evidence still was given by Jesus. Just before He ascended to His Father He gave the little, feeble band of disciples the overwhelming commission to evangelize the world and take it for Christ. "But," said He, "do not start until you have your Pentecost" (Matt. 28:19, 20; Luke 24:49; Acts 1:4). They waited and prayed till the blessing came. A little prayerful study will reveal what changes it wrought in them, and also what Pentecost brought through them to others.

1. *Note the unexpected changes that came to the little group gathered in the upper chamber.*

1. It strangely elevated woman to her rightful place as the equal of man. There was a company gathered, the eleven disciples "with the women, and Mary the mother of Jesus, and with his brethren." There was no distinction of sex. The highest honor and greatest gift ever vouchsafed to humanity since the gift of Christ came upon men and women alike in that upper chamber and on the same terms. Even in Judaism, not every firstborn child of either sex, but "every male that openeth the womb shall be called holy to the Lord." The superiority and peculiar sacredness of man above woman was taught by every other religion in the world but Christianity. Every day the pious Pharisee thanked God that he was not born a woman, a leper, or a Gentile. In what goodly company woman was rated!

Hindu law taught that, "One man might be a

witness, but not even several women on account of the lack of reliableness of their minds." Dr. E. Stanley Jones tells us that he listened to a debate in the Burma Legislative Council regarding the admission of women as members. A stately Buddhist arose and said, "Of course not. They cannot attain Nirvana as women; how, then, can they attain a place in these legislative halls?" Both in Hinduism and Buddhism it is taught that a woman cannot be saved as a woman; she must first be reborn as a man to attain salvation.

Even in western Europe and the United States men have fought step by step the upward rise of women. Nearly every right given them has been granted grudgingly and by compulsion. It was the Son of God who revealed the nobility of womanhood. "In Christ Jesus there is neither male nor female." He baptized with *His Spirit, God himself*, men and women alike. Everything else follows. In spite of all the protests of great men, with this endorsement of Christ, woman, with no immodesty or impropriety, can come forward and claim her own. Pentecost opened up the glory and equality of all the children of God.

2. The pentecostal blessing did not come where it might have been expected. Ecclesiastics would have thought and predicted that it would come in the sacred temple, under the control of the *sacred priests*, and, of course, upon *them only*. But no! According to tradition, they were gathered in the *home* of Mary, the mother of John Mark, while engaged in prayer. Now the home is the most common and ordinary place in the world. Here people are born, reared, live, eat and drink, toil, rest and die. In this essential and universal place, the home, where all people are, came this heavenly gift. Was it a mere accident? Is it not more than probable that it was *purposely designed* to teach us that not priests alone, but all men are alike precious to the heavenly Father; and not the temple alone is holy but *any place* where people live and build their altar and call upon the Lord. Dr. E. Stanley Jones tells us he watched a woman who had measured her length on the ground for fifty miles while the ther-

ometer was 120 degrees in the shade, that she might ring the bell in a heathen temple in order to awaken God in her behalf. I have read of a man who had rolled over eight hundred miles to get his sins washed away in the sacred waters of the Ganges. Now each of these dear souls could have obtained the pardon and grace of God, kneeling in their own little hovels, if they had only known it. It was the same lesson which Jesus taught the Samaritan woman at Jacob's well: "Not at this mountain, nor yet at Jerusalem shall men worship God, but anywhere where troubled hearts shall seek him in spirit and in truth."

"How often we put religion into a sacred day, Sunday, and into a sacred place, the church, and leave it there embalmed! . . . In view of this universal tendency to put God into sacred places and leave Him there, it is well to remember that when God gave His highest gift, *Himself*, not in a dedicated temple, but in a *home*," He made it forever sacred to him who will have it so. Thus religion has its sacred center in the Spirit-filled home. Unless it has a place outside of temples and shrines, and monasteries and nunneries, and blesses factories and marts, and schools and homes, where people live and toil, and suffer and sin, it will not meet the wants of this needy world! We want God for everything or we have Him for nothing. This thought does not desecrate religion; it makes all life divine.

3. The pentecostal blessing saved the disciples from *themselves*. They had given up a good deal to follow Christ—associates, homes, occupations, earnings from business—everything, in short, but *themselves*! Even two of the immortal three, James and John, induced their mother to help them procure a pledge from Jesus of the two highest offices in His imaginary earthly kingdom! One modestly wanted to be prime minister, and the other secretary of the treasury! And all the others were angry about it! When the Master was on His last journey to Jerusalem, outwalking them in His eagerness to get to His cross, the poor fellows were still quarreling about the *chief offices*, so little had they of the spirit of Christ. It all revealed a pathetic ambition to be great. The essential *self* of their natures was still sensitive about rights, still jealous of the honors of others, still eager to be first.

But at Pentecost all this was changed. Self-seeking ended. A new conception of true greatness came. He is great who blesses others. He is greatest who is the slave of all, who dies to self, that he may bless all, just as Jesus did. On the cross He bowed His royal head and died to redeem the world. It made the shameful cross the most glorious symbol in human history! And it also gave to Jesus "the name that is above every name." It dawned on the disciples at last. Greatness is service. The way to it is the *via dolorosa* that ends at Calvary. They gave themselves wholly in

the upper chamber, *their very all* to God; then He gave Himself to them at Pentecost.

But why does God demand such absolute self-surrender? Is it because He is a despot? No; it is because that is the very essence and essential of all true love. Dr. Joseph Parker said, "If love were represented by a straight line, sacrifice would be the last point in the line." "God so loved the world that he gave." How much? "His only-begotten Son"—His other self—His all! Christ had omnipotent power. With a word He could have swept away His cruel foes. What bound His hands and fastened Him to His cross? It was not cords and nails. It was love that held Him there to languish and die! He lost Himself to the uttermost; but, dying, He forever lives. His influence, His moral grip, His redemptive touch are supreme in our moral universe.

And now, with Christ in us, Pentecost confronts us with a similar demand for self-sacrifice. "It means not *emotion*, but *devotion*. Pentecost means much and continuous cost. If other souls are lighted up, it will be from the *flames of our own consuming selves*."

4. God's promise was fulfilled: "Ye shall have power, the Holy Spirit coming upon you." Power for what? To command armies? To capture fortified cities? To collect vast revenues? To oppress other nations and races? No, no! A thousand times, "No!" It was the divine power to pray for enemies, to forgive injuries, to keep an unsoured spirit amidst the deepest injustices, to overcome evil with good, hate by love, and the world by a cross!

The disciples no longer hid themselves, but about-faced, and confronted the system that had put their Lord to death. "Of course it gnashed on them with its teeth, and struck at them with the two arms of civil and ecclesiastical power. But these arms were broken." As Dr. Jones says, "The disciples smiled their way through threats, rejoiced their way through stripes, sang their way through prisons, and triumphed their way through death." The dying Stephen with the shining face and praying lips convicted the persecuting Saul and made of him the apostle Paul. "Here was a new kind of power, moral power, spiritual power," the kind with which the Son of God expects to establish His kingdom. The warfare truly was offensive, but the weapons were winsome and compelling—"the turning of the other cheek, the going the second mile, the giving of the cloak also, the loving of those that hated them, and the praying for their persecutors. And they won! Of course they did. What can you do with foes like that? They do not know when they are defeated, and they turn their defeats into victories, and their Calvaries into Easter mornings." The heathen watching them, found themselves hungry and longing for the Christ the disciples had.

II. *What did this pentecostal Spirit of and upon the one hundred and twenty do upon others?*

1. It put upon them an awful sense of their sinfulness and need of Christ as a Savior. The unanswerable proof of Christ's deity, and the fearful guilt of consenting to His crucifixion came upon them with overwhelming force, and thousands cried out: "Brethren, what shall we do?" And they turned to the Lord and were saved. The very same truths proclaimed with the unction of the Spirit today will bring conviction and salvation to the people.

2. It brought the spirit of brotherhood and Christian fellowship to all people! There were seventeen nationalities and races gathered in one audience, and all heard in his own tongue the same message of salvation by the same Savior, and on the same terms of repentance and faith. Here then was the only world religion, by the only world Savior, released from all specially sacred languages and races, and associating together in brotherly love. Nothing could have been more appropriate, since "one God created them all of one," one Christ redeemed them all, and one Holy Spirit was given to sanctify them all. How long it has taken the world to learn the gracious lesson that "One is our Father in heaven, and all we are brethren!" By our own consent we have allowed ourselves to be separated from each other by color and caste and rank, and race and creed and rite and ism until the triumphs of the gospel and the spread of the kingdom of Christ have been greatly impeded.

Professor Steiner says that "Christianity has in it its *spirit* the solution of race and class problems, but in its *practice* it is lamentably far from solving them." But, says Dr. Jones, "At Pentecost all life, language, culture, national genius, art, science, philosophy—all life is gathered into a common center, Christ, and then it goes out from that common center to tell each in its own language the wonderful works of God."

III. *How then do we receive and enter into this pentecostal life? How can the Holy Spirit become operative in our lives? How shall we find Him and live by His power?*

"They continued with one accord in prayer." God says, "Draw nigh unto God and He will draw nigh unto you." Prayer brings nearness, and nearness to such a Being begets love. To behold God in Christ is to love Him as John and Mary did. It was natural to love so lovable a Being as the tender, compassionate Christ.

2. That leads to, and ends in, the turning of yourself, and your *all that is dear to you* over to Him for His safekeeping. How complete you will wish it to be! You will want the blessed God to own you wholly, body and soul, loved ones, even the Isaac of your heart, possessions, reputation, influence, time, talents, all you have or ever will have, all you *are* or ever *shall be*, to be His forever. You give Him all; and

then you will get all. The Holy Spirit will come to possess you and abide in you forever.

3. Out of that complete self-surrender and joyous self-committal to Christ comes your willing, active *appropriating faith*. You will believe God. "Faith is the venture that dares." A wealthy, well-known business man saw a hungry, ragged man and pitied him, and gave him a check, telling him to buy some clothes and food for himself. A few days later the business man saw him again, still ragged and hungry, and thought he had spent the money in drink. "No," said the poor man. "But I went to the bank to get it cashed, and they were all so well dressed, and I looked so shabby and unworthy, I thought they would not cash the check." "But," said the wealthy man, "it is not your clothes or worthiness, but my name on the check that decides it."

"Whatsoever ye shall ask in my name," says Christ. Faith is taking God at His word and *receiving* what He sincerely offered. Christ undersigns our checks on the bank of heaven. "Whosoever will let him take."

4. Faith is not merely an *act* that receives the offered Spirit; but it may be, and should be, an abiding attitude of soul. That is, there may, and should be, "a continuous indwelling of the Spirit and a continuous adjustment of the human to the divine." That is what all churches and Christians need afresh. Such a pentecostal refilling of the Holy Spirit by our committal of ourselves to Him in faith that God will have a great body of holy believers that He can own and use for His glory. That will take the world for Christ.

QUESTIONS FOR A SEEKER AFTER HOLINESS

Art thou weary of that carnal mind which is enmity to God? Canst thou be happy while thou art unholy? Dost thou know anything of God's love to thee? Dost thou not know that He has given His Son to die for thee? Dost thou love Him in return for His love? And canst thou love Him a little without desiring to love Him more? Dost thou not feel that thy happiness grows in proportion to thy love and subjection to Him? Dost thou not wish to be happy? And dost thou not know that holiness and happiness are as inseparable as sin and misery? Canst thou have too much happiness or too much holiness? Canst thou be made holy and happy too soon? Art thou not weary of a sinful heart? Are not thy bad tempers, pride, anger, peevishness, fretfulness, covetousness and the various unholy passions that too often agitate thy soul a source of misery and woe to thee? And canst thou be unwilling to have them destroyed? Arise, then, and shake thyself from the dust, and call upon thy God! His ear is not heavy that it cannot hear; His hand is not shortened that it cannot save. Behold, now is the accepted time.—ADAM CLARKE.

LEGITIMATE ACTIVITIES OF THE CHURCH

By Hugh C. Benner

THERE exists today a vast difference of opinion among Christian people concerning the activities in which the church may legitimately engage. There are those who declare that the church is called to enter into every phase of men's lives, providing for them not only spiritual advantages, but, as well, entertainment, athletics, recreation, and numerous kindred activities, all sponsored by the church. At the other extreme are those who insist that the full mission of the church may be accomplished by simple services of song, prayer and preaching. The solution of this problem in this age of worldliness and spiritual lethargy is particularly knotty to young people. So, as a young man, the author of this article has endeavored to outline a sane, scriptural view of the legitimate activities of the church in the light of the mission of that institution.

The spread of the gospel of Jesus Christ is the fundamental and complete mission of the church. Jesus came for the one supreme purpose of completely redeeming man from sin. When He had made redemption an accomplished fact He ascended to the right hand of the Father, leaving to His humble followers the colossal task of carrying the message of that redemption to the utmost bounds of earth. If the propagation of the gospel of Christ constitutes the mission of the church, then we may assume, as a general basis for our thinking, that the legitimate activities of the church are those, and those only, which make a direct and definite contribution to the most effective spread of the gospel.

We shall consider, first, two activities representative of those in which the church *should not* engage.

1. ATHLETICS. In recent years there has been a wide experimentation regarding athletic programs in the church. Large numbers of churches have provided gymnasiums, swimming pools, tennis courts and other athletic equipment for their young people, arguing that by these means they could be attracted to the church and induced to become active in its spiritual work. The fallacy of this notion is evident everywhere. Those who are attracted by an athletic program come to think of the church as a sport center, and surely, such an attitude cannot be conducive to serious spiritual interest and endeavor. It is also an undeniable fact that no church can maintain an athletic equipment or program which can hope to compete with those offered by such agencies of physical recreation and development as the Y. M. C. A., or the physical education departments of the modern high schools, junior colleges and universities. We do not contend that there is no legitimate place in life for proper and moderate physical development, but we do contend strongly that, from both a spiritual and

logical viewpoint, athletic programs have no legitimate place in the activities of the church.

2. ENTERTAINMENT AND RECREATION. Another illogical position is held by those who declare that the church is bound to provide entertainment and mental diversion for her members. In this connection moving picture projectors have been installed and the house of God has been desecrated to provide a weekly thrill or laugh for the tired or bored membership. While we sympathize with the members of many unspiritual, formal churches, who find their church relations a burden, and while we admit that they may need amusement to compensate for the lack of a worthy spiritual program, it is certain that the attempt to make of the church of Jesus Christ a recreation center or a substitute for the theater is an inherently carnal procedure and is properly foredoomed to failure. The mass of people who desire to attend the theater will never be attracted by such films as might be fit to be shown in a church. Finally, it is folly to argue that there is any essential relation between merely amusing or entertaining people, and the serious business of helping to redeem a lost race. We do not wish to deny that there is a place in the Christian life for clean, wholesome, uplifting recreation or diversion, but we are certain that the church is not called to provide such, either for herself or for the world.

We shall now consider three activities, apart from the ministry of public services, representative of those in which the church not only *may*, but *must* engage, if she is to be most efficient in the fulfillment of her God-given mission.

