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## MYSTICISM AND PERFECT LOVE

THERE has ever been a circle of earnest souls in the Church known as mystics, seeking the innermost mysteries of the kingdom by means of a strenuous ethical discipline. Its methods have been known as "Stages of the Inward Way" and are described as first, "the way of purification;" secondly, "the way of illumination;" and thirdly, "the way of union."

Those who would trace the doctrine of holiness through the mystical speculations of the middle ages are prone to draw parallels between the teachings of the mystics and the truths expressed in our own doctrines. As usually stated, the doctrine of purification from sin constitutes "the way of purification;" the consecration of the Spirit corresponds to "the way of illumination;" while holiness as a state in which perfect love rules the soul, constitutes "the way of union."

The apostle John strikes his foundations deep in a better mysticism which can be actualized in human hearts through the Spirit, and which satisfies the longing of the human soul. He announces his "way of purgation" in the terms of a present experience, "the blood of Jesus Christ his Son, cleanseth us from all sin." His "way of illumination" is found in an equally definite fact of experience, "Ye have an unction from the Holy One, and ye know all things." And his "way of union" is expressed in his character of holiness as, "He that dwelleth in love dwelleth in God, and God in him."

Many of the cults of the present day are but philosophical expressions of a heart hunger for fellowship with God. Logic is not large enough, forms of doctrine are not satisfying, ritualism is empty. But there is a true and scriptural mysticism which, whenever found, teaches that the Spirit of God can lift the spirit of man into fellowship with Himself. The true mysticism comes only through the Spirit of God in answer to faith in the all atoning blood of Jesus. This alone can actualize fellowship with God in human experience; this alone can satisfy the heart hunger of man.

As there is a consummation of experience which completes the preparatory work of the Spirit, and by a crowning, decisive act, brings the soul into a state of justification before God through Jesus Christ; so also there is a consummation of the work of the Spirit in the heart of a believer—a crowning, decisive act, by which the child of God is brought into a state of Christian perfection. Jesus no more truly cried, "It is finished," on the cross of Calvary, than the Spirit cries in the soul of the believer, "It is finished!" And this consummation, this crowning, decisive act of the Spirit is the seal set upon the previous, continuous work, at once its culmination and completion. Whenever, therefore, God sets the seal of perfection upon any work, it must ever be a critical and instantaneous act.

Here then is the explanation of the shallow, vacillating, uncertain, unsatisfied type of experience found in some who profess the blessing of holiness. To use Mr. Wesley's phrase, they have never "let the law of God glare upon them." They have never seen their own defilement in the light of God's flaming holiness, and hence have never been brought to a sense of their own unworthiness and insufficiency before God.

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

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## THE CONSUMMATION OF EXPERIENCE

**T**HE approach to entire sanctification, as previously pointed out, is always gradual, and may be continued for a larger or shorter period, but must always be crowned by one decisive, consummating act of the Spirit before the soul can enter into the rest of faith. It is well to remember also, that this decisive work of the Spirit is the seal set upon the previous and continuous work; and while the processes may be hastened or cut short in righteousness, it is essential to genuine experience that the soul pass through these processes.

This fact is definitely stated by the apostle Paul in his illustration of the law and faith. He says, "Do we then make void the law through faith? God forbid: yea, we establish the law." The law is established when it is brought to a finality, either in the justification or condemnation of the accused. Since all have sinned and come short of the glory of God, the necessary conclusion of the apostle is, that "by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin." The law is therefore established when it results in the conviction and condemnation of the sinner. But between the sentence of condemnation and the execution of the penalty, there is what may well be termed, a "stay of execution." It is at this point that the apostle introduces his teaching of righteousness by faith. "But now," he says, "the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." The law is established when its purpose is carried into effect; and since all have sinned it comes to its full effect when by means of it the Spirit awakens, convicts and condemns the sinner. This is in some sense a gradual process, which, when it issues in repentance and godly sorrow for sin, leads by faith to the crowning, decisive, consummating act by which he is justified through the redemption that is in Christ Jesus, and new life imparted to the soul by the Spirit.

To pass by and ignore the law in its work of awakening, conviction and condemnation, is to thwart the plan of God in salvation. Christ Jesus came to save sinners, and self-righteousness can as effectually pre-

vent the soul from being saved as outbroken sin. Salvation is by grace, a mere favor, and only as the soul reaches the plane where it is willing to accept salvation by grace, solely through the merit of another, can it be justified by faith. No soul therefore can be justified by faith in Christ, except at the point of condemnation by the law. This accounts for much of the shallow work done in popular revivals. People who have never been "awakened" to a sense of the enormity of sin, much less "convicted" and "condemned" are invited to "accept Christ" which they do in a theoretical, speculative manner, without any impartation of the new life of the Spirit. The gift of life by the Spirit comes at the end, and itself completes, the gradual, preparatory work within, which brings the soul to the crowning act of justification.

But what is true of justification is equally true of sanctification. As the child of God walks in the light, he is soon brought by the Spirit to see and feel the antagonisms to holiness in his own soul. He is again "awakened" by the perfect law of God, and made to see his lack of inner conformity through the Spirit. He is further made to see the defilement of inbred sin, and to feel the "depths of pride, self-will and hell" in his own soul. It is then that he cries to God for deliverance from the carnal mind; he loathes this defilement of nature because he sees it in the light of God's holiness; he brings the "old man" to the cross for crucifixion, and from the depths of his being puts away inbred sin. Then it is, in answer to simple faith, that the blood avails to cleanse from all sin, and by a crowning, decisive, consummating act, the Spirit makes an end of sin in the soul and sheds abroad the perfect love of God.

## SEVEN GOOD REASONS FOR COLPORTAGE WORK

We have been interested in noting the increased emphasis in the sale of books in our campmeetings and conventions. Our General Superintendents and evangelists have called attention to the bookstand during assemblies and conventions, and have from time to time recommended and assisted in selling these good books from the platform. Some of our preachers have acquired great ability in disposing of religious literature. To those who think it a mere commercial enterprise, we would say that our motive is entirely misapprehended. It is a ministry, to our way of thinking, an opportunity to spread the gospel message by means of the printed page.