1. CHARITY. The ministry of Jesus was consistently characterized by charity. Take from the narrative of His blessed life on earth the accounts of His ministry to the physical needs of men, and a large portion is gone. In this regard the Savior carried His teaching to the farthest extreme in the declaration that the mere gift of "a cup of cold water" in His name would bring eternal reward. Among the earliest acts of the Christian church was the organization of an efficient means for relieving physical distress. It is a recognized fact that much of the power of the Roman Catholic church is based upon centuries of charitable endeavor. Jesus knew that one of the most direct routes to the hearts of men is that of alleviating physical suffering. Too often we attempt to interest a man in the "bread of life" when he is in immediate need of the corner bakery product. We urge upon him the "pearl of great price" while his mind is agitated by financial obligations which he cannot meet, and kindred problems which might be solved if the church

were sufficiently interested. Our charity tends to be spasmodic, unorganized and indiscriminate. Christ would be pleased to have the Church of the Nazarene make this phase of Christian work an outstanding, all-year activity. Surely, by the precepts and example of Christ, as well as by its direct contribution to the spread of the gospel, charity is a legitimate and necessary part of the program for redeeming men.

2. EDUCATION. There is no more vital and fundamental field of activity for the church than education. Those Christian movements which have provided adequate educational facilities for themselves have prospered and have enjoyed permanence. Those which have failed to make such provision, regardless of their depth of spirituality, have been doomed to a narrow scope of influence and have declined. We do not hold that the church should enter into all fields of education including technical training, but we do insist that the Church of the Nazarene must maintain educational institutions capable of meeting the needs of the great majority of Nazarene young people for adequate college training under a deeply spiritual Christian environment—institutions which would need no apology when compared with other institutions of higher education on the basis of the type and content of work offered. The church has made some progress in this matter, but unless we arouse ourselves and speed our pace we shall lose thousands of our splendid young people who might be saved to the church. Our young people *will* be educated and we must provide ample facilities for their education if we would hope to be ultimately successful as a denomination. Christian education has a direct and unique contribution to make to the great purpose of the church and is, hence, a legitimate and essential phase of church activity.

3. PUBLICITY. From the standpoint of publicity the most backward, inefficient organization on earth is the church. In a world trained to the psychology of modern advertising methods which force the desirability of a thousand and one products upon the minds of the people, in a day of multiplied agencies of publicity, the Christian church repairs solemnly to several thousand places of worship two or three times each week and there patiently, (and often sleepily) awaits the coming of the throng to see Jesus. To date the throng has failed to come and it seems improbable that they will with ordinary methods. Jesus used every legitimate means at His command, many of them without precedent, to gain the attention of the people and to give the gospel message to the greatest number. The church is obligated to do the same. Of course there is a gaudy, sensational type of advertising which has no place in Christian publicity, but if the message of Christ is to make any impression on the world today, it will be because the church takes advantage of every consistent and available means of attracting the attention of men. At her command

are the newspaper, radio, telephone, electric sign, public conveyances, and high types of poster service, all adaptable to the spread of the gospel. The church has every right to advertise. *The church must advertise.*

The author is keenly aware of the brevity and incompleteness of the treatment given the various topics in this article. However, it is his earnest hope that this brief outline may aid someone to a clearer understanding of this problem. May God help us to keep our vision of the spiritual mission of the church radiantly clear, making sure, at the same time, that we engage in every legitimate activity which will contribute to the speedy and permanent advancement of the kingdom of Jesus Christ.

FAITH

By R. H. M. WATSON

THERE is no subject considered more simple than that of faith, and yet its very simplicity seems to surround it with difficulty of comprehension to most of us. First, let us consider what faith is. Faith is believing. Nothing more nor less. To believe a thing, is to put faith in that thing. That being true, we find that everybody has faith because we all believe something. We put faith in man, hence we loan him our wealth. We labor for a promised salary, when there is not a dollar in sight. We put faith in conductors and shipmasters who are really strangers to us. We often trust ourselves and our families in cars, driven by strangers who are without credit or principle, and think nothing of it. So we not only have faith, but we are constantly exercising it. God says, "If we receive the witness of man [which we are doing every day], the witness of God is greater." In other words, if we would put faith in God as we do in men, His blessings would be bountiful and continuous.

Now if we are asked how we may exercise faith in God for salvation, or for any promised blessing, we would answer that we exercise faith in God just as we exercise faith in man. We say because this man has been honest and truthful, I am not afraid to trust him. Well, God has been honest and truthful much longer than man, and it is impossible for Him to lie. He is subject to no disaster that can prevent Him from fulfilling any promise. Now some may ask, may we not pray for the gift of faith? Well, that is all right. There is a gift of faith, but that has nothing to do with the faith in God's Word for His promised blessings to us, because He has taught us that whatsoever things we desire, when we pray to believe that we receive them, and we shall have them (Mark 11:24), and it would be most unreasonable to say that we can trust man upon his word and honor, but that we cannot trust God upon His word and honor, without first having the gift of faith. I think doubting God is a habit

which all of us have indulged in more or less, and that habit has proven a curse to the Church and to the human family as well. In seeking pardon or purity no physical evidences are to be sought, but having met conditions as plainly given in God's Word, we are to ask for the blessing and then believe that we receive it without any physical evidence whatsoever, and the moment we believe it is done, God makes it a fact, and the witness of His Spirit is real and immediate. It is this cry for physical evidences, that has deluded and proved a curse to many thousands in the different "Tongues" movements, and though you may not seek the tongues, yet if you refuse to trust God for the blessing without some physical evidence, you are making the same mistake they are making. You are further exposing yourself to every fanatical device of the devil, for he can not only speak in tongues, but he can fill you with all sorts of feelings. This he cannot do if you are trusting in God alone.

Taking God at His word is a death blow to the works of the devil, and it is a heaven bought privilege for every man. In 2 Corinthians 4:18, the apostle says, "We look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." We look at the things which are not seen through the promises of God. The Israelites did not see the water of the Jordan divide until the priests' feet touched the water. They shouted the victory at Jericho, when there was not a crack in the wall. They were looking at the things which are not seen.

Daniel did not see the angel in the lions' den until he was among the lions. One like the Son of God was not seen in the fiery furnace until the three faithful Hebrew children were cast into the fire. Thus faith asks no other evidence but God's word. So if we are asked what we must believe, we answer, we must believe God's word.

The promises of God to His children, are more than they can ask or think. The just shall live by faith, and His promise is, He will withhold no good thing from them that walk uprightly. Hence we are taught in His Word to, "Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, to make our requests known to God," and that "All things work together for good to them that love the Lord." The sweetest life in this world is a "life hid with Christ in God."

Now this life of faith is not a life of worry, for there is no worry in trusting God. If we are worrying, we are not trusting. "Faith is the victory that overcomes the world." Of course our faith will be challenged with seas of difficulty, and frowning walls of opposition. We may hear the thunderous challenge of Goliath hurled across the battle field, warning us to proceed no farther, but the slinging of a small pebble,

with a great God to direct it, will clear the way for the greatest victory. A whole nation remained forty years where there was no food, and feasted every day, nor did they have to light a fire to cook, for God sent them provisions already cooked. There was no clothing nor shoe manufacturing, and yet they all dressed according to the best fashion of that country. It is also comforting to know that we live in a better day than the day in which they lived. Are we not ashamed then to doubt Him any more? God's promises are all true.

TO CRITICIZE OR NOT TO CRITICIZE

DOUTFUL criticism is the vice of the virtuous. Husbands criticize, and wives criticize. Parents criticize and children criticize. The pulpit criticizes the pew and the pew criticizes the pulpit. Pastors sometimes criticize District Superintendents, and once in a great while District Superintendents have been known to criticize pastors—semi-occasionally they have even criticized some of the church members.

What is this thing called criticism that hangs like a miasmatic fog over the social world, the political world and the ecclesiastical world? Much of it is downright prejudice, jealousy and envious dislike. Much is simply a careless and often brutally frank estimate of the other fellow. Still other times it is a justifiable decision as to so-and-so's qualifications. Frequently it takes the form of an expressed opinion of the degree of success which A, B or C is acquiring. Criticism can and does run the whole gamut from a frank and almost admiring estimate of the life and achievements of a friend, or loved coworker, on through the faint commendation which damns while it praises, down to mean, hateful detraction on account of jealousy over other's success or carnal fear for one's own promotion or prestige.

It is one of the most subtle of the seven deadly sins. It starts out as beautiful as Adam was when he came fresh from the breath of God; it passes on into the judgment hall, and upon the judgment throne; it winds up by crouching by the pathway, face set with angered jealousy, and heart hot with unsuspected hate, and bludgeons its brother like Cain did Abel.

Criticism can light-heartedly, over its morning cup of coffee, or its noonday well filled plate, do its victim more damage, and yet pat its own self-righteous back more unctuously, than any other subtle sin of the decalogue. It can ruthlessly kill, and yet smile with self-conscious approbation while it calmly drives the blade. When once launched upon it, ministers and church members can be the most scathing in the perpetration of the critical speech, or the utterance of the innuendo that caresses while it damns.

Criticism which amounts to a needful estimate of

another's character, is often necessary. It is frequently required in order to protect the cause of God, or to uncover the devious ways of the moral weakling or the downright hypocrite. In a good and just sense it can be said that at times everyone must criticize certain of his fellows. The Scripture says, "By their fruits ye shall know them," and sometimes those fruits must be displayed to others in order to protect the cause of God. This is often justifiable and necessary. But even in such cases the Christian ought to tread most cautiously. One ought to make sure, before exposing any villain, unmasking any hypocrite, or blocking the career of the one with any unholy ambition that there is absolutely no self-interest in the procedure, no jealous bone to pick, no personal ax to grind, no who-is-this-upstart feeling to cultivate. He should be sure also that he is not "log-rolling" for a friend—jealous for that friend's promotion. He should have a prayed out certainty that it is solely the interests of the kingdom that he is in pursuit of, and that he is not criticizing the other fellow just to show his own authority or to vindicate his threatened leadership.

The major portion of critical remarks is just thoughtless gossip. Sometimes it occurs because the speaker wants to say something smart and witty. Most gossip has a noticeable strain of self-justification in it. "A is doing so-and-so," with the clear implication that I wouldn't think of doing anything so foolish. Most gossip remarks mean nothing at all and would amount to nothing if the hearers did not pass them on, adding thereto.

The experience of holiness, which is an experience of perfect love, will certainly eradicate from the heart the disposition to utter criticism that is not evidently based upon the moral and spiritual needs of the kingdom. Even thoughtless gossip must be manifestly clear of anything contrary to perfect love. Justifiable opinions and estimates of other's characters must also conform to perfect love. Defraction, envy, retaliation, jealousy, or any get-even disposition merely advertises that the one who indulges therein is a backslider in his heart.

It is better to omit all criticism and thereby let some self-seekers, hypocrites and ambitious ones escape than to begin criticizing, drift farther down that seductive stream, cross the indistinguishable line between the justifiable and the carnal, and thus make shipwreck of one's own soul, and by so doing drag a thousand more with one to the death that never dies.

J. G. MORRISON, *Stewardship Secretary*.

D. L. Moody said, "They who say they will forgive, but cannot forget an injury, simply bury the hatchet, while they leave the handle out, ready for immediate use."

God sometimes suspends His promises but He never takes them away.—AUGUSTINE.

SPARKS FROM THE ANVIL

By REV. GASTON R. COYNER, A. B.

Uncle Buddie says, "The only difference between a Methodist and a Presbyterian is that the Methodist knows he's got it but is afraid he'll lose it; and the Presbyterian knows he can't lose it but is afraid he hasn't got it."

Religion that won't take a man through dog days will not likely get him through the pearly gates.

Tobacco must be pretty bad when a fellow has to say "New Y-o-r-k!" a few times when he first uses it.

I don't go to theaters because I don't want to be found on the devil's territory when the Lord comes.

Sam Jones said, "God pity these lazy, shiftless kind of fellows. All they want in God's world is somewhere to sit and somewhere to spit."

In his book, "Twelve Striking Sermons," Andrew Johnson says, "Don't cast your eye on some little inconsistent, knock-kneed, bandy-shanked, flat-footed, pigeon-toed specimen of humanity who does not live up to holiness and compare all the holiness people to him, but mark the perfect man and behold the upright."

Some people think that to have religion one ought to have a face long enough to eat oats out of a churn.

The reason I know something about how children ought to be raised is because my father raised me—he raised me frequently.

Sam Jones said that booze and Christianity won't stay in the same hide—when one comes in the other goes out. Sam Jones was right.

When a lion of this world roars against us let us do him like Samson once did a lion—give him a chiropractic treatment, leave him by the roadside and later take the honey from his carcass, get our hands and pockets full and walk away licking the sweet from our fingers.

Dr. Torrey once said, "The man who gambles and wins is a thief; the man who gambles and loses is a fool. So every gambler is either a thief or a fool."

No man ever got shouting happy in thinking about his being the descendant of an ape.

GARY, INDIANA

HOW WE EQUIPPED OUR BASEMENT

By MRS. LESTER JOHNSON

Oh, I wish you might see it! It would be much easier than writing—the little silver-gray benches, and tables to match, and green screens for each room.

We started to get right furniture just as soon as we found out that what we were using was wrong. At Teacher's Training School we learned that children must be comfortable, and sitting on high chairs with little feet dangling in the air, and the chair tipping over all too often, was anything but comfort. At a Sunday school meeting we have once a month we told the board what we had learned and the superintendent of the Sunday school bought the material, and our pastor made little tables and benches for our primary.

We also learned to hang the pictures on the wall low, or on the level with the child's eye. We are planning on window boxes for the primary now. Our pastor gave a prize for the class who had the most new scholars in a quarter, and the beginners class won. He made them a very cunning sand table. The boys' class like it so well they are bringing extra money each Sunday until they have the price of the lumber. Then Brother Ward will make them one.

I hope this will help some to get an idea of equipment for their basement. I would like to come again, and tell how we conduct our primary work, if I may.

Let Us Come Up to the Help of the Lord

By General Superintendent Chapman

DR. MORRISON, our General Missionary Secretary, informs us that our offerings for the General Budget have fallen off so much during the months of May, June, July and August that the situation with the General Treasurer is acute and serious. During the months mentioned the surplus has been consumed and the Treasurer is at the point where borrowing is imperative. It has been many months since our General Treasurer has asked a bank for money to help keep our missionary enterprise going—so liberal and so faithful have our people been. But now unless we rally quickly this good and long continued record must be broken.

It would not be so bad, only these are months when the offerings should be large. September, especially, and then the two or three months to follow, should bring in more funds than the pressing needs require so that a surplus should be built up against the leaner months of the dead of winter. Therefore if we go to borrowing now, what shall we do when the real test months come?

The General Superintendents, at their recent meeting in Chicago, canvassed the situation and all agreed that our people should know the seriousness of our present condition. At our last General Assembly our people responded liberally to the call for funds to liquidate the old church debt, and the very large proportion of the subscription made at that time has been paid in cash. We have all enjoyed the "breathing spell" that this noble response purchased for us. But the memory of the nightmare of past indebtedness warns us against resting in carelessness in the present crisis. At the rate we are going, we shall soon be in debt again. There is no way for us to reduce our missionary enterprise in time to escape piling up obligations. If we should decide to call some of our missionaries away from their labors, it would cost more to bring them

home than to support them on the field for the year. If we should think to abandon some of the fields in which we are operating, we could not do this overnight.

But we do not want to call any missionary away from his work or abandon any field of operation. Rather the call and commission of our Master stirs us to go on and to enlarge our undertakings. And those who know our fields best sincerely believe we are right on the verge of fruitful harvest in many of our stations and that to even diminish our efforts just now would be to miss much of the result of the labors and sacrifices of the past. Nay, there are thousands of faithful Nazarenes who face the threatened retreat today with the same grimness that characterized the French when their beloved Paris was threatened and who stood there in the pathway of the oncoming enemy hosts and shouted, "They shall not pass!"

And just now when many a Nazarene family is finding it necessary to reduce expenditures in order to make it agree with the family income, let us exhort that the work of God be made the last point at which to apply economy. First, let us leave off many of the things which we have hitherto classed as "necessaries of life," and economize on every other point before we cut down on our giving to God.

We appeal to our pastors everywhere to call the people to prayer and to sacrifice for the pressing needs of our missionary work and of the General Budget. And we appeal to our people and our friends to come up to the help of the Lord in this time of very great need. Shall we not turn the tide during September? And shall we not regain our lost prestige during October, November and December, so that when the General Board sits in January it will be possible for them to plan for a continuation and even for enlargement of our work in foreign lands which lies so close to all our hearts?

"BEAR YE ONE ANOTHER'S BURDENS"

By E. J. Fleming, General Secretary

THE apostle Paul employs a very beautiful figure in the twelfth chapter of First Corinthians to represent the inter-relation and inter-dependence of the members of the body of Christ—the Church. He says:

"12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

"13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

"14. For the body is not one member, but many.

"15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

"16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

"17. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

"18. But now hath God set the members every one of them in the body, as it hath pleased him.

"19. And if they were all one member, where *were* the body?

"20. But now are they many members, yet but one body.

"21. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

"22. Nay, much more those members of the body, which seem to be more feeble, are necessary:

"23. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

"24. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

"25. That there should be no schism in the body; but that the members should have the same care one for another.

"26. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

"27. Now ye are the body of Christ, and members in particular." The general application is obvious.

In the human body, if the right leg be injured so that it cannot sustain its work of bearing its share of the weight of the body, the left leg takes on more

strength that it may assist in carrying the burden of both. If the left arm and hand become incapacitated by disease or accident, the right arm and hand become stronger, more deft, and thus do many things that formerly the left arm and hand had done. If one eye be injured, the other becomes much stronger and thus assumes the burden of the injured organ. If one ear become disabled, the other ear becomes more sensitive and active, thus helping to compensate for the loss. All these good members by their extra helpfulness save the body from much of the loss that would otherwise follow. The afflicted members do not profit directly thereby, but the body does. It is the strong member that comes to the support of the body when the incapacitated member cannot give support. Let us now apply this to a concrete situation.

The Church of the Nazarene is a body composed of about eighty thousand members. This body is united in a program of world evangelism. That program includes preaching the gospel at home and in foreign lands, erecting suitable buildings to facilitate its work, training workers through its schools, supporting workers in active service at home and abroad, caring for workers when they become disabled by old age, and providing for all other outlay incident to the fulfillment of the program.

The channel through which complete provision is made is termed "the Unified Budget," consisting of the local church budget, the District Budget, and the General Budget. The local budget represents what we provide for local needs, the District Budget what we provide to correlate our district program, and the General Budget represents the measure of our devotion to that part of our world program in which all local churches and districts unite.

In times of usual prosperity, all the members of the body—Church of the Nazarene—unite in contributing to our world program, some contributing more, some less, according to their respective abilities. No doubt the lesser financial ability of some leads to a greater degree of sacrifice upon their part in order that the work of God may be financed. Those having been abundantly blessed with this world's goods no doubt contribute liberally out of their abundance, while those having scarcely more than daily food and raiment contribute liberally but with great sacrifice.

But in times of industrial and financial depression, such as is now gripping our country, the members of the body having the abundance, that is, being the strong members of the body—the Church of the Nazarene—should have a concern for those members of the body who are afflicted, weakened or entirely disabled by the prevailing conditions. It is evident that many such enduring hardness as good industrial soldiers

find that their tithe is so little as to make it impossible to finance the work of the body. Parenthetically, we would conclude that a Bible tither, whether rich or poor, would rather starve to death than rob God of the tithe (Malachi 3:8). Hence, the offerings for local, district and general work grow less until retrenchment looms large on the horizon.

Shall the body—Church of the Nazarene—lay down its burden of world evangelism because some of its members are financially weakened—disabled? Or shall those members that are stronger financially increase their giving out of their abundant blessings, enough at least to compensate to the body for the loss sustained by the inability of the financially weaker members?

Would it not be well for us to check up by reading carefully and prayerfully on our knees the eighth chapter of Second Corinthians and note the seventh verse: "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Study carefully verse nine and see how the riches of Jesus Christ were contributed by Him to supply the lack of the lost world. Again, in verse fourteen, those having an abundance are urged to let that very abundance be a supply for the lack of those who have little.

Would it not be well for those members of the body—the Church of the Nazarene—whom God has blessed with more than enough for their actual needs and who usually give liberally to the work of the church, now—at this time of unusual hardship for those other members of the body—increase their offerings to a point where the body shall not suffer loss or be defeated in its great program of getting the gospel to a lost world?

Brother, sister, has God blessed you with a generous supply of temporal blessings? Would it not be possible from that expression of God's generosity to you, not only to make your usual contributions to the work of the church, but also to add an extra contribution, an additional offering, to help make up for the inability of others who are struggling to keep their heads above the waves of disaster. In doing this we may fulfill the law of Christ and by so doing "Bear Ye One Another's Burdens."

HOW CHARLEY THE DRUNKARD BECAME CHARLEY THE SAINT

By W. N. WATERHOUSE

In the summer of 1904 we were living in St. Joseph, Mo., when two holiness evangelists came to the city, put up a tent and began to hold a series of revival services. They met with fair success, a number professing to be saved and some to receive the second blessing. We frequently attended these meetings at nights and on Sundays. It was in an afternoon meeting that we first met Charley. We were acting as an usher and helping to seat the people when we noticed a man in overalls leaning against the ropes. We invited him in, but he

at first refused. He said, "I am drunk and dirty," both of which were true. Since a policeman was coming our way he consented. We sat down on the back seat as the officer came in and said, "I will take care of this man." We said to him, "Officer, this is a friend of ours and we will take care of him." He said, "All right." When the singing began, Charley soon sobered up and became interested in the meeting. During the sermon he gave strict attention. When the altar call was made he went forward, dropped on his knees and began to pray. Nor did he cease praying until he was converted and sprang to his feet shouting the praises of God.

He then said, "I must go home and tell my wife and children." Charley was one of the best brickmasons in St. Joseph and could always secure work because of his ability and speed. That evening Charley returned to the meetings with his wife and two children. She wanted to thank us for saving her husband but we informed her that it was not our work but that of Christ. Charley's conversion proved to be genuine. He not only went to work, broke off from the drink habit and other wrongs, but also became a worker in the Lord's vineyard. He succeeded in bringing several of his companions to the Lord, and in a short time had led fourteen persons to the Savior. He kept at his work as a mason and took excellent care of his family. He later died in the triumphs of the faith and went home to heaven shouting the praises of his Redeemer.

KIPTON, OHIO

IS IT JUSTIFIABLE?

By REV. GEORGE BEIRNES

Last night I had a dream, a dream it is not likely many of our people would have, unless he or she had been a missionary. I was on a mission field toiling and laboring amidst poverty, squalor and filth. I had visited a mission station, visited with a poor, anemic native preacher, much underfed, yet he had the glory on his countenance and victory in his soul. The station was so poor, and in as great need of repair as this poor preacher's body. Everything betokened poverty, and all but death.

Yesterday I received a letter of appeal for help from one of our pastors. I shall not tell you from what town or district. They had built a \$40,000 church and were in great need of \$10,000 at once to make a payment on this property. I have not given this appeal a personal answer, for the simple reason that we have not a single church on our district whose property value is more than \$5,000, and then I do not believe that this church had any right to put up a building costing \$40,000 when \$10,000 would have been adequate for their needs.

In erecting a large \$40,000 building in a small city with a small membership, they are all but strangling their people with a heavy debt. But nine chances out of ten, when they have their beautiful new building, they quit praying the glory down, and if any should fall, they don't get blessed as in more humble quarters. That has been my observation.

But this is not all. They have such a big church building debt now that they cannot pay their budgets, and the general interests that they used to take care of are left unpaid.

Wouldn't it be better if our people would build less costly and more humble places of worship, and send more money to our foreign fields, and give them the needed equipment and support they are asking for. When I read such reports as I have lately from Brother Schmelenbach of Africa, the Winans of Peru, and others with their pressing, urgent needs, I want to ask you friends are we justified in putting so much money into such costly buildings at home? If we can raise \$40,000 to \$100,000 for a church building at home, we had better get along with a building costing half this amount, and give the other half to missions, or at the judgment we may hear, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me."



POLITICAL TROUBLE IN EASTERN INDIA

By REV. GEO. J. FRANKLIN

On the last day of June a number of local political agitators were arrested, including a high school boy. The students of the two high schools and of the middle English school, with the girls of a primary school of this place, marched out of their schools and formed processions as protests to the arrests made. A large procession came to our gate and demanded that we give the girls of our school holiday in order that they might join in the procession. I refused, and a real scene ensued. Word was evidently sent to other "detachments," and after a time there were about 500 men, boys and girls congregated at our front gate. With some local men who had been working for us, we managed to hold the crowd at bay for about an hour. Then the girls with their leader, a widow woman, formed themselves into a line or wedge in front of the men and boys and rushed our front gate. We did not attack them since the girls were in front, so the crowd poured into our compound and made for the second gate, which has doors, and inside is the girls' school building. They began to beat on the doors, and it was only God who checked them. After some more argument we managed to get the men and boys back to the road in front of our first gate. The women and girls remained at the second gate, but could not enter. Someone went and notified the police. About a dozen of them, some armed with big sticks and some with guns, came accompanied by two officers. They came just as we had got the men and boys out of our compound. They asked me what I wanted done, which meant that they were quite ready to attack. I asked them to wait a little, as the crowd had promised to disperse, and after their dispersement I would take out the motor bus and send the girls home. Soon after the police arrived the subdivision officer (magistrate) came up, and he asked what I wanted done. I told him what I had told the police. Anyhow the police remained until most of the crowd had gone and then we took the girls home. We were threatened that day, and have been since, that if we take out the bus to bring the girls it will be attacked. Some have suggested that we take two constables (police) and operate the bus. This we are unwilling to do. We have sent word to the parents and guardians that if they will come and back us up, we may consider sending the bus. So the school has been closed for over a week. We have sent word to the Department of Education. The school is temporarily closed and it may be closed for good.

A SPECIAL MISSIONARY NUMBER

IN ORDER not to complicate matters with the accounting department of the Publishing House, the Stewardship Committee has directed that there shall be issued in November a special missionary number of *The Other Sheep*, instead of the *HERALD OF HOLINESS*, as was done last year. This will keep this special missionary propaganda related to the department of Foreign Missions, and included in its publicity channel.

The plan is to issue a magazine number of *The Other Sheep*, of thirty-two pages; to fill it with missionary illustrative matter and pungent foreign mission information and articles; to print it in colors and on tinted paper. This will make a very attractive magazine for special circulation among our people, and especially for introducing the sacred cause of spreading holiness around the world, to non-Nazarenes.

It is proposed to follow the plan attempted last year: (1) Pastors or W. F. M. S. workers must order the number which any church will distribute. (2) These will be charged to that church at 2 cents per copy, which is less than cost. (3) Each church will designate workers to distribute these special numbers to our own people and to non-Nazarenes, free, but requesting each recipient to donate something for foreign missions in return for the magazine. (4) This money forwarded to the General Treasurer will be credited to the General Budget of that church, less the 2 cents apiece original charge.

This special missionary magazine effort will be made on the week preceding Thanksgiving day. It is thus planned in order to enable our people to make a great missionary Thank Offering on the General Budget. In this way we can *share with others* our Thanksgiving blessings.

*"Not what we give but what we share,
The gift without the giver is bare."*

Remember, this special missionary magazine is *not to be sold*. It is to be given away *free*. But in each case the distributor *must prayerfully solicit a donation for missions*, in return.

Remember, the money thus realized will go intact to the General Budget of your local church, less only the 2 cents a copy, which sum is needed partially to repay the original cost of the magazine.

The advantages in this plan are many. (1) It gives a wide publicity to the foreign missions program of our beloved church. (2) It offers a fine point of missionary contact with all of our own people and tens of thousands of outsiders. (3) It offers a channel of service to hundreds of church workers. (4) It enables all such workers to solicit a donation for foreign missions, and yet offer something in return to the one solicited.

Remember that November is the halfway month in our General Budget year. Thanksgiving day offers a splendid opportunity for bringing our lagging General Budget up to date, ready for the last half year's pull. It is proposed to make this special missionary magazine number, and this special Thanksgiving love offering, and this special free distribution with solicitation for missionary offerings *an annual event*. If all pastors, presidents of W. F. M. Societies and young people's organizations will earnestly co-operate and follow instructions the General Budget will realize a fine financial return each year.



LESSON FOR OCTOBER 5, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Zacharias and Elisabeth.

LESSON TEXT: Luke 1:5, 6, 57-66, 76-80.

GOLDEN TEXT: *And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless* (Luke 1:6).

INTRODUCTION.—We are now entering upon the fourth quarter, the first lessons of which are studies of five New Testament characters who came to notice before John the Baptist and Jesus began their work. Two of these characters, Zacharias and Elisabeth, form the subject of this lesson. The religious condition at the time of our lesson was very dark, but though spirituality was at such a low tide, there were some who "kept the faith" and the touch of God was upon their lives. Our Golden Text tells us that this pair were "blameless."

THE VALUE OF RELIGION IN THE HOME.

—Zacharias and Elisabeth were very religious. "They were both righteous before God." We have in this couple a case of being equally yoked together, which is God's plan for the home. It is a most happy and desirable estate when those who are joined to each other in marriage are both joined to the Lord. This is true of any home, but is especially requisite that ministers and their yoke-fellows be righteous before God in order that they may be examples to the flock.

This couple gave proof of the genuineness of their fidelity to God by their walk. They adhered closely to the *commandments and ordinances of the Lord*. It was their constant care and endeavor to fulfill all His requirements and though they were not faultless, yet they were "blameless." They walked circumspectly "that the ministry be not blamed."

Children born of such parents, and into such gracious environment, have an inheritance surpassing any legacy of lands or money. Even crowns and kingdoms lose their luster when compared to the fadeless beauty of a home where righteousness reigns supreme.

Such was the home of John the Baptist. From early infancy he breathed the atmosphere of piety and devotion, and was taught that "the fear of the Lord is the beginning of wisdom." He became the fearless preacher of righteousness that he was, in large measure, because he was taught to distinguish true and lasting values from passing earthly riches, power and this world's luxuries. These to John the Baptist were but trifles, while to be a true representative of God to the people of his age and nation was a priceless value. How the world and the church

need fathers and mothers in whom the children see the likeness unto and example of the Master portrayed. Such a vision may be dimmed but never lost. The teaching and example of such parents, together with the hallowed influences of the home, will eventually yield its harvest, for God has promised that it shall be so.