We have a Publishing House of which the church may well take great pleasure, and a line of publications which our people can circulate with great profit. Those who can dispose of this good literature, have a ministry in reaching the people, and in turn it helps our Publishing House to increase its sales and thereby its usefulness to the church. Rev. Norman H. Camp sends us the following "Seven Good Reasons" why people should engage in colportage work. They are

well worth pondering by those who are looking for some work in the Master's vineyard:

1. It is an effective method of bringing men to a saving knowledge of Christ.

2. It is the only way whereby many will ever be reached with the gospel message.

3. It supplies wholesome, evangelical literature to homes where it is much needed for both young and old.

4. It affords an opportunity of getting acquainted with the people in their homes, and bring them in turn, into touch with the church, the Sabbath school, and the Young People's Societies. A colporteur can be a valuable assistant to the pastor.

5. It is a means of combatting the many errors of Christian Scientists, Millennial Dawnists and other religious cults, as well as those of atheistic associations and anti-Bible societies, which are largely propagated by means of the printed page.

6. It meets the demand for safe, evangelical literature which is not supplied by the average bookstore, and many do not know where such literature can be obtained.

7. It affords pleasant and profitable employment for earnest Christians, so that no one needs to be idle when the fields are so white unto harvest and the laborers are so few.

### LOVE KNOWS NO BOUNDS

One of the most popular slogans in general missionary circles of recent times, are the words, "Love knows no bounds." It is indeed expressive and conveys the thought of a deep, abiding love, which leads the missionary forward to fresh conquests. It conveys the thought also, of a church with such a deep concern for the lost, that it will send its choicest workers to the frontiers of missionary service.

Perhaps this slogan was never more applicable to missionaries and people than in the recent sailing of Rev. and Mrs. C. J. Kinne and Rev. and Mrs. Kiehn for China. A great company of friends from the various churches in Southern California gathered on the pier at Terminal Island, Los Angeles to bid farewell to the friends who were about to sail for the orient. A short service was held on the deck, led by District Superintendent Little, in which Rev. J. W. Short and others spoke brief words of farewell and appreciation of our missionaries. The missionaries also spoke briefly of their interest in China and their work there, and also of their appreciation of the kind friends at home. The gong sounded, and the meeting closed. There were the hasty farewells and good-bys said to Brother and Sister Kiehn and their family and to Brother and Sister Kinne.

As the crowds gathered on the pier there were a few songs in which those on board and those on the pier joined heartily. The vessel was beautiful with the

long streamers of variously colored paper thrown from the pier to the deck, the last ties, which were soon broken as the vessel backed away from the pier, swung majestically into the channel and headed for the orient with our faithful missionaries on board. Surely, love knows no frontiers.

### REV. WILL H. HUFF

The Church has suffered great loss in the recent death of Rev. Will H. Huff, a minister of towering strength and ability. He was a great orator, his voice easily carrying the message to the thousands who frequently assembled in the great campmeetings to listen to this gifted preacher. He was a student who constantly gave attention to the best in literature, and always carried with him in his evangelistic trips a large quantity of good books and other reading material. He was a man of prayer and in this lay the secret of his uniform devotion to God and his remarkable success in the ministry. But he was pre-eminently a preacher with rare gifts and graces, his message studied and thoughtful like the beaten oil of the sanctuary, carrying with it the fragrance of the holy anointing. While his messages were scholarly, with a charm of style all his own, it was not the literary finish of those who have in view the publication of the sermon, but that which allowed for the full and free operation of the Spirit of God to give it power, beauty and fragrance, and was always reverential, thoughtful and spiritual.

In private life, Rev. Huff was a wonderful storyteller, possessing remarkable narrative and descriptive powers. Many of his stories were drawn from life in the South where he spent his days in college and the earlier years of his ministry while in college. His sociability was actuated by a kindliness which is worthy the admiration of men.

We deem it an honor to pay this humble tribute to so gifted and faithful a servant of God in the ministry of the church. May the inspiration of his life and the devotion of his service live on in the hearts of those who were privileged to sit under his ministry. God grant that many young men may be inspired by the Spirit to take up and carry on the ministry of the fullness of the gospel so loved by this fallen hero of the cross, and so ably preached by one who has now been called to his eternal reward.

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Your learning, like a lunar beam, affords light but not heat, it leaves you undevout, and frozen at heart, while speculation shines.—YOUNG.

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"It is easier to find a score of men wise enough to discover the truth than to find one intrepid enough, in the face of opposition, to stand for it."

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To no man, whatever his station in life, have I ever paid a compliment at the expense of truth.—BURNS.

## THE CHURCH OF THE NAZARENE

Its Originality and Solidarity  
By General Superintendent Chapman

**W**HILE the Church of the Nazarene possesses a large element of eclecticism and is quite forward to acknowledge its indebtedness to its ecclesiastical progenitors, yet it possesses a remarkable amount of originality and solidarity. If it were a mere eclecticism, it would be but a patch-work organization. But in reality it is an organism, as well as an organization. Its binding force is its inner spirit and temper, and its successful propagation is the result of its certainty of purpose and directness in endeavor.

In fact, the Church of the Nazarene is a movement in a more definite sense than almost any such body that one can name. It had its early day leaders to be sure, but it has always functioned as a movement and not merely as the puppet of one man or set of men. Its founders were its leaders and not its rulers, and the strength of its officary today is moral rather than legal.

During the days when Dr. Bresee was the best known leader of the Nazarene forces, many expressed the fear that the movement was simply gathered about him and that when he died the movement would fall apart, like an army without a general. But those who held this fear did not properly interpret the times and did not fathom the genius of the movement. No people could hold a noble and peerless leader in higher esteem than the Nazarenes hold Dr. P. F. Bresee, and it is to the credit of his remarkable wisdom, grace and foresight that he was himself a part of the movement, and not the movement a personal attachment to him. God gave the Nazarene movement Dr. Bresee. He did not give the movement to its founder. And the movement has always shown a vitality and solidarity which is easily distinguished from that semi-hero worship which marks so many movements of the past and present.

Lately, a kind brother sighed, "Oh, for a John the Baptist to arise among us and lead us to new achievements!" But we answered him, "The movement itself is a John the Baptist, and its composite solidarity is our assurance. No meteorlike human leader is needed or is likely to arise among us. God designs that we shall everyone resemble sons of the King, and that we shall each and everyone be a soldier in Gideon's army." This is not a day in Church or state for peasants and princes. It is a day for a higher average among all men and a time of movements, rather than a period for individual exaltation.

Discriminating Nazarenes frequently say, "God raised up this movement," and they say this with a

depth of meaning that others may not fully understand or appreciate. We believe that God raised it up in quite an emphatic and meaningful sense. We believe the movement, as a movement, and not simply as a collection of ideals and persons, was raised up to accomplish a work in this age of the world that was not being accomplished, and that would not have been accomplished but for such a movement.

Nazarenes have been accused of proselyting, but we think the charge is, in most cases, not well founded. God is calling His holy people together for a nobler service and they see that the opportunity which they have craved exists for them in the Church of the Nazarene and they move toward it. The people in the church feel and know that the purpose for which we were raised up is so big and so difficult that we need all the help we can get, hence there is a hearty welcome awaiting those who obey the call to "come this way." But this is the spirit and temper of the movement, and it can scarcely be expected that those who think in terms of exclusive ecclesiasticism and company isolation can appreciate it. But our thought is that God's holy people are simply "coming this way," and that Nazarenes who are already in the church are glad. But only those who are really Nazarenes are encouraged to come, for appendices and slightly attached "hangers-on" would be miserable and would do the movement no good. Nazarenes are Nazarenes only when they are fully assimilated and become component parts of the movement, and those who are incapable of this had better not come, for they do not usually stay when they do come.

But the originality of the Nazarene movement is shown first in its ideals. It would be incorrect to say that there are not other "holiness" churches in the world. But it is not incorrect to say that there is no holiness church in the world with the same conception of its own meaning and mission that the Church of the Nazarene has. Some of them hold to ideas of inclusiveness that dissolve their solidarity as holiness churches, and some hold to ideas of exclusiveness which limit their scope of service and their breadth of fellowship. Some have a whole battle line of reforms which they want to enforce, and the preaching of second blessing holiness is in that line. But the Church of the Nazarene seeks not to establish some new form of church polity, but has adopted a system which will be exactly to the liking of no one who is tenacious for historic definitions, but which can be tolerated by all, regardless of exact personal preferences. It seeks not to modify anyone's view of the mode of baptism, of the use of musical instruments in

worship, or of reforms which would require uniformity in dress. It draws lines against the use of intoxicating liquor and tobacco and membership in secret societies and against unscriptural divorce and remarriage because these are rules which rest upon principles upon which holy people are agreed. In simple words, the Church of the Nazarene has no axes to grind and no reforms to promote. Its task is to promote the work of scriptural holiness throughout the earth and its originality consists in its peculiar inclusiveness and exclusiveness which gathers about the Wesleyan doctrine and experience of holiness in such a manner as no other movement does. We think no one in any church will question this statement, and if any do question it, then we want to unite with man or that movement which claims to hold to the same position we do on this matter. On the other hand, if it is claimed that there are things omitted from our program which makes union impossible, then we must admit the claim of the other man and movement and must assume for ourselves that there is a place for us everywhere, since there is an essential difference.

And on our solidarity: it is often remarked that Nazarenes are very much alike, regardless of the section of the country. This solidarity arises from the spirit of the movement, in the first place. Then it is fostered by the wide circulation of the *HERALD OF HOLINESS*, our one and only official organ among our people. It is yet further assured by our unswerving and unvarying adherence to the Wesleyan doctrine of entire sanctification and the fact that all our preach-

ers must be able to testify to having obtained the experience. And then the superintendency of the church, covering as it does, every unit and auxiliary of the local, district and general organization, is a band of solidarity which possesses remarkable vitality.

The solidarity of the movement is shown by the accomplishments which require extraordinary co-operation. Outstanding among these general co-operative tasks is the "general budget" of the church, nearly eighty per cent of which is expended for foreign missionary work, and which involves the regular payment of almost a quarter of a million of dollars each year by our people, and which within recent years has been raised in full and is now voted to be increased by ten per cent per annum during the coming quadrennium. A subscription list to the church paper equal to twice the number of families in the church is another evidence of solidarity. The financing of the Publishing House to the extent of almost a hundred thousand dollars a few years ago was a denominational victory. And the prospect of raising the more than one hundred thousand dollars on the "Debt Emancipation" campaign looms full on the horizon as we write these words.

Yes, there is an originality in the Nazarene movement which exalts an organization to the plane of an organism, and there is a solidarity in the movement which is quite as remarkable as any in the world, and the more so because one must consider the composite character of the movement now under consideration.

## SOME SUGGESTIONS CONCERNING HOLINESS PREACHING

By C. W. Ruth, Evangelist

**A**LTHOUGH the bishop, or the district superintendent, or the evangelist spoke the word "holiness," or "sanctification" several times during the preaching of a sermon, it would be a mistake to conclude that he had preached a holiness sermon; or that he was a holiness preacher. An occasional reference to the subject of holiness is not holiness preaching, as some have supposed. A man can speak of the sun, moon and stars, and know nothing of astronomy; nor does the mere mention of these heavenly bodies indicate that he should be called an astronomer. It would be a mistake.

In like manner it is a mistake for a preacher to suppose that all has been said on the subject of holiness that needs to be said, when he has told his congregation, that "sanctification is a second work of grace; that it takes place subsequent to regeneration; and that in sanctification the carnal mind is removed, and the heart cleansed from all sin." While all this is good, and true, there will be many questions, and objections to be answered, and much instruction to be given to those who may be seeking the experience;

and how to retain the experience by those who have sought and obtained the same.

Unless the pastor of a holiness church will frequently read up on the subject of holiness and keep his own heart and mind renewed and refreshed by reading holiness books, and holiness literature, just as professional men and specialists on any other subject keep up with all the latest discoveries and the latest appliances, and most improved methods of dealing with problems pertaining to their chosen professions, just so, in like manner, the holiness preacher needs to continue his studies along the lines of full salvation, lest he become stale, and insipid and forget what he had formerly known on this subject.