GOD'S PROMISE FULFILLED.—The promise made to Zacharias was fulfilled, as impossible as it seemed. God's promises are always fulfilled. Why then do we not place our confidence in them, and trust His unfailing Word? No doubt the vision of Zacharias and his dumbness had been a subject of much conversation. It is probable that very few believed that the birth of a son would occur, but when her "time was fulfilled . . . and she brought forth a son" their doubts and misgivings were turned to rejoicing, because "that the Lord had magnified his mercy toward her." "Magnified"—enlarged—His mercy. All her days she had enjoyed the mercy and favor of God. They acknowledged His past mercy to her but the birth of this child was so extraordinary that God's favor was conspicuously enlarged. Her reproach was gone, her family built up and the priesthood strengthened by the miraculous birth of this child.

But while they rejoiced with Zacharias and Elisabeth, a difficulty arose on the day of the babe's presentation when they came together for the ordinance of circumcision. The relatives thought he should be called by his father's name. Elisabeth opposed it, for in reality the child was already named (v. 13), saying, "he shall be called John." Still they insisted upon a family name, if not his father's then some other relative. In the dilemma they appealed to Zacharias who wrote on a tablet the simple but authoritative sentence, "His name is John," not "It shall be," or "That is my preference," but the naming of the child is and has been a settled fact all of these months of waiting and dumbness.

Now that all was fulfilled relating to John's birth all restraint was removed, and Zacharias' faith is recovered, so also his speech. Doubt closed his mouth, restored faith opened it and "he spake and praised God." The time fixed by the angel Gabriel for Zacharias' silence was "till the day that these things shall be fulfilled."

THE PROPHETIC HYMN OF ZACHARIAS.

—"Open thou my mouth and my lips shall shew forth thy praise." The prophet was qualified for the utterance of this prophetic hymn which breathes the spirit of a new dispensation. He "was filled with the Holy Ghost," hence divinely in-

spired. God not only forgave him for his distrust but filled him with the Holy Ghost. This hymn contains nothing pertaining to family or private concerns, such as Elisabeth's reproach being removed, but is wholly taken up with the coming Messiah and His kingdom. He sings in this hymn of the work of the "child" relative to the Messiah and His kingdom. His was a work of preparation, to call people to make room for Him, to remove obstructions, and to give the people a general idea of the salvation Christ would bring. They would thus know what to do and what to expect for "the kingdom of heaven is at hand."

"Sunday schools came to meet a need. The inflexibility of the church organization and the disinclination to change methods within the church made it necessary that this organization be affiliated with the church but free to pursue its task as seemed best. The task was so well done and the need met in such a way that Sunday schools enjoyed a tremendous growth. This very success brought serious problems in the life of the church. It has been apparent for years that unity must somehow be achieved in the teaching ministry of the church.

"Had conditions that made imperative the organization of the Sunday school as auxiliary to the church still persisted one would hesitate to advocate that the Sunday schools lose their identity within the church. The hopeful thing in the field of religion today is that the church is alive to the tremendous importance of religious education and has shaken off in large measure slavish attachments to antiquated methods. Except for the first creative period of church life it is doubtful if at any time the church has been more ready to pioneer with methods that promise to more adequately meet the new conditions.

"Divided loyalties present a most serious weakness in our modern church's life. The chief division of loyalty is between the church and the Sunday school; but it is not the only point where there is division of loyalty. The same is true of Christian Endeavor, Boy Scouts, Camp Fire Girls and so on without end it would seem.

"There are many good people among us who have a Sunday school experience of religion. Many of them remain Sunday school Christians. They are church members in most cases but the warm affection of their heart is for the Sunday school. They are never at a fever point of enthusiasm about the church, but they live and think Sunday school all the time,

(Continued on page twenty)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In my last chat we were up at Denver. Well, our great camp closed Sunday, August 24, and on Monday, the 25th, Brother Melza Brown took Dr. John Little and one of his fine boys and old

Bud on a beautiful trip. We were up and left the city at seven a. m., for a great mountain trip to Mt. Evans. This great old mountain is so old that his head is white and he stands up 14,000 feet high. Out from between his great old ribs come beautiful streams which trickle down the mountain side and form creeks and beautiful lakes, where the rainbow trout flop and leap in the air at every passing fly or butterfly. These lakes are the fisherman's paradise and yet there is nothing harder to catch than a rainbow trout. I enjoyed the day to the full and so did Dr. John Little. On the way to Mt. Evans we passed over Mt. Lookout, that I will mention later on. On that great mountain side is a fine herd of big fat buffalo as fat and fine as I ever saw and fine herds of the big elk and deer in quantities. They are under fence and are protected from the hunter. These great old mountains at one time were the happy home of the buffalo, deer, elk, and antelope, but the coming of the white man and the settling of this great western world broke up the playground of these beautiful wild herds. Nothing is so beautiful as a large herd of big fat buffalo grazing on the mountain side where the grass is so tall that they feed in grass knee high. In some of the mountain trips I saw thousands of acres of as fine grass as I ever saw on a Kentucky bluegrass farm. I saw the fine timothy almost waist high, at least ten thousand feet above sea level. They can keep their cattle up there only five and six months out of the year as the snow piles up there from fifty to sixty feet deep in winter time.

Well, we were back from Mt. Evans in time for Dr. John Little to board the three o'clock train for Colorado Springs, where he was to preach that night for Brother Phillips, the Nazarene pastor, and Professor L. C. Messer was to sing. On Tuesday Dr. John was to move on to Trinidad and hold a week's convention for Brother Baxter, our pastor there, and Professor Messer was to go on to Canon City and join Brother Wells, our Nazarene pastor, for a meeting of three weeks. At four o'clock I boarded the bus and made a run to the beautiful city of Greeley, where I arrived at six o'clock and was met by my old friend, L. E. Grattan, the pastor of our church there. I preached for him on Monday night of

August 25, and we had a packed house and a beautiful service. We had one good time. The trip from Denver to Greeley is one of natural beauty, which is through a beautiful valley, all under irrigation. It is simply a garden sixty miles long. My, my, but the sugar beets, corn, cabbage, alfalfa, beans, tomatoes and canteloupes are shipped by the ton.

We are now back in Greeley and the fine service is over and we have had a good night's rest. Tuesday morning of August 26, we had a fine breakfast and read the 55th chapter of Isaiah and had a fine season of prayer. I finished up my subscription list and sent it to the HERALD OF HOLINESS office; forty subscriptions and \$38.65 for the HERALD OF HOLINESS. With a large lunch basket, Brother L. E. Grattan, the two fine boys, Sister Grattan and old Bud hit the beautiful highway for a day's travel through the most beautiful country in the world. We had thirty miles through the fine valley. We pulled into beautiful Loveland, right into the mouth of the great Thompson Canyon, one of the beautiful drives in the great Rocky Mountain wonders. If the Lord has a play ground on the face of the globe it must be in the Rocky Mountain region. There is no way to describe this trip. We stopped at the upper end of the canyon and had dinner, then drove on west to the beautiful Estes Park, and on we go until we reach the great Rocky Mountain National Park. Here we start on the Fall River Highway and on this wonderful trail we travel for many miles; at last reaching the summit on the Fall River Highway, we climb to the elevation of 11,797 feet above the sea level.

After beholding the beautiful mountain peaks in every direction, we retrace our steps and come back down the lovely highway until we come within a few miles of Estes Park and then take the highway back to Greeley. This drive takes us right under Long's Peak which is 14,255 feet above sea level and is one of the interesting mountain trips in the Rockies. We did not go to the top but stood at the foot and looked up into the sky 14,255 feet. It is so wonderful that mortal man cannot describe it. It is built by the hand of God. When we speak of the heart of the Rockies it just means more than we can express in words for we stand all bewildered as we behold the melting snow and glaciers, lakes and rivers. How the fish can live in that ice cold water is to some of us old fellows from the warm South a mystery.

Well, at ten o'clock the Grattans and old Bud were back at beautiful Greeley, but that trip and that day in the great old Rockies are still in my heart and mind. I can see those mountain peaks as I try to write about them. Well, amen, how good is our heavenly Father to build these wonders and allow us to travel

among them. I take off my hat to the highway builders of Colorado. More later.

In love,
UNCLE BUDDIE.

SUNDAY SCHOOL

(Continued from page nineteen)

and they go off in flights of enthusiasm about their loved Sunday school at the slightest provocation.

"A focal point of loyalty must be found. These many loyalties lose their possibilities by being diffused. What may this focal point be? The first answer is Christ. That is true. But Christ chose to found a church. He founded that church that His message might have a body, an agency. Christ contemplated active propagation. The loyalties that have their focal point in Christ must meet in the church."

The above is taken from "The Graded Church," by Rev. W. C. McCullum. Those who are interested in a unified program and a unified service of the church will do well to send to the Publishing House for this book.

CAMPAIGNING FOR THE SUNDAY SCHOOL

By C. B. WIDMEYER

Leaving Toronto, Canada, on Friday, we entered the United States at Niagara Falls and held a service with the Buffalo church. Following this an evangelistic campaign was held in the United Brethren church in Cacapehon, W. Va., the home of my parents.

On Sunday, July 25, we were in Indianapolis, Ind., for a week of work. The general plan was to visit as many churches as possible during the Sunday services, speaking in the interest of the Sunday school and Leadership Training work. Where practicable a rally was held in the afternoon and all of our people invited to attend. We were unfortunate in the date selected for Indianapolis in that some of the churches were engaged in tent campaigns, however three churches co-operated. The plan followed in Indianapolis was to have teacher training classes from 9:00 to 11:00 in the mornings and a convention program in the evenings. Some twenty-five people enrolled in the training classes, and at the closing a number of people were awarded grades for work completed, but best of all five people received Leadership Training Certificates with the Red Seal. Some expressed the opinion that these were the first certificates to be given on the district. The people greatly enjoyed the work, and all expressed a desire for another school next summer.

The next institute was held in St. Louis, Mo., with the four churches co-operating

The program differed somewhat from that of Indianapolis. Here in St. Louis sessions of the Daily Vacation Bible School were held under the direction of Mrs. Widmeyer. Passages of the Bible were memorized, stories were learned and some handwork was done. On the closing Friday night the children gave a little recital of their work and an exhibit of the handwork was shown. In the evenings from 7:30 to 9:30 the people came in for the teacher training classes. Here 44 people registered in the two classes and the work proved interesting and profitable. Five Leadership Training Certificates were presented with the Red Seal. The people of St. Louis were very enthusiastic and want a return engagement.

The courses offered during the two schools were the following:

No. 2. The Principles of Teaching and

No. 201 Story Telling in Religious Education.

ALBERTA'S PIONEER FIELDS

Of the six tent meetings we have held this season one was held at Fairview in the great Peace River country and one at Boyle in the Athabasca country. With my family and Miss McRoberts in the car and a trailer filled with tents and camp equipment we started from Red Deer for a trip of 575 miles north and west. We traveled nearly 500 of this distance without passing a Church of the Nazarene. About 150 miles of the road was graveled and the balance an excellent dry weather dirt road. Of course we found places sufficiently rough to break the trailer tongue (which was made of a piece of car frame) a couple of times.

On arriving in Fairview, we were given the privilege of using the ball grounds for a place to pitch our living tents. The next a. m. we rented a lot, hauled lumber in the trailer and soon had the tent pitched and a platform and a few seats. We found great difficulty in getting the people in, but large crowds of men would listen outside. It proved to be a much better meeting than last year's. Folks came from eight or ten different communities. Two young men drove with tram and wagon some forty miles. Both were at the altar. We had to go twelve miles for our drinking water. While we were in meeting one day, there was a fight next door. We had splendid street meetings. We had nine seekers, baptized three in Peace River and took five into the church. Brother Woodall, one of our students, has done excellent work in that country this summer. The folks want to organize and have a regular preacher. How we need pioneer preachers! It means sacrifice, but oh the joy!

At Boyle we entered a new field. God blessed and gave us eight new members and we hope to return this fall to dedicate a church and organize. The success of this meeting was due largely to Brother Brooks, our Ellicott teacher-preacher. These fields when cleared produce from thirty to fifty bushels of wheat per acre and offer good returns to the mixed farm-

er; are cheap at present and are being rapidly settled. The Church of the Nazarene has little or no opposition in this northland on spiritual and evangelical lines. Please pray God to give us men with hearts and a little money to start them. My eyes are dim with my burden for these precious dying souls.

ERNEST S. MATHEWS,
District Superintendent.

UNCLE BUDDIE IN NEBRASKA

The tour with Uncle Buddie on the Nebraska District opened with the Chadron church, August 3rd. Rev. J. B. Miller, our good pastor, had well advertised the convention and the house was packed with earnest hearts at each service. They were there from more than a hundred miles. They came from all directions and from many denominations. The glory of God was felt from the very first song. People wept, shouted, sang and prayed until one would have thought that we were in the midst of a great campmeeting.

Uncle Bud preached three times on the 4th and we have never heard him preach with greater power and unction. Our band of faithful people at Chadron have labored under a great disadvantage since they have had to rent the lot on which their little tabernacle sits. When we announced that our people wanted to buy a lot, put in a basement, move their tabernacle and put on revivals the people gave with as much gladness as they shouted until \$650 had been paid in cash and pledges. We closed out with a shout in the camp. We have just had a good service with our splendid pastor, Frank Mayhew of Hemingford. The electric storm prevented many people from attending, however we had a good service. Brother Mayhew is a faithful pastor. He loves his people and his people love him. From here we have a Home Mission revival going.

MARVIN S. COOPER,
District Superintendent.

PORTSMOUTH CAMPMEETING

The Portsmouth, Rhode Island, denominational Holiness Camp celebrated its 40th Anniversary this year. The workers were: Rev. Seth C. Rees, the veteran founder of the camp; Rev. C. B. Fugett and Rev. Chas. L. Slater. The special features of this meeting were the dedication of the new Young People's Tabernacle by Brother Rees, free from debt; the wonderful "Missionary Day," when missionary addresses were brought from several fields representing six different holiness denominations; and the anniversary service on the last great day of the feast, conducted by Brother Rees. There were seven present who attended the first meeting forty years ago and had not missed one since and nine more who were present at the initial camp but had missed one or more during the interim, all of whom bore witness to present salvation. It was a blessed season. Altars were filled again and again with seekers and the glory was upon the camp.

Reporter.

KANSAS CITY DISTRICT

Our church at Ava, Mo., has come up like other churches through great tribulations. Rev. Isaiah Buchanan and his good wife have stood like Stonewall Jackson and encouraged our people. We believe that the brighter and better days for our church near Ava, Mo., are ahead. Our church at Springfield, Mo., has indeed had her sifting time the past year. Rev. J. S. Moir and wife labored faithfully to see this church organized. Rev. Moir resigned the pastorate and Rev. F. L. Spindler and wife supplied the year out. Also Rev. Spindler and wife were called as pastors for the coming year.

Our church at Carl Junction, Mo., under the leadership of Rev. H. G. Purkhiser as pastor, has had a very fine year. I think this has been one of the most happy and successful years in the history of the church. The parsonage has had some improvements put on it that have made it much more convenient for the pastor and family. Rev. D. M. Landers, our pastor at McCune, Kansas, has had a good year. Brother Landers is one of our young preachers and he is doing well. He has a good church building well located and a very fine people. They are not many but the quality is of a high order. We expect a good report from this pastor and people. Rev. Ira F. Stevens, our faithful pastor at Joplin, Mo., has been in labors abundant. Brother Stevens helped his people to get out from under an \$1,800 debt the past year and to come to the assembly minus this much of a load to carry. We believe that our church at Joplin is at the beginning of better days. Rev. Roy Swim at Webb City, Mo., has shown himself a Christian gentleman and a good pastor in these trying hours of our work at this place. God is helping this good people to continue their work in our church and we are believing for a mighty revival to sweep our district and lift our churches to a high place in God and this world.