No preacher should conclude that he knows all there is to be known about the subject of holiness; nor should he assume that because his church is a holiness church and his people all profess the experience of holiness that they now know all about the doctrine. This is a mistake. There is no such thing as having it all, or knowing it all. After the people have entered the experience there yet remains very "much land to be possessed." And unless the pastor

leads them on, and allows them to settle down near the place where they made the crossing, their testimony will soon become stereotyped and tin-panny, and resolve itself into set phrases such as "saved, and sanctified," to which might be added, "and petrified."

Another mistake made by some holiness preachers is to suppose that the people are not ready for holiness; and that in order to get them ready they must first preach a long while upon other subjects, in order to get them ready; also, that in order to get sinners converted they must preach to sinners along other lines of truth, which might appeal and apply to them. But we have found that where this plan is followed it invariably results like the man who ran a half-mile in order to get sufficient momentum to leap over a ditch two feet wide; when he reached the ditch he was out of breath, and unable to make the leap.

It is well to remember that in lifting up the standard of holiness, and preaching holiness, every person living below that standard is convicted of his need, and is made to see how far he is coming short of the divine requirements. We have found by experience that the quickest way to get the church ready for holiness and the surest way to precipitate a revival is to preach holiness so definitely and so strong that the people will feel that it is "holiness or hell;" (though I do not use this expression) and when the best and most spiritual people in the church (who are always the first to seek the experience) receive the blessing, it invariably creates a revival atmosphere, and brings conviction to all who are living below that standard. It was thus that the great revival of Pentecost was precipitated; when one hundred and twenty disciples were sanctified by the baptism with the Holy Ghost, about three thousand souls were added to them in one day. This was also the method and the history of the early days of the National Association for the promotion of holiness. Since writing the aforesaid, I just happened to read the following from one of the brethren who attended the National Campmeeting at Landisville, Pa., in 1873: "During the ten days there were thirty sermons preached on holiness; not one to the unconverted; and although scores were sanctified, hundreds were converted." Although the children of Israel must first pass through the Red Sea and through the wilderness of Zin, Moses did not first preach the wilderness to them in order to get them ready for Canaan, but preached Canaan to them from the beginning and got them started for Canaan from the very first. The experienced salesman never thinks it a disadvantage to place the very finest and best samples on the counter, or in the showcase, right at the beginning of business.

Another mistake made by some holiness preachers is to preach holiness as though it were merely a Christian privilege, or an added luxury somewhat like taking a Pullman coach on a train. While we would admit that the experience of holiness is a most glorious privilege, and a most luxurious experience, we must

nevertheless insist that it is not simply a privilege, but an absolute necessity, seeing the Word of the Lord declares it is "Holiness without which no man shall see the Lord" (Heb. 12:14); that no one has ever been finally saved who refused to be made holy; and that no one can hope to enter through the pearly gates, and dwell in a holy heaven, in the presence of a holy God, who has not been saved and cleansed from all sin, and been made holy in heart. Hence the true holiness preacher must make his people feel that holiness is not merely a Christian privilege, but an absolute necessity. And in view of this fact, the preacher should not simply refer to the subject of holiness incidentally, making it merely an addenda to a sermon; rather in the language of Mr. Wesley, "Let all our preachers make a point to preach of perfection to believers constantly, strongly, explicitly."

Another mistake made by some, is that of generalizing on the subject of holiness; by generalizing we refer to the custom of preaching on holiness in a general way, two or three times a year, just as though other matters were of equal importance; and in generalizing on this subject, they neutralize, and lose the objective, and no one is led into the experience. It is they who have sanctified themselves for the sanctification of others, even as Jesus did (John 17:19), and therefore become specialists, and make a speciality of the subject, who really succeed in helping others into the experience.

We would insist that nothing else is of equal importance; and that the objective of every commandment, and every promise of the gospel and of everything comprehended in redemption, is our recovery from sin, and restoration to holiness; that God "hath blessed us with all spiritual blessings . . . according as he hath chosen us in him from before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3, 4). Even our repentance and our regeneration are of final value only as they become a stepping stone, preparatory to the experience of holiness.

There is nothing in the gospel, nor in redemption, that is not directly or indirectly, related to the subject of holiness. God started the race holy; when our forefathers sinned the race went down and lost holiness; and Jesus came to "save his people from their sins," and restore them to holiness. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it . . . that it should be holy and without blemish" (Eph. 5:25, 27).

God is holy, and Christ is holy, and the Holy Spirit is holy, and angels are holy, and all the saints in glory are holy, and heaven is absolutely holy, and therefore nothing unholy can enter there. Hence, not only the most important subject, but the all important question for the preacher to consider is, how and when shall his people be made holy.

We would advise that the preacher preach on holi-

ness just as though he were going to write a book containing at least one hundred chapters on the subject of holiness; and his soul will be greatly enriched, and his parishioners will seek and obtain the experience, and they who are in the experience will be greatly edified, and built up on their most holy faith. Amen and amen.

## THE CRY IN THE NIGHT

By REV. W. B. WALKER

*Watchman, what of the night? Watchman, what of the night (Isaiah 21:11).*

**A**N ANCIENT watchman was to sit upon the walls of a city, and watch for approaching danger. It was his duty to warn the people of approaching danger. And if the people heeded his warning, or if they refused such warning, he was free in the matter. But if the watchman saw danger, and warned not the people, their blood was required at his hands. The gospel preacher of this age is God's watchman upon the walls of Zion. It is his duty to warn the people, to comfort the broken-hearted, and to discern the signs of the times.

The Jewish law divided the night into four watches of three hours each. The first watch began at six o'clock in the evening, and continued until nine. The second watch began at nine and continued until twelve. The third watch began at twelve and ended at three o'clock in the morning, while the fourth watch began at three in the morning and closed at six. This was called the fourth watch of the night.

Jesus fed five thousand people with five loaves and two fish, after which He commanded His disciples to enter a ship and go to the other side of the lake. He sent the multitudes away, and went up into a mountain to pray, and in the evening He was alone. The ship in which the disciples were, was now in the midst of the sea tossed and driven by the angry waves, for the wind was contrary. But in the *fourth watch of the night* Jesus went to them walking on the waves. Who knows but that Jesus will come to His tempted and tried children in the fourth watch of the night in this age? There are several questions that I wish to ask the watchman of history and present-day fulfillments.