N. B. HERRELL, District Superintendent.

ABILENE DISTRICT

This has been a very, very busy year. On account of the dreadful drouth finances have been very close and some of our pastors have struggled hard and sacrificed to the limit to stay with their work but most of them did it and are now receiving unanimous recalls for another year. We are behind on both our General and District Budgets but we are determined, by the grace of God, if at all possible to bring them both up in full by the assembly.

The assembly will be held in our beautiful new church at Wellington, Texas. The church was made possible through the generous bequest of our dear Brother and Sister Stewart who had no children and upon approaching the end of their journey willed their entire estate to the local Church of the Nazarene at Wellington to build a brick church and furnish it.

Rev. Land is doing all in his power to make every arrangement necessary and when you see one of the Land boys at the head of anything that means it shall

be well done. Entertainment, this year, will be on the plan that we used the last three years: rooms free and \$3.00 will secure a meal ticket for the entire time. All visiting brethren who are not preachers or delegates from this district can get their meals for 35c.

We are expecting a great time. Let everyone make all necessary preparation and be there for the very first song. And, dear pastors, do your very best, regardless of sacrifice, to bring up your budget in full.

H. C. CAGLE, District Superintendent.

BEEBE, ARKANSAS, CAMPMEETING

It was said by many of the leaders and supporters of the Beebe camp, that this year's meeting was the best for a number of years. Souls were saved and sanctified from the beginning to the end of the camp, but the climax came on the last Sunday when at the close of the morning service the revival broke out on the grounds outside the tabernacle when people were shouting and praising God, and Sunday night the long altar was lined with young and old, men and women, and such praying through and rejoicing one rarely sees these days. The crowds were splendid, there were from two thousand to four thousand on the grounds at times. The tabernacle is 90x100 feet and it was overflowed every night and on Sunday nights enough to fill it almost twice.

There are some of the finest saints at old Beebe that you will find on earth. Dr. Wear of McRae, Arkansas, is the fine president, and Brother R. A. Dodson of McRae is vice president, and Mrs. Bertha Fisher is secretary-treasurer, and "Mother" Westbrook is advisor and one of those old saints that knows how to run a holiness campmeeting. Rev. Earl Harris pastor of the Church of the Nazarene in Beebe led the singing and had charge of the platform announcements. Brother Earl is one of the finest and best loved men in that section; he has been a worker in this camp many times, and is highly esteemed and loved by all. Rev. John W. Oliver, his wife, and a number came from Little Rock and helped with their presence and prayers. Money to meet the need of the camp came without a pull, everybody was glad to do all he could for the work.

J. B. McBRIDE.

MY VISIT TO BRITISH COLUMBIA

Due to the resignation of Brother Thomson as Representative of the Northern Bible College, it became necessary for me to visit our churches in British Columbia. My first stop enroute from Edmonton was Jasper. It has a population of some 1,200 and is nestled in one of the most delightful beauty spots of the wonderful Canadian Rockies. Two beautiful deer grazed by the yard fence; a large bear climbed into the back of a truck. But, best of all, I met some splendid young people that night who mean to make their lives count.

The next morning I started for Vancouver. The scenery beggars description.

I can only say, "Come and see." But how my heart ached as I traveled all that day and until seven the next morning, and never passed a Church of the Nazarene! At Vancouver I found my old-time friend, Rev. D. Rand Pierce. He proved to be kindness personified. He drove me around and made my dates, and was such a help to me. Brother Pierce has a fine band of faithful ones, and they have chosen a splendid location and are building a new church which will seat some two or three hundred. I was greatly encouraged with our prospects in that city of great need. I found them very ready to back our Bible College. I visited the Victoria church and certainly enjoyed my visit. Brother Rabey is working manfully, and I am expecting them to get ahead. I also spoke at Cloverdale and Abbotsford where I met the Burys and Tenoves and Falks, and in fact, there as at Vancouver it seemed to me most of the Nazarenes are from the Prairie Provinces, so I had no trouble in getting them interested in their school. Brother Parkins, the pastor, is an old friend from the States, and he proved to be a true one as well.

From here I went by boat, by train, and twenty-six miles by hayrack, and seven miles by row boat, to Canin Lake. Here I held three services and had three seekers. I ate chicken and bear, caught a rainbow trout weighing 1½ pounds and a lake trout weighing 11½ pounds. I visited and rowed and talked Bible School. I certainly had a good time. I also spoke at Forest Grove and had twelve hands for prayer. Just think! forty or fifty miles to the nearest church! Help me to pray for a tent for British Columbia.

ERNEST S. MATTHEWS.

BONNIE CAMPMEETING, BONNIE, ILLINOIS

We have closed the 38th Encampment of Bonnie Camp which was held August 14 to 24. The workers were, Rev. Elmer McKay of Greenville, Ill.; Rev. Allie Irick of Bethany, Okla.; and Professor John E. Moore of Los Angeles, Calif. This corps of workers are some of the best in the country. The preaching and singing were of the old-time and highest type. There was great unction upon both preachers and singer. Thousands were reached by the gospel message. Many sought the Lord at the altar of prayer and many were happy finders.

Representatives of ten or more different camps were in attendance at one service. Many came from different states and drove in from many miles around. The crowd was estimated the last Sunday between three and four thousand people. The weather was excellent, never better in the history of the camp. The praise meetings were wonderful. Folks had a great time telling what the Lord had done for them. Three healing services were held in connection with the last three six o'clock prayer hours. A number were healed of the Lord. Bonnie has wonderful grounds and plenty of good water. It is one of the largest camps in the country and is still growing. Plans are being made to erect some new cottages this year.

G. D. URSCHEL, Reporter.

HOME MISSION WORK IN GEORGIA

This has been a very fruitful summer in Home Mission work on the Georgia District. Rev. H. A. Forrester held a tent meeting in Dalton in the early summer, and while some things intervened to hinder the greatest development, numbers bowed at the altar and were blessed. We have had regular services there since the meeting, led by Rev. Harvey Hendershot. They are preparing now to rent a hall and install a regular pastor.

The District Superintendent, assisted by Professor Floyd W. Kline, engaged the enemy in a tent meeting at Waycross, in May, where we organized a splendid class. They have a tabernacle and Rev. and Mrs. E. W. Miller have accepted the pastorate. We entered Brunswick in June, where we were ably assisted by Mr. and Mrs. R. A. King, of Chattanooga. The Lord gave us a gracious revival, but we were forced to leave before the work was completed. We organized a small class, however, and Rev. Perry Rood, of Ohio, and Rev. and Mrs. W. E. Miller, have just closed another successful campaign, strengthening the organization, and making the installation of a pastor possible.

Rev. J. H. Self held a successful revival at Rossville, and we organized there last Sunday, taking in 25 fine people, with more to come in later. These people have their church building and parsonage, and a Sunday school with more than a hundred in attendance.

Rev. W. Evans Burnett and family had a good meeting at Macon, but were forced to leave before completing the work. We will likely organize a church at Manchester within the next few days and install a pastor.

A number of the regular churches have had successful revival campaigns, increasing their membership and reviving the church. The Atlanta church will open an eventful campaign next Sunday with Rev. Chas. M. Dunaway and Rev. John E. Moore, of Los Angeles, Calif. They are expecting great things in this meeting.

There is harmony throughout the district. There will be no pastoral changes of note. Most of the stronger churches have already recalled their pastors, in most cases the vote being unanimous.

Rev. Perry Rood is waging a battle at Savannah, and we expect to be able to install a strong man there at the end of this campaign. The district will show more than 25 per cent increase in membership again this year. To God be all the glory!

OSCAR HUDSON,
District Superintendent.

NORTHERN INDIANA DISTRICT

Since the assembly last month we have visited a great number of the churches of the Northern Indiana District and feel greatly encouraged with the work they are doing. It seems that a revival spirit is on most of the churches, which always produces progress on all lines.

Rev. Thurman Bowers is starting on his fifth year at Kendallville, and is bringing this work up to the class of churches we look to as an asset in every way to

the church in general. While it is true that we consider all our churches a spiritual asset, they must grow to a certain size before we can expect a great deal from them otherwise. Brother Bowers is a wide-awake young man, and is certainly to be commended for his work there.

At Marion where Rev. Fred Wright is pastor we have made the best progress that work has made for a long time. The building was almost full of people for the preaching service, and more than one hundred attend the Sunday school. I am grateful to God and to Brother and Sister Wright and the people for the hopeful outlook we now have in Marion. It has been a difficult field for years.

Brother and Sister Templin are doing some great work in Ossian. This is a small church in a small town, and these fine young people are serving their first charge, but it is blessed to note the happiness of the leaders and people, and a happy people are generally a successful people. They have covered all their budgets in pledges for the year, and will start right in paying them. Their Sunday school is growing rapidly, and they expect an average increase of thirty to forty per cent over last year. They are starting on their third year, and it has been interesting to watch pastor and church grow together.

Brother Emmert seems much encouraged in South Side, Ft. Wayne, and a good revival is now in progress with Evangelist T. L. Terry. The spiritual tide is rising, and the outlook better than it has been for some time. Brother and Sister Emmert are among the finest people I have ever known, and God is with them in their work, and will give them a good year.

I found Elwood where Brother Rees is pastor in fine shape. They have had a hard battle financially, but conditions are much improved, and their people working full time. Brother Rees is starting on his fifth year in Elwood, having spent thirty-two weeks of that time all told in revival meetings which he conducted himself, and his people never tire of his preaching.

Alexandria, where Rev. Floyd Honchell is pastor, is also on the move. A fine spiritual tide is on, and the people are greatly encouraged. Brother Honchell told me the church was well filled each Lord's day. We had a splendid crowd for Saturday evening service, and a whole-hearted response to our message on tithing.

I have never seen a greater spirit on the two churches in Muncie than they now have. I visited the First church Sunday morning and enjoyed a real feast with the people. This church has made steady progress under the faithful leadership of Rev. G. H. Shaffer, who is now starting on his third year with them. They have a young ladies' quartet second to none in the state. My, how those girls can sing!

The South Side church where Brother H. W. Cornelius is pastor is growing rapidly. More than two hundred people came through the rain to Sunday school, and the large tabernacle is well filled at the regular preaching services. I know of

no people who are better pleased with their leaders than the South Side Muncie people are with Brother and Sister Cornelius.

South Bend church is greatly encouraged, and their new pastors, Rev. W. T. and Gussie Mason are fitting in so fine. Already there seems to be a revival spirit on, and the people are saying great things are ahead for their church. We have had an awful financial struggle in South Bend, and will continue to carry a load for some time, but the offerings are increasing, and the people are boosting, so we will make the grade all right.

It is remarkable how the Lord has helped Rev. and Mrs. C. W. Henderson in their work in Mishawaka. They are now in their new church, and their first Sunday in it brought 257 to their Sunday school, and a full house to preaching service. They are paying as they go, and starting in to keep up all budgets from the beginning of the year. They are soon to have a revival with Rev. C. B. Fugett, and we will hear more from them. A fine revival spirit is on already, and we are expecting a mighty ingathering of souls.

Rev. Moore is getting on great in Elkhart. He always does. This is his fifth year with the church, and it continues to grow rapidly under his wise, able leadership. I have watched this church with keenest interest as it has grown from a membership of seventy-five to three times that number over a period of four years. Brother Moore is a man of seasoned judgment and experience, and although he has been with our church only a little more than four years, he fits in every way as though he had grown up in the church. A more loyal Nazarene cannot be found anywhere.

I have visited several other churches recently, but space forbids mention of them now. I hope to have opportunity to tell you something about them later.

We are going in for a mighty forward move in our Sunday school work this year. We must gain at least 25 per cent in average attendance over last year, and we believe it will be done. We hope to see great gain in all other departments as well. Also we are beginning the year determined to see a district-wide tithing program put on that will mean many thousand dollars turned to the church that might be lost otherwise. Already we are getting most gratifying response from our people wherever we present it, and we have every reason to believe it will be a real success.

The Northern Indiana District believes whole-heartedly in the entire program of the church, and starts into its fifth year as a district fully determined to support each department with a true Nazarene Spirit.

J. W. MONTGOMERY,
District Superintendent.

THE OHIO DISTRICT ASSEMBLY

The Twelfth Annual Assembly of the Ohio District convened at the Nazarene camp grounds located at Columbus, Ohio, August 27 to 31. Dr. J. B. Chapman presided and he did it to the delight of every preacher, delegate and visitor present. His

addresses in the morning at 9:00 o'clock were especially helpful and inspiring. Dr. Chapman has the ability to get the business done without hurrying. There seemed to be plenty of time for everything and yet we were through with the business by Saturday noon.

The reports of the pastors and evangelists were very interesting because everyone seemed to have something of importance to report. Most of the pastors reported gains in membership and also many reported their budgets paid in full in spite of the fact that we have had an off year financially and the Ohio District last year took on a 25 per cent increase in their budgets. Several thousand dollars more was raised for the budgets this year than last year. But the total amount raised for all purposes was some less than last year. We feel this speaks well for the Ohio District. The district is trying enthusiastically to carry on the whole work of the whole church.

The Wednesday evening service was given over to the interests of the Olivet school. Dr. Wm. Heslop and wife had charge. A large number of people who have been students and prospective students of Olivet were on the platform. The Olivet Male Quartet sang a number of good songs, which were much enjoyed by all. Mrs. Heslop then gave a short talk in which she told something of the sacrifices which the faculty and students have been making during the past year in order to carry on the work. Then Dr. Heslop gave us a little sample of the kind of Bible teaching which he is giving the young people that come to Olivet. He told us of the wonderful revival that they had out there last January and showed us some of the young men who were saved and sanctified there during that revival and told us some of the struggles through which these young men passed and how they won the victory. Now they are shining lights of the marvelous grace of God. When Dr. Heslop finished his address everyone felt that Olivet was worth while and the people showed this by coming up with \$1,000 offering to help pay the expenses of the school.

We were privileged to have with us during the early part of this assembly Dr. J. G. Morrison. He certainly rendered valuable service. One thing that was especially helpful and that was his meeting with the Committee on Foreign Missions. He helped this committee to get a real helpful recommendation before the assembly. Besides this he gave several addresses that stirred everyone to do more for the carrying of the full gospel to the uttermost parts of the earth. He gave his closing address on Thursday evening and at the close Rev. Raymond Browning got up and said he felt after a great message like that he would be ashamed to have Ohio District fail to pay her budget in full. So in a few minutes that great assembly raised \$600 more to finish paying the General Budget for the past year.

The reports of the Sunday school superintendents were very encouraging, the majority of the Sunday schools having a good gain. The total gain in member-

ship for all the Sunday schools of the district was over 2,000 for the past year. Also the Young People's Societies showed a gain of nearly 1,000 members for the past year. The young people are going to work for a 25 per cent increase during the coming year. The women also reported a good increase in membership in W. F. M. S. and much of the credit for the good missionary spirit of the district is due to the good work of the women.

Friday, Rev. Chas. Gibson, District Superintendent, read his good report to the assembly. Special effort was put forth during the past year to strengthen some of the weaker churches and not so much effort put forth to organize new churches. Yet in spite of that eleven new churches were organized that bid fair to soon become strong churches. The Ohio District is well pleased with the work of their District Superintendent and they showed this by electing him for the coming year on the first ballot.

Friday evening, Evangelist T. M. Anderson left his campmeeting at Circleville, Ohio, and came up and preached for the assembly. He brought a great message that stirred hearts to be true to the Lord at any cost. Rev. Thomas of Cambridge, Mass., brought the evangelistic message Saturday evening that was a blessing to all.

Sunday, Dr. Chapman preached to a large congregation in the morning. In the afternoon three young men and one lady were ordained and Dr. Chapman brought a very helpful message at this service. In the evening Rev. Fred T. Fuge, returned missionary from Africa, brought the message and at the close the altar was filled with souls seeking the Lord.

The young people of the district took advantage of the holiday following the assembly and had a Young People's Rally for the district. Many of the people stayed over for this convention and they had a good crowd. Dr. Chapman preached to the young people in the morning and Rev. Edward Gallup from Akron preached to them in the afternoon. Thus brought to close a good District Assembly in which everyone was encouraged to go back to his field of labor and push the battle for the salvation of the lost. We believe everyone went away feeling glad that he was a Nazarene.

W. E. ZIMMERMAN, Reporter.

KANSAS DISTRICT ASSEMBLY

The 21st Annual Assembly of the Kansas District convened at First church, Wichita, August 27 to 31, with General Superintendent Goodwin presiding. And from the preliminary service Tuesday evening until the closing service Sunday evening the Spirit of the Lord was upon the assembly in a marked degree.

It seemed that Dr. Goodwin never presided with greater acceptance than he did upon this occasion. His messages at the evening services and his special messages each morning at the opening of the sessions were a source of great blessing and inspiration. The theme of his messages and the burden of his heart were "A Passion for Souls." We came away from the assembly with our hearts stirred with a greater determination to be soul winners.

First church, Wichita, under the leadership of their pastor, Rev. B. F. Griffith, entertained the assembly in a beautiful way and upon every hand one could hear words of praise for the excellent entertainment.

The assembly was favored with a number of visitors, among them were Evangelists Lewis J. Rice, D. C. Reynolds, Otho Schwab and wife. Also J. Walter Hall of the Western Oklahoma District, who preached for us one night; President Bracken of Bethany-Peniel College and J. C. Henson, the business manager. Then we enjoyed a special treat in the coming of the Vaughan Quartet who were with us from Friday over Sunday. Such singing this quartet did! They would sing as many as a half dozen times in one service and still the people clamored to hear them.

This was one of the best years in the history of the Kansas District. Under the leadership of District Superintendent Balsmeier there were twenty-seven churches that showed a gain in membership over last year. Our General Budget was overpaid several hundred dollars in spite of the financial depression in this section of the country. There was a good gain in our Sunday school work and also the young people's work.

A number of new pastors were received on the district this year, and among the number is Rev. J. Erben Moore of Houston, Texas, who comes to the First church, Wichita. He is a beautiful brother

and we are expecting great things from old First church, Wichita, with Moore at the helm.

The assembly expressed its confidence in District Superintendent Balsmeier by unanimously electing him on the nominating ballot for the fifth year. And although the assembly has just closed he is now opening up home missionary meetings in two places where he expects to get churches. He is a great District Superintendent and the people of the Kansas District appreciate his leadership. We are expecting greater things in the coming year.

I. C. MATHEIS, Reporter.

NEWS IN BRIEF

A tent campaign for the New England District Home Missionary Board closed Sunday, August 31, at Waterville, Maine, with Aug. N. Nilson as evangelist and Professor C. J. Haas as the singer. Some souls were saved and some sanctified wholly. The meeting lasted seven weeks.

Rev. D. Swarth, who has recently been in Home Mission work on the New York District is now at Reno, Nevada, taking charge of a Home Mission campaign sponsored by the Northern California District, and needs the prayers of all of our readers. Brother Swarth says, "We feel that this is some problem. We need prayer—much of it, real, believing prayer. We'll stick until we succeed. God is able and willing."

District Superintendent Herrell of the Kansas City District, who has been confined to his home on account of illness since the assembly, was at headquarters last week and is now fully recovered.

Too late for last week's issue we received the following telegram from Brother C. A. McConnell of Bethany, Okla.: "Mrs. McConnell died at ten thirty this morning (Sept. 12)."

Rev. Louis A. Reed and family have arrived in Kansas City to make their home, Brother Reed entering upon his work as pastor of First church on September 14th. His address will be 5121 Garfield Ave.

We were pleased to greet at Headquarters last week Rev. W. C. Stone, editor of the Pilgrim Holiness Advocate, and Rev. Harry Hayes, General Treasurer of the Pilgrim Holiness church, both of Cincinnati, Ohio.

CHURCH NEWS

IDA, LA.—"We have just closed a very successful revival here with District Superintendent G. M. Akin, one of the most godly men I have ever known or had the privilege of working with. People came for miles around and long before the services were started the tent would be filled and yet the crowds would

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be still coming. The messages were to the point. After the third night the break came; hungry hearts were finding God at the altar. We made new friends that will prove friends indeed. This meeting continued ten days and the interest increased night after night. The Methodist pastor gave us blessed fellowship. He is a fine Christian man and preacher. The Baptist people were very nice to us. Of course we feel that this was time well spent for the Master. At present I am here with Rev. Mayo, our good pastor at Baton Rouge, La., in a campaign launched by the local N. Y. P. S. of his church. We are gaining our health back again and as He directs we must follow."—L. L. Swett, District N. Y. P. S. President.

EVANGELIST CLARENCE MEDARIS—"Our first meeting was at Chapel Hill, Indiana. God came on the scene here the very first service. We went to this place in definite answer to prayer and found a building with a leaky roof, the glass broken out of the windows and a sorry looking beginning but God visited us and we had about forty-eight seekers and my how they prayed and called on God. A number were anointed for healing and on the last Sunday we baptized five, organized a Sunday school of fifty-one and the average has been about fifty in attendance. We are now going to organize it into a Nazarene mission. Our next meeting was at Guthrie. Here we found a good building but a small crowd to begin with; only sixteen in Sunday school. Well, we boosted for fifty in Sunday school the next Sunday and got thirty-nine, and then went after 100 for the next Sunday and got 92. Praise the Lord! This is extra good for a rural district. We are going into another meeting immediately and trust we may have your prayers that God will give us a mighty landslide of victory."

TWIN FALLS, IDAHO—"The Twin Falls Church of the Nazarene, which was organized only a few years ago, is being graciously blessed of God along all lines. Rev. Paul Worcester, who is the beloved and efficient pastor, is now serving his fourth year. He is deeply spiritual and carries a great burden for the lost as well as the unsanctified believer. He is, in the truest sense of the word, a holiness preacher. He has not only the theory of holiness but the blessing and glory as well and as a result a large per cent of his membership enjoy the experience of entire sanctification which is indeed the secret of the phenomenal growth of the church. This year has been perhaps the best in the history of the church. It was the writer's great pleasure to conduct a three weeks' revival here in January. Despite our impaired health of several years' duration, God gave us perhaps the greatest revival of our ministry. This was undoubtedly due to the spirituality, through Christ, of the pastor and his people. They were in the throes of intercessory prayer for a real revival precipitated by an outpouring of the Holy Spirit and truly they were not disappointed. Hardened, defiant sinners were gra-

ciously saved and later sanctified in the same revival and are now efficient stewards and laymen in the church. So great was God's blessing that some prayed all night and the revival continued for months and best of all the revival spirit abides and souls are being saved and sanctified in the regular services. This year the church has approximately doubled its membership in all departments, the pastor's salary raised, all budgets paid with extras and the church building enlarged to accommodate the large crowds that attend the services. Recently Rev. Arthur D. Preston of Birmingham, Ala., who came to us from the Wesleyan Methodist church, conducted a successful tent revival here. He is a fiery Sinai preacher and exposes the sins of this closing age. He also rings true on entire sanctification. He is now in a successful tent revival in Kimberly, Idaho, which is being sponsored by the Twin Falls Church of the Nazarene."—Mackey J. Brown, Reporter.

MORO, ARK.—"On August 31 Evangelist J. A. Kirkham and wife closed a revival meeting here, resulting in the salvation and reclamation of sixty-eight and the sanctification of thirteen. There was great interest and conviction upon the people. District Superintendent Oliver was with us on Saturday and Sunday and at the close of the meeting organized a Church of the Nazarene with seventeen members. Brother Kirkham of Los Angeles, California, is a good and efficient evangelist. The longer they stayed with us the more we loved them. On September 2 Brother Kirkham called the young church together in a church meeting. Officers were elected and a Sunday school organized."—T. N. Hamilton, Reporter.

EVANGELISTS FRED AND GRACE THOMAS—"This past assembly year has been one of the greatest of our lives. It has been our privilege to labor with some of our best pastors and churches. In the last twelve months we had twenty-one different revivals. The last part of June it was our privilege to labor with our North Chattanooga church and pastor there. This was a hard-fought battle but God gave some glorious times of refreshings and a number prayed through to victory. Our next meeting was at Cushing, Okla., with Brother Burkett and his fine class of Nazarenes. They erected a temporary tabernacle next to the church basement. We had great crowds of people throughout the meeting. God came upon us in the very first service. There were over a hundred people seeking pardon and purity and most of them prayed through in the old-fashioned way. On the last Sunday we had a great Sunday school rally when we had the record breaker of 304 present. There was a fine class taken into the church the following Sunday. From there we came back to Raymond, Indiana, with our good pastor, Sister Alice Eakin. This is a country church and the crowds were small but some of the best people of the earth are in this church. I never saw more of a spirit of prayer. God honored the Word

as we preached to mostly saints. There were some who prayed through and one was called to preach. After this meeting we went to our assembly at Newcastle with happy hearts knowing that God had blessed us down through the year and we had completed two years of the course of study. Last Sunday we were with Brother Claude Henderson at Mishawaka, Indiana. Brother Henderson and his good people have just purchased a beautiful church building. It was my privilege to preach the first sermon in the new church. The church was full throughout the day with seekers and happy finders. The Sunday school increased over a hundred per cent the first day. Our home address is now, 516 So. Main St., South Bend, Indiana."

PIERSON, IOWA—"Just one year ago we arrived upon this field of labor. We thought of Abraham, when he went into Canaan; pitching his tent, he felt like a pilgrim and a stranger. We felt likewise, but instead of a tent we found a beautiful house to live in. The property is nicely located just three blocks from the heart of this beautiful town of 600 population. Our dear District Superintendent, Brother Short, made us four vis-



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its during the past year, and at one of these visits he raised \$500 on the church debt, which helps lighten the load of indebtedness. Praise God. In our mid-winter revival we had Rev. Ong as evangelist. At this meeting we had many seekers and finders of good, old-fashioned religion. In our summer revival in the month of June we had the Chrystlers. God gave us several souls that prayed through to definite victory. Amen. Brother Chrystler is very clear in his preaching on second blessing holiness. We had many visitors with us the past year. Sister Bellew gave us a fine missionary service, which tendered the hearts of the people and brought a greater vision of the needs. Uncle Buddie and Professor Messer were with us for one service. Rev. M. J. Jones, pastor of Sioux City, was with us several times during the year. Rev. R. A. Steely gave several helpful and inspiring messages to us. Dr. Willingham and the Olivet Quartet were with us for one service. Also many others who helped to inspire the different departments of the work. But above all we are so glad to report that God has helped us advance along every line this past year. Our church membership gained 10. Our Sunday school made a good gain, also the W. F. M. S. We organized a J. F. M. S. also a N. Y. P. S. cottage prayermeeting. Our young people's prayermeetings are well attended and we have seen some pray through in these services. The young people's fellowship gatherings have been helpful to build our work, and to help the young people hold the work in higher esteem. We received a 100 per cent recall for the second year; which we have accepted and are back now on the field after attending the greatest Iowa Assembly we ever attended. Each department is well manned with efficient leaders to carry forth the ban-

ner of full salvation. Glory! We are asking God to make us better workmen and to be more consistent in prayer than ever before. Pray for us."—Karl L. Teisinger, Pastor.

VANCOUVER, B. C.—"After having accepted the call of the Tacoma, Washington, church, to remain with them for the third year, we were transferred by special appointment to our church at Vancouver, B. C. The parting from our loyal, appreciative people at Tacoma was a pull on the heartstrings but the voice that called us to the new field we were convinced was providential, so we entered in the work here the last Sunday in June. We found a splendid company of loyal Nazarenes looking forward with anticipation toward a better day. The history of this work has been rather trying over a period of several years. Small in number, unable financially to afford a pastor who could give his time to the building up of the work, they have held on by faith when most churches would have given up in despair. Here Brother R. S. Tenove toiled as a carpenter and preached the gospel to them faithfully for several years. The better day began to dawn a year ago when Brother J. H. Bury of Abbotsford, B. C., was called in as a supply pastor. With his usual energy and ripe experience, he grappled with the situation heroically and aroused a new hope in the hearts of the little band. At this psychological moment other Nazarenes moved into the city and swelled the ranks till at the last District Assembly twenty Nazarenes were reported. Since the assembly the number has increased to twenty-five. The first task before the new pastor was to organize his forces for the erection of a new tabernacle where the Nazarenes could unfurl their banner successfully in this

large and beautiful city, famed for its scenic grandeur and commercial importance and its need of God and holiness as well. Assisted by a donation from General Home Missions, we are at this writing in the midst of our building enterprise. We hope to be sufficiently completed by early October so that Dr. Bates, our aggressive District Superintendent, may conduct the opening three Sundays' campaign planned and to dedicate this first church home of the Vancouver, B. C., Nazarenes to the service of God and the salvation of lost souls. We shall have our financial problems to solve, and need the prayers of all who read this."—D. Rand Pierce, Pastor.

TORRANCE, CALIFORNIA—"The new church at Torrance, California, is happy to make its first report to the HERALD OF HOLINESS. We have just closed a revival with the Ransom family, and beg to state that it was one of grace and victory, for the Lord was with us. The hearts of the town's people were won and much prejudice was broken down. The Ransom family are humble, Spirit-filled workers. They so gladly bore a great burden for the souls of the lost, and wept, prayed, fasted and trusted God until He came in a marvelous way. The church is still small, but the members are loyal and true Nazarenes after the old-fashioned, holiness order. The prospect looks bright for a strong work in this industrial center. Pray for us."—Alice Elsa Smith, Pastor.