### I. WHAT OF THE DOMESTIC RELATIONSHIP OF AMERICA?

One great college man said that the home is doomed. Hotels, boarding houses, and flats are taking the place of home keeping. Wealthy people are closing up their palatial homes and taking up quarters in hotels and boarding houses.

One very serious feature of the American home is the loss of authority. One man said, "There is just as much authority in the home as ever, only it has been transferred from parents to the children." A child that has never had its will broken in obeying

home discipline, will likely refuse to obey the laws of God or man. Children that have disregarded home discipline are very hard to reach with a gospel message.

No wonder that the divorce question is such a menace to civilization. For the children that have not been made to obey home rule, will not be congenial to live with when married. We have more than a million divorced people in this country. Seventy thousand annually; two hundred and fifty daily. Marriages have increased eight per cent, while the divorce evil has increased eleven per cent. Legislators have pounded on the subject, churches have put the ban on it, but still it goes on. There are more divorced people in the United States than in any other country in the world.

No nation or civilization is stronger than the home. The home was God's first and greatest institution. To destroy the home, means the destruction of the nation. For a nation's greatness does not depend on large standing armies and navies, and in well-made and high-powered guns, nor in strong and swift battleships and aeroplanes, but in the happy, prayerful, prosperous and contented people of its commonwealth.

### II. WHAT OF THE SPIRIT OF INFIDELITY AND SKEPTICISM THAT IS FLOURISHING IN OUR INSTITUTIONS OF LEARNING?

The Master said, "For many shall come in my name, saying, I am Christ; and shall deceive many. And many false prophets shall rise, and shall deceive many" (Matt. 24:5, 11). Paul says, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4). Again he says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2).

From these passages one can readily see that in the last days of this dispensation, men will depart from the faith. They will depart from the fundamentals of our Christianity. Such teachers and preachers have done away with the divine inspiration of our Bible, and make great claims to intellectualism. These materialistic luminaries have wrought havoc among the spiritual doctrines and among the children of God. They have attempted to humanize God and deify man, to extinguish the fire of the Holy Ghost, to rob the atonement of its power, to make Satan and hell mere illusions, leaving us nothing but a lifeless, faithless, and spiritless morality as a basis of elevation.

There are about five hundred institutions of learning in America, with a faculty of over twenty-one thousand professors; going in and out of such environment are nearly a million of the brightest young men and women of the land. The investment for the promulga-



tion of these modernistic ideas is more than forty millions annually. It is said that seventy-five per cent of the graduates of a certain university are infidels.

As we view the condition of the educational world, with its modernism and infidelity, who can help seeing the necessity of our holiness schools? All praise to those faithful worthies who are at the head of our holiness schools of America! A more loyal support should be given these precious men and women who are contending for the faith that was once delivered unto the saints, and leading our colleges on to victory. They are giving our children that for which we have prayed, suffered and sacrificed. No church or denomination will be more spiritual than her schools.

### III. WHAT OF THE DESECRATION OF THE SABBATH DAY?

The Bible is very clear in that the Sabbath day must be kept holy. For centuries Europe has disregarded the Sabbath day, by making it a day of carousal and dissipation. She has had to pay the penalty of seeing every mad passion of the soul turned loose. For a number of years every national election has been held in Europe on the Sabbath. If such disregard for God's day has caused bloodshed, turmoil, strife and debt, what of our own fair land? We are rapidly drifting from the sacredness of the Sabbath day. If such a course is kept up, the results will be tragical.

The philosophy of the Sabbath lies deep in our need. It cannot be set aside without doing great harm to us physically, morally and spiritually. Science has demonstrated that not only is the Sabbath a necessity to man in every form of his complex nature, but that even machinery must have the strain relaxed for the best service.

More than three-fourths of Christianity knows nothing whatever of God except through the medium of the day set apart and forced upon them. It is a fact that the entire superstructure of our holy religion, beginning with the Garden of Eden story of man's fall, and ending with John's apocalyptic vision of the resurrected Christ, rests on three fundamental pillars—God's day, God's Book, and God's Son. If we fail to keep the Sabbath day, we will lose God's Book, and if we lose God's Book, we will lose His Son.

Our Sabbath is in great peril. And when we lose God's day, no power on earth—armies and navies, policing land and sea—can check the oncoming tide of social anarchy. There is absolutely no substitute for the Sabbath.

WICHITA FALLS, TEXAS

"Truth is generally the best vindication against slander." So remarked Abraham Lincoln when he was requested to dismiss Montgomery Blair, Postmaster-General. And the truth, sooner or later, does vindicate slander, and belittlement, and unwarranted abuse. This has been demonstrated abundantly in the career of Abraham Lincoln himself and in the reaction of national sentiment toward his memory.

"No man is free who is not master of himself."

## OUR DEBT

By GENERAL SUPERINTENDENT GOODWIN



Our victories have been many. God has led on the Nazarene forces in a wonderful way in the last few years. Millions have been placed in church building, school property, and missionary equipment. The liberality of our people has been most marked through the years. Our people are heroic and loyal to the great interests we represent. They have never failed in any trying time.

In the organization and establishing of this great movement, we have met with some disappointments and many difficulties. But not one has daunted the courage or hindered the onward march of our devoted people.

Our present prosperity is only clouded by a debt in the General Funds. Some effort has already been made to remove this burden. At our last General Assembly, Dr. Williams was asked by the Board of General Superintendents to present this matter to our people. This he did with marked success. The full amount was subscribed by individuals and the various districts in the church. The time is now drawing near when this campaign to gather the needed funds must close.

One hundred thousand dollars is not so large a sum for a people numbering 75,000 loyal Nazarenes. With our children and many others not able to give large sums making up this number, it is very clear that some must give largely if this need, \$108,000, is gathered in cash and good notes bearing interest. Some have subscribed \$1,000 or more, others have taken \$500, while others have smaller sums of \$100 and \$200. The districts have taken upon themselves to supply a portion of the balance.