EVANGELIST A. D. ASHBY—"My first meeting of the summer was at Oil City, La., which lasted two weeks. The meeting was slow in getting under way, but we wound up with twenty-seven professions and a class of six came into the Church of the Nazarene. Our next revival was my home church (Cenchrea) of which I am pastor. Brother and Sister Akin were the evangelists in this meeting, and their preaching was of the highest order. The revival lasted eleven days. Several people were reclaimed, saved or sanctified during the meeting and two fine young girls came into the church. Our next meeting was in Bionville Parish, La. The meeting ran eight days. A few people were saved, reclaimed or sanctified and three came into the church. Next we went to Briley Town, Texas. Preached one week. The meeting was real good all the way through. Fourteen made profession and three came into the church. Our next meeting was with the Pisgah church in Nacogdoches County, Texas. We held forth here one week, closed with victory. There were twenty-two professions and three joined the church. Our next battle was at New Hope, near the city of Nacogdoches. The battle here was hard fought, but gloriously won. Sinners began falling in the aisles and prayed through. Backsliders were reclaimed, believers were sanctified until twenty-four had made profession and one joined the church. Our next meeting was at Gilbert's Chapel in Angelina County. For one week we poured

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in the gospel truth. Confessions and restitution were made. The meeting was a success. We closed in a blaze of glory. Fourteen professed to get a definite blessing and seven joined the church, and we left them on a good footing for the next fight. Our last meeting in Texas was at Beulah church out from Lufkin. The revival lasted one week. It was good all the way through. We had regular old-time shouting, the saints got blessed, and thirteen made professions and four came into the church. We left them in good shape to carry on the work for God. In a few hours we were back in dear old Louisiana at Rocky Mountain church, engaging the enemy for another battle. Although my voice was shattered, this proved to be our best meeting thus far. We preached here one week. Thirty-seven professed to get saved, reclaimed or sanctified and seven came into the church. This meeting closed too soon. Eleven prayed through in the last service and conviction was deep. With the closing of this meeting, the writer had preached eight consecutive weeks, only missed two eleven o'clock services, and was enroute then to the next meeting. Evangelist C. C. Burton of Delmer, Ky., is doing the preaching at Friendship in a revival meeting, a church on the writer's charge. I will hold several more meetings (D. V.) before the assembly. Pray for me."

EVANGELISTS JARRETTE AND DELL AYCOCK—"We have just closed a good tent meeting with Brother Reginald Snyder, our pastor at Texarkana, Texas. A large, three-pole tent was stretched on a prominent corner near the downtown district, it was well seated and well lighted, with two good pianos, one of which was played by Mrs. Snyder and the other by our daughter, Maridel. A splendid orchestra was on the job each night to play for thirty minutes before the singing started, good crowds attended and for ten days we did our best to do a work for God that we hope will last till judgment day. A number of people sought and found the Lord and we believe many friends were made for our work. Brother Snyder is the youngest pastor we have ever labored with as he is only twenty-two, and I am sure I have never worked with a more wide-awake young preacher anywhere. He took this church twenty months ago with between fifty and sixty members and now has nearly one hundred and forty, his Sunday school when he came was around 75 and today his average attendance is more than twice that with a record attendance of almost three hundred. I was told that last year was the first time in years the church budget was paid in full and I know he plans to bring it up in full again this year. He has a nice brick church, and while it is unpaid for he is showing his ability by handling it financially and showing his grace and interest in the work by refusing a five-dollar a week raise because he thought it taxing his people too heavily. Brother Snyder is a good preacher with a passion for souls, and seldom a Sunday night goes by without seekers, and many of

them new people, at his altar. This increase in membership has not been so much through revivals but through his own efforts. He is a tireless worker, lives close to God and is ably assisted by his most efficient wife who is a good musician, a sweet singer and altar worker. If these young folks keep humble, and I believe they will, there is no limit to what they may be able to accomplish for God and holiness. Our next meeting is with W. B. Walker at Wichita Falls, Texas. Then Hutchinson, Kansas, then on and on until we fall in the harness or God says it is enough, come up higher."

PLAINVIEW, TEXAS—"We have accepted the pastorate of the church here, and arrived Thursday, September 4. We find a beautiful brick church with full basement well equipped with Sunday school rooms, pastor's study, etc., and a seating capacity of about 350 in the main auditorium. Also a nice parsonage furnished, both parsonage and church well located. Best of all, we find a loyal and progressive people whose hearts and generosity seem to correspond with these great broad plains in which we are located. They gave us a warm reception when about thirty of them came into the parsonage the first night we arrived with a good, old-fashioned pounding, many who could not attend personally sending their contributions. We are highly pleased with everything, and anticipate a good year

here through and by God's help. Tuesday night we began a series of meetings which will continue next week which we expect will result in an old-fashioned revival. Please pray for us at Plainview. On our way here it was our privilege to give one service at Lufkin on Sunday night of their Zone Rally, and God came on the scene, and the altar service continued till midnight, and the pastor reported about twenty-nine professions. Also we had a good service with the Abilene church on Tuesday night and a service with the Lubbock church on Wednesday night. Good crowds and good interest at each of these services. Both pastors were absent which I regretted, but at Abilene we had our beloved District Superintendent present."—W. D. McGraw, Pastor.

PASTOR CHAS. F. PEGRAM, RUSSELL, KY.—"It has been about a year since I have reported to the HERALD OF HOLINESS, but I have never been busier in my life, in kingdom building. This has in many respects been the best year of my life and fifteen years' ministry. After more than ten years in the pastorate I went back to school and finished my Junior College and Bachelor of Theology work that I might more effectively serve the Church of the Nazarene. However, when I had finished I found the truth of the statement by one of the generals that we had three men for every job

Helps for the Prayer Life

By W. G. Schurman

Yes, another book on prayer but when you read it you will agree that it discusses prayer from a new angle and that it is stimulating and refreshing in its originality. Brother Schurman does not spend much time in theorizing but he makes some startling statements concerning prayer, backs them up by Scripture and goes on to illustrate his point with experiences that have occurred in his own life and ministry.

This is a small book that you can read through at one sitting but you are likely to read it through at least a second time. The appeal of this little volume is general, to old and young, ministry and laity, yes, it would be well to hand it to sinners for it could hardly fail to put a barb of conviction into their hearts.

Only forty pages but it contains more truth than many a book twice its size. A good investment at 25c

This booklet was issued as the September number of the Nazarene Monthly. Subscriptions for this magazine commencing with the July issue are still being taken at \$1.00 for six months—July to December, 1930. The July issue contains "P. F. Bresee, A Life Sketch" by Dr. A. M. Hills. The August issue contains "The Holy Spirit" by J. B. Chapman.

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in the church. Dr. E. R. Overley, District Superintendent of the Methodist Episcopal church, who had been sanctified under our Brother Howard Sweeten, offered me work and I took it as a supply. I have delivered over three hundred sermons or addresses during the year and over two hundred seekers have bowed at our altars during this time. We have had some wonderful cases of salvation, sanctification and healing; and have discovered that Methodists act very much like Nazarenes under a full salvation ministry. I have also made the interesting discovery that neither Nazarenes nor Methodists act right without full salvation as an actual possession, which of course transcends a mere profession. Every department of my church has grown most remarkably. We have a five hundred per cent increase in church paper subscribers, and about thirty per cent increase in church membership; have raised several hundred dollars for benevolences and have been better paid for our own labors than in any previous year. Of course it goes without saying that I would have preferred this work in our

own channels, but I must preach holiness for someone in Kentucky. Pray for us."

EVANGELIST M. M. BUSSEY—"By the grace of God I have just returned home to Monrovia, Calif., after an evangelistic trip of eleven thousand miles, laboring in ten states, having been gone since the first of May. It has been a great summer for soul winning and Holy Ghost revivals. I have never worked harder and come out of it feeling better. I have labored with some fine pastors, true shepherds. I suppose the meetings have been reported by the pastors, so will not take the space to report again. I have purchased a new tent which I carry with me on my Dodge which is proving a blessing in some places. I never loved Jesus so much, nor the brethren with more tenderness, nor felt more out of fix with sin and Satan. When the war is over I want to go to heaven. Please pray for me."

RENO, NEVADA—"About a week ago, we arrived here to take charge of a Home Mission Campaign, sponsored by the

Northern California District. Two weeks previous we left Patterson, New Jersey, and the New York District, where we were engaged in a Home Mission Campaign for over three months and where we were enabled to organize a Church of the Nazarene with 38 charter members. This campaign was one of the most remarkable ones we ever had the privilege of conducting—a campaign fully founded on unwavering faith. The year previous, when pastoring a church on the New England District, we came to Patterson during our vacation and conducted a campaign for one month, but through lack of time on our side and for other reasons, the campaign closed without the organization of a church. This year we came purposing to stay until we had succeeded. We had the Lord's promise of 'an open door and many adversaries.' This proved true, as our first tent was almost ruined by Catholics, even before we had our first meeting in it; a few weeks later a terrible windstorm finished tent No. 1. The second tent was destroyed by fire at the hands of the same parties and for some time we worshipped and conducted our services in the open, until the people bought another tent. During all these persecutions the Lord blessed and almost nightly new folks came, asking for a church where the full gospel would be preached. When we at last called the people for the purpose of perfecting our organization, we did not need to pull nor to coax, but they came willingly, truly anxious for a Church of the Nazarene. We were backed most wonderfully by the New York District and by its faithful, untiring District Superintendent, Rev. Howard V. Miller. The new church has secured Rev. T. Gray of Dover, N. J., as its pastor, a man well matured in the work of building up churches. The young church unanimously adopted the tithing system and the first week after the envelopes were handed out the income was almost \$50 for that week. This enables them to pay their pastor a good salary and will bring the Lord's blessing upon their work. We certainly thank the Lord for our experience at Patterson and bespeak a great future for that church. As stated before we now are at Reno, Nevada, the only city in the United States where gambling, vice, etc., are protected and regulated by law. We feel that we must ask the Nazarene people to pray for us in this campaign. We are not wanted here by the majority of the people, but we firmly believe that the Lord has sent us here and that He has some who are anxiously waiting for the gospel as advocated by the Church of the Nazarene. District Superintendent Frank B. Smith in a previous writing in the HERALD OF HOLINESS stated that Nevada was the only state in the Union not touched by the Church of the Nazarene, so help us pray that this great Western state might be opened up through the organization of a church at Reno. On account of the cold weather, setting in extremely early, we are compelled to close our tent services, but will continue in a hall. Again we have an open door and also many adversaries. So pray for us."—Rev. and Mrs. D. Swarth.

Phineas F. Bresee, D. D.

A Life Sketch of a Great Soul



Dr. A. M. Hills of Pasadena College, Pasadena, California, by request has prepared this brief life sketch of Dr. Bresee the founder of the Church of the Nazarene in the extreme West.

This is just the sort of biography of Dr. Bresee that we have needed—brief, interesting, giving the high points in the career of the man who started out as a young preacher in the Methodist church to declare the whole counsel of God and who through God's manifest leading was instrumental in organizing an independent local congregation which in time spread to nearby towns

and finally merging with other holiness groups resulted in what is now the Church of the Nazarene.

This life sketch was first published as the initial issue of the Nazarene monthly. It is now available in booklet form priced at 25c.

Subscriptions for the Nazarene Monthly to start with the July issue containing the Life Sketch of Dr. Bresee are still being taken. Send a dollar for a six months' subscription. Or if you prefer send 25c for the booklet P. F. Bresee, D. D., A Life Sketch.

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EVANGELISTS SAMUEL THOMAS AND WIFE—"We just closed a great meeting in the Tabernacle Church of the Nazarene in Portsmouth, Ohio. This meeting lasted thirty days and God gave us souls at the altar each evening and scores found God in pardon or purity of heart and many were healed, some baptized and God greatly blessed in this effort. Rev. W. S. Queen has been a successful evangelist for over fifteen years. He has built up a strong spiritual work here, at present having about two hundred members. The Tabernacle church will in time be one of the greatest churches in our movement. The folks are masters when it comes to standing by the pastor and the evangelists. I hope to be with this great church again in the future. If you want to see what God can do for a spiritual and live church and pastor, just watch the Tabernacle Church of the Nazarene of Portsmouth, Ohio. Rev. Queen's address is, 1406 Linden Ave., Portsmouth, Ohio. If any of our churches want a converted Jew to hold a revival I'll gladly come for entertainment and freewill offerings. I am an ordained elder on the Indianapolis District. I can give Rev. Queen, my District Superintendent and others as references. My address is, Samuel Thomas, Lock Box 14, North Vernon, Indiana."

RAVIA, OKLA.—"The church here has come through a very difficult year, caused by financial trouble and otherwise. When we took the church a little over eleven months ago, they had had no regular service of any kind for a month and were almost ready to quit. They had some nice property but with a heavy indebtedness. Our first job was to arrange this, which we did. We are at present closing our third revival with local help, Brother Kembrough of Tishomingo doing most of the preaching. This has been the best revival of the year by far. Not so much by the number of professions, but by the church and town getting behind the church. We have helped arrange their finance for the coming year to a great extent and expect them to do things for the Lord in the future. Personally we want to report victory in our own souls. Our school work, care of the churches, and other things have been a heavy load but God has cared for us all the way. Sometimes we think that we will drop all school work and try to do more at present for the Lord. Then we realize we need to be more prepared for the future. Then we take renewed courage and press the battle for the Lord. God is leading and by His help I mean to follow. Pray for us."—Porter T. Cargill, Pastor.

EVANGELIST A. L. FOWLER—"We started a revival at High Schoolhouse in Georgia August 23, running for eight days. We had fifteen conversions and when we closed the people were begging us for a Church of the Nazarene there. I think that a church could be organized at High with sixteen or eighteen members. Rev. J. A. Massey and Rev.

P. A. McKaig did some great preaching. The old gospel plow was let down deep and sin was dug up in all of its forms and exposed without favor to anyone. Thank God it brought results. I for one never heard such praying in my life and thank God they struck fire and came up shouting God's praises. Old sinning church members turned pale and sick at heart and looked as though they were going to fall over on the floor, as sin was revealed and uncovered. Holiness and purity were preached with power and unction sent down from heaven and the glad shouts begin to go up for God and heaven."

DES ARC, MO.—"We are nearing the close of our assembly year with the good people at Des Arc. We have enjoyed our labors with them. One good feature in our services we have been able to keep the glory down. Mrs. Grigsby has done a good work among the Juniors, drilling them in the Word of God and in missionary interests. It was the wish of the church to continue our labors with

them, but we felt the Lord would have us take up evangelistic work again. The church has had two good meetings this year with J. W. Lowman, one in December and our twenty-third annual campmeeting in August. It was said by some this was the best meeting in the history of the camp. There was no strict account kept of the seekers but was estimated around two hundred. There were twenty-two additions to the church and ten were baptized."—T. C. and R. E. Grigsby, Pastors.

BOYLES, ALTA., CANADA—"We have just closed a series of meetings at this place with the Mathews Evangelistic Party with their big tent. It was mostly a get acquainted meeting and seed sowing as this was the first meeting of this sort ever held in Boyle. The people were very courteous and received us kindly, yet most of them seemed to be frightened and shy, preferring to stand on the outside of the tent. Still we had a fairly good response. The last Sunday night

The Holy Spirit

By J. B. Chapman, D. D.



J. B. CHAPMAN

A book that should be of especial interest at this time when so much is being written and spoken concerning Pentecost. Dr. Chapman's fitness for writing a book on this subject is too well known to require any assurance from the publishers to the readers of this paper.

Dr. Chapman's qualifications as a theologian and as a writer are well known. In this book he has been just as concise as possible without sacrificing thoroughness, consequently we have a booklet discussing the personality and deity of the Holy Spirit; the Holy Spirit's work in Conversion; in Sanctification; the Holy Spirit in the Believer's life; the Holy Spirit in the work of the church—all in a thirty-two page booklet that can be read carefully in a half hour.