This cloud must be brushed away. This burden must be lifted. This debt with its interest, eating away the very life of our General Funds, must be paid at once. We must not linger. Now is our time to act and act quickly.

We are asking the full co-operation of every District Superintendent, pastor and all his people in this trying hour. The General Superintendents have asked Dr. Williams to lead us on in the campaign. We must not fail God and the church. This is our time to come up to the help of the Lord.

We must get the vision, accept our burden, and feel it a joy to fully co-operate in their campaign. Let no Nazarene fall behind. We are depending on each and every one, great or small, old or young, to do their best. Let every one fall into line and with united effort we shall not fail.



## Department of Bible Studies

### Steps of the Spirit in Book of Acts

By Prof. J. B. Galloway

#### Lesson Thirty-eight

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

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

First day, Mark 5-9. Second day, Mark 10-13.

Third day, Mark 14-16. Fourth day, Luke 1, 2.

Fifth day, Luke 3-5. Sixth day, Luke 6-8.

Seventh day, Luke 9-11.

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

"He hath sent me to heal the broken-hearted" (Luke 4:18).

These words are from the first sermon by the Spirit-anointed Savior, and they form a part of what Jesus said He had come to do. Healing was a large part of His ministry and He is a specialist on heart-healing. It was a part of the divine program for Jesus to be sent to heal the broken-hearted. The condition of the broken-hearted is not so bad as it seems, if they take the right attitude toward it. The broken-hearted feels his need intensely. He knows he needs help. The broken-hearted is being prepared to receive help, for he has gotten beyond helping himself. His helplessness is an appeal for sympathy, and the Good Physician is ready to undertake in behalf of his case. Such a person is in the right condition to be met and blessed of the Lord, for he feels his helplessness and spiritual bankruptcy and longs for help from the Lord. The psalmist was acquainted with this gracious truth, for he says, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit" (Psalm 34:18). "A broken and contrite heart, O God, thou wilt not despise" (Psalm 51:17). "He healeth the broken in heart" (Psalm 147:3).

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

##### Study Fourteen, Acts 18

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

Note how Paul spent his time at Corinth. A tent-maker during the week and a preacher every Sabbath (See 18:3 and 4).

Connect, "he reasoned" and "persuaded" in verse 4.

Connect, "when Silas and Timotheus were come" with "Paul was pressed in the spirit" (Verse 5). Cooperation increases spiritual power. The divine mathematics is "one shall chase a thousand, and two shall put ten thousand to flight."

Note the influence of the chief ruler of the synagogue. He "believed on the Lord . . . and many of the Corinthians hearing believed" (v. 8).

Compare the two rulers of the synagogue at Corinth.

Crispus believed and caused others to believe (v. 8) and Sosthenes received a beating (v. 17). Note that Paul refers to a Sosthenes in writing to the church at Corinth later (See 1 Cor. 1:1).

Notice that Paul's third missionary journey begins with 18:23.

##### 2. *The Holy Ghost Finds Saint Material from the Moral Cesspools of Corinth.*

As Paul left the cultured Athens he was doubtless discouraged by their indifference to his message. Probably he had hoped for better results. And doubtless as he reached the wicked city of Corinth he could see nothing inviting there. It was as filled with sensuality and corruption as Athens was of idolatry. It was the political capital of Southern Greece, a mixture of wealth and poverty. Paul's epistles to the Corinthians are reflections of their wickedness. The masses were debauched and degraded. Drunkenness and debauchery were almost universal. Their entertainments were immoral and indecent. "To live like a Corinthian," was used as a byword of shame and vileness, even among the heathen of that day. The whole city was steeped in immorality of every kind. A thousand licensed to the prostitution of one temple was the most terrible phase of the city's vileness. A picture of the horrible vileness of the city is given in the first chapter of Romans. "God gave them over to a reprobate mind, . . . being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, deceitful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." This was the character of the city that Paul entered alone. But God saw beneath all this corruption and sin the true heart longing of the people and says to Paul, "I have much people in this city" (18:10). From this wicked place God would gather the material out of which He would build a great church. As persecution began to arise doubtless Paul thought that he would have to leave as it usually became necessary for him: to flee when it reached a certain stage. But God appeared to him in a vision and said, "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." He continues here for a year and six months, doing the work of the Lord with great success. Paul names no less than fifteen of the converts from this wicked city, Crispus (Acts 18:8), Stephanas (1 Cor. 16:15), Fortunatus (1 Cor. 16:17), Achaicus (1 Cor. 16:17), Gaius (1 Cor. 1:14), Erastus (Rom. 16:23), Tertius (Rom. 16:22), Quartus (Rom. 16:23), Sosthenes (1 Cor. 1:1), Chloe (1 Cor. 1:11), Phœbe (Rom. 16:1). Other Christians that we find mentioned at Corinth are Lucius, Jason, Sosipater (Rom. 16:21). God knows where to find saint material today. The great cities are a challenge for the Spirit-led worker. Here is material out of which a

church may be raised up to worship God in the beauty of holiness.

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

*The Scripture is the Revealed Will of God.*

The infinite thought of the God of all the universe would be an unsolved mystery to the whole race if He had not seen fit to reveal His will to us. How dark would be the gloom enclouing our spiritual vision. We could not solve the riddle of our existence nor the destiny of our future. Our relation to God would be very uncertain. Our pathway would lead through the valley of the shadow of death without any light on the other shore. All the love of a kind and benevolent heavenly Father would be unknown. All the world would be under the shadow of heathen darkness. In the Scriptures we find the will of God revealed to us clearly, the whole will of God for us now. All the ingenuity of human reason and the shrewdest observation of the wonders of nature are not able to add anything to His revelations. The Bible is the whole will of God. There is nothing necessary to our salvation that is not contained in the Word of God as found in the Bible. If you cannot find a scriptural foundation for your faith or practices you may well discard them as unworthy of your attention. The Bible contains the last word that God has to say. We can only neglect it to our hurt.

## SUNDAY SCHOOL BY-LAWS

By REV. E. P. ELLYSON  
(Continued)

Article seven has to do with the officers and the manner of their election. The first four sections tell us what officers we are to have:

### ARTICLE VII. OFFICERS

Section 1. The pastor of the local church is the first officer of the Sunday Bible school by virtue of his relation to the local church, and is *ex officio* member of the cabinet and councils and all committees.

Section 2. The officers of the Sunday Bible school shall be a superintendent, one or more assistant superintendents, a secretary, a treasurer, a librarian, a music director, and one or more ushers.

Section 3. The officers of each department shall be a supervisor, a secretary, a treasurer and such other officers as may be needed.

Section 4. The class officers shall be a teacher, a president, a secretary and a treasurer. There should be at least three class committees, namely, devotional, membership, and social.

No comment seems to be needed on these sections. The next five sections have to do with the manner of election of the different officers:

Section 5. The superintendent shall be elected annually by the church board upon the nomination of the church school board, the pastor concurring. The superintendent must be in the experience of sanctification, a member of the Church of the Nazarene, and in full sympathy with the doctrines and polity of said church.

The election of the superintendent by the church board makes him peculiarly a church officer, and his nomination by the church school board places that nomination in the hands of those who are especially interested in the school and will carefully guard the best interests of the school, and the concurrence of the pastor insures getting someone with whom the pastor can work. The pastor and superintendent must work harmoniously together. The superintendent being the next

officer in influence to the pastor in the church, the further requirement of this section is necessary to the protection of the church.

Section 6. The other officers of the school and the supervisors of the departments shall be elected annually by the church school board upon nominations made by the superintendent and the pastor.

Section 7. The other officers of the departments shall be elected annually by the church school board upon nominations made by the supervisor of the department, the superintendent, and the pastor.

All of the other officers are elected by the church school board. It is essential that the superintendent and the cabinet should work together harmoniously. It is no more than right, then, that the superintendent should have a voice in the nomination of these officers. And the same is true of each supervisor and the officers of his department. These arrangements are made in the interest of the most efficient officers and the greatest harmony.

Section 8. The teachers of the classes in each department shall be appointed by the Sunday Bible school cabinet upon nomination made by the department supervisor and concurred in by the superintendent and the pastor.

Section 9. The officers of each class, except the teacher, shall be elected by the class subject to the approval of the supervisor of the department.

Much objection has been made to the teachers being appointed by a board of which they are members. The present arrangement removes this objection.

Section 10. All officers and teachers of the Sunday Bible school must be professing Christians and exemplary in life, and in full harmony with the doctrines and polity of the Church of the Nazarene.

The provisions of this section are essential and must be fully complied with. The objective of the school can only be reached with Christian officers and teachers. When the church gives way and breaks down in any of her leadership she starts toward the rocks. The Sunday Bible school must not be a door of entrance for any unsound doctrine or undermining of the church. We must insist on full compliance with the requirements of this section.

Next we have in Article Eight the duties of the officers, beginning with the superintendent.

### ARTICLE VIII

Section 1. It shall be the duty of the superintendent (a) to have general supervision of the entire school; (b) to preside at all meetings of the cabinet and the school; (c) to counsel with the cabinet relative to the general interests and with the department supervisors relative to their departments; (d) to give a quarterly report to the local and the district church school boards and an annual report to the annual church meeting; (e) and to the annual meeting of the district church school board and the District Assembly (the local Sunday school should make this financially possible).

A superintendent is much more than a presiding officer at the school session. In fact, he need not be this at all; the supervisors may do the presiding. He is, what his title implies, a superintendent or general manager. It is his task to counsel, plan and lead. The requirement of a quarterly report may seem unnecessary to some. But when we are required to report we usually do better work, and those to whom report is made become more deeply interested and do better work. Also the more frequent reporting gives more frequent information as to the conditions and we know better what to do. If this is taken seriously it will prove to be a great help. It is simply a shame for the superintendent not to attend the District Assembly meeting when he is a responsible member. This is a part of his official duties. And it is now even more important with the district church school board meeting at the same time.

Section 2. It shall be the duty of the assistant superintendent to co-operate with the superintendent in the promotion of the best interests of the school, and in the absence of the superintendent to perform the functions belonging to his office. Assistant superintendents may be placed in charge of special work including membership and missionary promotion.

This is not a substitute officer who has no task except when the superintendent is absent, it is an assistant office. The suggestion that he be made responsible for some special general work such as membership drive or promoting missionary or temperance instruction, is good and should be followed out.

Section 3. (1) It shall be the duty of the secretary (a) to keep an accurate record of the enrollment of the entire school (the regular enrollment cards should be used), the record of attendance, absentees and visitors, and such other items as may be required; (b) to furnish the superintendent as early as possible each week a list of all absentees and visitors with their addresses; (c) to keep a record of all moneys received by classes; (d) to keep correct minutes of all meetings of the Sunday Bible school cabinet; (e) and to fill out and forward promptly all statistics and information blanks requested by the district and the general church school boards.

(2) The department secretaries shall be assistants to the school secretary. They shall keep an accurate record of all meetings of the department council, gather and furnish to the school secretary the information necessary for the school records, and keep such records as may be desired by the department.

(3) The class secretaries shall be assistants to the department secretary. They shall keep an accurate record of all class attendance and class meetings, gather and furnish to the department secretary all information requested, and keep such other records as may be desired by the class. (In case the school has no department secretaries, the class secretaries should furnish this information direct to the school.)

There is no more important office than that of secretary. We are in much confusion relative to our statistics because of poor secretarial work. Some schools seem to have no general enrollment and only poorly kept class books. For the annual report they seem to make a rough estimate, which means a guess, and according to the reports in the district minutes made by the pastor and the superintendent, it seems they do not make the same guess. From this we must make up our general statistics and report to the various national agencies that request them. We must do better. Secretaries must be chosen who will carry out the provision of this section. There must be an enrollment of the entire school and this kept accurate and up to date. There must be the daily class record. If these are kept correctly the quarterly and annual reports will be easy to make out. Keeping every part up to date is one secret of good secretarial work.

When a secretary fails to act promptly in the matter of filling out statistical and survey blanks it keeps others waiting and retards the work of the general church. To not fill them out makes any general report that is made incorrect. Secretarial work must be taken more seriously. The Department of Church Schools stands ready to help secretaries in this work in any way they can.