It is a book that should appeal to ministers and laymen. There's a copy here for you; send 25c for it today.

This book was issued as the second number of the Nazarene Monthly. Subscriptions for this magazine commencing with the July issue containing the Life Sketch of Dr. Bresee by Dr. A. M. Hills are still being taken at \$1.00 for six months—July to December, 1930.

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there were fully seventy-five present. During the meetings many hands were raised for prayers and on the last evening several came forward seeking salvation. His promise is, 'My word shall not return unto me void.' Brother Mathews is a live evangelist and gave us some good messages, yet it will take more than one ten days' meeting to mellow soil that has been tramped so hard for many years. We are attempting to follow up the work by holding Sunday services but find we have organized opposition to meet. Pray for us."—O. G. Brooks.

PASTOR I. T. STOVALL,—"I want to report my year's work with the Highway and Creelsboro churches. God has blessed and anointed us this year in preaching the Word almost every Sunday. The spiritual condition of these churches is very good. But not as good as I would

like to see. The Highway church has had two good revivals this assembly year, one conducted by Rev. E. E. Robinson and the other by Rev. F. P. Kerst. These meetings were a great blessing to the church people. The budgets were not paid in full at Creelsboro but all the budgets were collected at Highway. This church pledged its budget early in the year and paid into the treasury regularly. These churches have paid a good deal toward my support. Some improvements have been made on both church buildings. At Highway the young people's Sunday school class gave the church a nice clock. The church and Sunday school purchased a six hundred pound bell which can be heard far and near. The Creelsboro Union church building is being repaired and remodeled until it is looking like a new building. I hope that the churches have been helped as much as I have. I am beginning another year at these places."

"Bible Gems" Missionary Calendar for 1931



By October 1st we will be ready to fill orders for the new Missionary Calendar for 1931. The accompanying illustration gives only a suggestion of the attractiveness of this calendar. The cover page is printed in colors and the inside pages in black and white. There are fifty-two calendar pages—one for each week of the year; an interesting picture on each page, depicting some scene in connection with the missionary activities of the Church of the Nazarene. And for each day a selected verse of Scripture with a suggested reference for private devotion or for reading at the family altar. Every calendar is mounted on a gilded stick and tied with cord ready for hanging. It is difficult to adequately describe a calendar of this kind. It must be seen to be appreciated. Send for sample copy or better still, place your order for a quantity.

Single copy 30c, postpaid

Quantity prices

**100 at 17c each; 500 at 15c each, 1,000 at 13c each
(Forwarding charges extra)**

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

FAIRBURY, NEBR.—"More than two months have passed of our fifth assembly year with the Fairbury church. The months and years have come and gone so quickly that we can scarcely realize there have been so many. We rejoice and praise God, in that He has been gracious unto us and permitted us to see a part of the burden and desire of our heart realized. We feel as we pray and plan for this year, that we have faith in God to believe for the best year of our ministry here. Our church was privileged to have the Bresce College Quartet and Rev. Howard of Hutchinson with us Sunday evening, August 10. We were preaching in the Home Missionary Campaign at Crete and were not present for the service. A good audience was in attendance and reported a splendid service. We thank God for our Bresce College and the type of representative they turn out. Brother Gilbert Anderson, who did the singing for the Crete meeting, brought us home for the Sunday morning service of August 10. He gave us a big boost in the song service and his special song. Brother Gilbert is God's man, owned and blessed of God for several years, and now since he is recently Sylvia Frasier's man, we expect him to be even a greater blessing. Our own evangelists, Brother and Sister R. R. Sharp, were with us for one service during July. We feel especially honored in having these, God's children, as members of our church. God is keeping them busy and blessing their labors. General Superintendent Goodwin is to be with us September 3 to 14. We are expecting a feast of fat things from our God during this time. Evangelist D. M. Peffley is to hold our winter revival, February 15 to March 1."—Harvey C. Miller, Pastor.

EVANGELIST HOWARD W. SWEETEN—"After a successful winter's work in Ohio, Pennsylvania and New York, we began our summer camps. Winchester, Ont., was our first camp. God gave us a great meeting here; reaching the greatest number of outsiders the camp has ever reached. A delegation came over from Mooers, New York, and gave us a big lift. Mooers, New York, was next. This is one of the great camps of the country. Our collaborators here were Rev. John Scobie, C. H. Babcock, Bona Fleming and Tillie Albright. The singing was in charge of Arthur Gould and the Barnett Sisters. This was a great camp and the Lord crowned the efforts of these faithful workers with the victory and success. Ramsey, Ind., was next. Our collaborators here were Rev. Chas. Walker, Virgil Moore and Burl Sparks. After a hard pull the break came and God put His seal upon our ministry, crowning it with salvation. This camp is within an hour's ride of three great cities, including Louisville, Ky. Its dining room service is unexcelled and its campmeeting beds are unsurpassed. In spite of hard times, the drouth, and other obstacles, the finances came easily and God wonderfully blessed.

Richland, New York, came next. This was our third time at Richland. We are always glad to make this camp. Our fellow-workers here were Rev. Fred Sutfeld, Frank Arthur, C. W. Butler, Tillie Albright and Mrs. Florence Miller. A brief summary of the camp can be made by simply saying it was a time of many seekers, happy finders, much blessing and great victory. Praise the Lord! We are now beginning our fall work with Rev. Grant M. Barton at Auburn, Indiana. Meeting starts fine. Pray for us."

WOODSTOCK, ONT., CANADA—"This is the first report this pastor has sent to the HERALD OF HOLINESS but we praise the Lord we are having victory. A steady increase in attendance is noticed, with almost a doubled membership during the past year. We cannot report that our altars are continually lined with seekers but that a number have sought and found salvation and sanctification. It is typical of the Canadian to go slowly, they say, but we find that when they come to the altar they have a deep settled conviction, and the most of them have gone right on and are now members of the church. We had a very gracious revival in July last, with Rev. I. G. Martin, and we believe that the present interest is the result of his being here. There were many seekers and some happy finders. We intend to go through and this being our second year with this good people, we are determined that by the help of the Lord it will be the best in the history of the church. Do pray for us here in the center of Ontario."—Howard E. Sparks, Pastor.

GALLIPOLIS, OHIO—"We are glad to report victory for ourselves and the Gallipolis church. We are one of the new churches of which there are many in the Ohio District and God is blessing our efforts here. We just closed a very successful revival with Rev. R. B. Frederick of Logan, Ohio, as the evangelist and Brother Raymond Willis as song leader and soloist. God gave us many souls both saved and sanctified. We are now planning on building a new church on Eastern Avenue. We have some fine Nazarenes here and have many friends who are for us but do not belong to any church and are helping us financially."—Carl Clendennin, Pastor.

WANTS

SPANISH GUITAR FOR SALE—Unused, \$17.50 value; will sell for \$10.50, instruction book and tuning horn included. Write for particulars. Frances Lee, R. R. 2, Alto, Mich.

THE FOLLOWING "OUT OF PRINT" BOOKS WANTED—"The Life of Robert Murray MacChesney" by Andrew Bonar; "The Veil Uplifted" by Hannah Whitall Smith; "The Way of Salvation" by C. G. Finney. Write Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

ANNOUNCEMENTS

A TELEGRAM: "Cliffondale, Mass., raised one hundred ten dollars on missionary deficit. Check following immediately." The pastor at Cliffondale is Brother T. B. Greene. It is responses like this that cheer the drooping spirits of the General Treasurer these trying days. Shall not more of our blessed people respond in this emergency?

J. G. MORRISON,
Stewardship Secretary.

NOTICE—My permanent address is Independence, Kansas, where I have accepted the pastorate of our church.—O. J. Hoag.

BIRTHS

Born to Mr. and Mrs. Raymond Browning, pastor First church, Colum-

bus, Ohio, a girl, Mollie Joan, on Aug. 27; to Mr. and Mrs. J. M. Whitley, pastors at McKinney, Texas, on Sept. 1, a girl, Prebble Maenon.

PRAYER IS REQUESTED by Pastor Smith of Okmulgee, Okla., for a young man who has a call to preach, but who is physically unable and is at present in a sanitarium; by a sister in Texas for the salvation of her children; by a sister in New Mexico for the salvation of her husband; by a brother in Illinois for the healing of his wife; by a brother and sister in Oregon for help in financial difficulties; for a sister in Arkansas who is suffering from rheumatism and dropsy; by a sister in Missouri for the reclamation of her husband; by a sister in Illinois who is greatly afflicted and in need of healing; by a sister that she may be restored from a nervous breakdown.

The Nazarene Monthly

A COMPLETE booklet issued monthly, ranging in size from 33 to 64 pages, dealing with various themes of interest to every preacher and layman—biography, doctrine, the devotional life, Christian ethics, etc., etc. A special introductory offer of a six months subscription for \$1.00 brings this new publication within the reach of all. Send your order with dollar bill today. Three issues are now off the press—July, August, September. These will be mailed on receipt of your subscription, the others as issued.

Subjects and authors for the first six months are as follows:

- July—P. F. Bresee, A Life Sketch. By A. M. Hills, LL. D.
- August—The Holy Spirit. By J. B. Chapman, D. D.
- September—Helps for the Prayer Life. By W. G. Schurman.
- October—The Secret Place of the Most High. An exposition of the 91st Psalm by Rev. T. M. Anderson.
- November—Fundamentals of Christian Beliefs. A simple statement of theology by Rev. Basil W. Miller.
- December—The Message of the Manger and Other Sermons About Jesus by J. B. Chapman, D. D.

A NOTE OF APPRECIATION

"Just a word of appreciation for our new publication, 'The Nazarene Monthly.' I surely think it is fine. It seems to me that I have received the value of the six months' subscription in each copy delivered thus far. I want you to know that here is one person who appreciates your efforts to bring us the best literature possible for the upbuilding of God's kingdom and our own souls."—REV. E. J. MILLER, Pastor at Osborne, Kansas.

Nazarene Publishing House,
2923 Troost Ave., Kansas City, Mo.

Enclosed find One Dollar for which enter my subscription to the Nazarene Monthly from July to December, 1930.

Name

Address

HOLINESS RALLY AND REVIVAL—Beginning Sept. 25, at the Church of the Nazarene, Swede and Pine Sts., Norristown, Pa., and continuing until Oct. 5, with an all day meeting on Oct. 2. Workers: Rev. E. E. Shelhamer and son, E. Ellsworth Shelhamer, of Los Angeles, California. Rev. Ernest E. Grosse, pastor.

Notice—Let all the churches and pastors do your best to bring up all budgets in full by assembly, October 1 to 5, for one of the greatest assemblies ever witnessed in Eastern Oklahoma District. —Mark Whitney, District Superintendent.

Notice—The Dallas District W. F. M. S. Annual Convention will be held at Sherman, Texas, Tuesday, October 14. Miss Cove is expected to be present and will conduct the devotional service,

which will open at nine o'clock. She will also give valuable information to the W. F. M. S. members. We want to urge all local societies to elect their new officers and send a list to the District Secretary, Mrs. L. T. Corlett, and have reports written out in full for the convention. Let us pray, work, and plan for a great day with the climax Tuesday evening, when Dr. Goodwin will speak on missions. No one can afford to miss this important rally.—Mrs. F. E. Wiese, District President of W. F. M. S.

Notice—The Eighteenth Session of the Eastern Oklahoma District Assembly, Church of the Nazarene, will convene at Henryetta, October 1 to 5, at 9 a. m. The Board of Examiners will meet on Tuesday morning, September 30, at 9 o'clock. Please take note, and let all undergraduates, and all who may have business with the Board of Examiners meet them at this time.—Mark Whitney, District Superintendent.

ASSEMBLY INFORMATION

WESTERN OKLAHOMA DISTRICT, at Bethany, Oklahoma, September 24 to 28. Rev. A. L. Parrott, Pastor, Bethany, Oklahoma. General Superintendent Williams will preside.

EASTERN OKLAHOMA DISTRICT, at Henryetta, Oklahoma, October 1 to 5. Rev. C. C. Rinebarger, Pastor. General Superintendent Williams will preside.

ARKANSAS DISTRICT, Batesville, Arkansas, October 8 to 12. Y. D. Whitehurst, Pastor. General Superintendent Williams will preside.

MISSISSIPPI DISTRICT, at McComb, Mississippi, October 16 to 19. Rev. V. L. Nabors, Pastor. General Superintendent Williams will preside.

DALLAS DISTRICT, at Sherman, Texas, October 15 to 19. Rev. S. M. King, Pastor, 117 North Walnut St. General Superintendent Goodwin will preside.

SAN ANTONIO DISTRICT, at Temple, Texas, October 29 to November 2. Rev. G. R. Dosler, Pastor, 704 South 4th street. General Superintendent Goodwin will preside.

LOUISIANA DISTRICT, at Shreveport, Louisiana, October 29 to November 2. Revs. M. V. and Bessie Dillingham, Pastors, 1059 Eustis Street. General Superintendent Williams will preside.

DIRECTORY

H. F. REYNOLDS
Office, 2923 Troost Ave., Kansas City, Mo.

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

ASSEMBLY DATES

Arkansas Nov. 5 to 9
Georgia Nov. 12 to 16
Carrollton Nov. 18 to 23
Florida Nov. 26 to 31

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

ASSEMBLY DATES

Dallas (Sherman, Texas) Oct. 15 to 19
San Antonio (Temple, Texas) Oct. 29 to Nov. 2
Abilene (Wellington, Texas) Nov. 5 to 9
Southwest (El Paso, Texas)

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

ASSEMBLY DATES

Western Oklahoma Sept. 24 to 28
Eastern Oklahoma Oct. 1 to 5
Arkansas Oct. 8 to 12
Mississippi Oct. 16 to 19
Louisiana Oct. 29 to Nov. 2
Arizona (Phoenix) Nov. 20 to 23

SCHOOLS AND COLLEGES

Bethany-Peniel College, A. K. Bracken, President, Bethany, Okla.

Breese Theological College, Sylvester Ludwig, President, Hutchinson, Kans.

Eastern Nazarene College, Floyd W. Nease, President, Wollaston, Mass.

Northwest Nazarene College, Russell V. DeLong, President, Nampa, Idaho.

Northern Bible College, Ernest B. Matthews, Director, Red Deer, Alta., Canada.

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

Pasadena College, O. J. Nease, President, Pasadena, Calif.

Trevecca College, C. E. Hardy, President, Nashville, Tenn.

An Important Announcement Regarding Our New Periodical "The Children's Worker"



OUR first plan was to issue the Children's Worker regularly commencing with the October issue but we have decided to print the October number and use that as a sample so that our people might know just what field is covered by this new periodical and be prepared to place their orders to start with January, 1931, when this new periodical will take its place as one of our regular monthly publications.

These October sample copies have been mailed to our list of Sunday school superintendents, also to our N. Y. P. S. presidents. Anyone else desiring a free sample copy may have it

on request. We have plenty to go around and wish that every worker with children would get a copy of this new Children's Worker and give it a thorough examination.

The Children's Worker is a monthly magazine of thirty-two pages—containing methods and suggestions for children's workers in the church school and in Junior Societies. It will have Sunday school lesson helps for Beginners, Primary and Junior departments. Also helps for the Junior Society. Besides this there will be articles of general interest to parents and all workers with children.

Send today for your sample copy of the Children's Worker

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