Section 4. (1) It shall be the duty of the school treasurer to receive all funds raised by the Sunday Bible school and disburse the same as directed. He shall keep an accurate account and make a monthly report to the Sunday Bible school cabinet and a quarterly report to the church school board. He shall co-operate with the officers and teachers in an endeavor to impart proper instruction relative to Christian stewardship.

(1) In case the Sunday Bible school expense is placed in the church budget; it shall be the duty of the treasurer to receive, keep careful record of and turn over to the church treasurer all funds raised by the Sunday Bible school with any needed information concerning the funds. He shall receive from the church treasurer the budget money for the Sunday Bible school and shall pay it out as directed, keeping an accurate account of all funds handled and make a monthly report to the church school board. He shall co-operate with the officers and teachers in an endeavor to impart proper instruction relative to Christian stewardship).

(2) The department treasurer shall be assistant to the school treasurer and shall function within the department.

(3) The class treasurer shall be assistant to the department treasurer and shall function within the class.

We have here arrangements for the two plans of financing the Sunday school. The first one is the old, and as yet the most largely used plan. By this plan the Sunday school fi-

nances itself, and is then often asked to help finance the church. It raises its own money, buys and pays for its own supplies, and is independent of the regular church finances. It is claimed that this is not educationally correct, and, being a school, the financial plan should be educationally sound. By this plan it is claimed the educational effect is to place the Sunday school in a first place before the church, that it does not teach and create interest in the church but is rather selfish. The appearance and implication is that by the collection the pupil is paying for his own cards, papers, and lesson helps. Then the school is often called upon to help support the church in special drives.

The new plan is provided for in the part enclosed in brackets. By this plan the church provides for the Sunday school in its local budget as it does for other departments, thus recognizing the school as a part of the church. The Sunday school offerings are then taken up for the budget. The different items of the budget are brought before the school and thus the pupils are being trained to interest in and giving to the whole work of the church, and are made to feel that the church cares for them for it is providing their equipment and helps. One Sunday each month may be devoted to foreign missions and another to home missions; one Sunday each quarter to education, one to church extension, one to rescue work; a Sunday might be given to the general Department of Church School some time during the year. Each subject should be properly presented to the school and the different classes before the offering is taken, possibly the week before. All of the money is paid to the local treasurer to go into the local budget for the field indicated. Some of the Sundays will have no particular field mentioned, it will simply go to the budget. The advocates of this plan claim that where it has been tried it has resulted in larger giving.

It is left to the school as to which of these shall be adopted. But in either case the treasurer is to be more than a handler of the money. He is to be the leader in financial education, to promote instruction in Christian stewardship. This will mean the proper arrangement for the taking of the offering, the circulating of literature, occasional short addresses, and other promotional activities. There is great need of teaching along the line of the value and right use of possessions, especially money. The treasurer should help the teachers in this.

Section 5. It shall be the duty of the librarian (a) to have charge of all Sunday Bible school literature, books and periodicals and direct their proper distribution; (b) to have charge of, and promote, a worker's library; (c) to promote proper standards of literature and encourage wholesome reading.

Often the supplies are poorly cared for, are left lying around and are wasted. The song books are not suited to the pupils, are torn and uncared for. All of this is a disgrace to a school. In this officer we have a person with the responsibility for the care and the proper distribution of these. One who will faithfully do this is needed.

Every school should have a worker's library, books of instruction and help for each officer and teacher and someone in charge who will see that these are properly cared for and that they are read and used as they should be; also to get new books from time to time and build up this library.

Everybody reads some. Juniors are usually great readers, and so are many young people. The right kind of reading is essential to right character. The world is full of books, good and bad and discrimination is necessary. A part of an educational program is to learn to discriminate. Our Sunday school pupils need to be helped at this point. Lists of helpful books should be made out suited to the different ages and occasional brief book reviews should be given. There is a very great work to be done along this line.

Section 6. It shall be the duty of the music director (a) to have general charge of the music of the school; (b) to see that proper persons are selected to lead the singing and to play the musical instruments; (c) to see that proper song books are provided for each department; (d) to create throughout the school an appreciation for and a knowledge of how to

use music in Christian worship, service, and character building; (e) to organize and promote such ensemble work as may be desirable and helpful.

Song books must be selected that have in them that which interests and is helpful to the pupils. Song leaders must be provided who can lead in worshipful and inspirational singing rather than hollowing. Pianists who can do more than "pound the ivory," but who can produce harmony such as will be conclusive to reverence, respect and devotion are needed. Ragtime and jazz are absolutely contrary to the Sunday school purpose and must never be allowed. Those who are so inclined should be encouraged in their use of musical instruments. Both vocal and instrumental ensemble work should be arranged in order to hold the interest and help both the pupil and the school. A spiritual leadership who understands sacred music and its correct use is required for this. Such an officer is a need of every school and can do a great service for the school.

Section 7. It shall be the duty of the usher to welcome visitors and introduce them to suitable classes. He shall endeavor to promote a spirit of wholesome sociability among the members of the school.

Many schools lose much by their unsocial conditions. People do not like to go or remain where they are not made welcome and do not find fellowship. The school that succeeds must give attention to social conditions. Someone must have charge of this or visitors, and sometimes others, will be neglected. It is designed to care for this by one or more ushers as may be needed.

In article nine we have the provision for the adaptation of these By-laws to meet any local conditions that may call for change to more effectively meet the need. Such adaptation should never be a mere matter of personal opinion or preference, but because of a real condition that makes the need:

#### ARTICLE IX. ADAPTATION

To meet special conditions the Sunday Bible school cabinet may sometimes find it necessary to make certain adaptations of these by-laws, but all such adaptations must be in harmony with the provisions of the Manual of the Church of the Nazarene. All adaptations must be submitted to the local church school board for approval.

## THE EIGHTEENTH AMENDMENT

By PAUL H. ANDREE

**I**S THE Eighteenth Amendment wrong, or what was the motive behind the people of this great American country in writing into the constitution a law to prohibit its people from the making and selling of intoxicating liquor? It must appear to all after a careful consideration that the aim of our people was to save this nation from one of the greatest curses that has ever blasted the human race and has filled the jails and penitentiaries and almshouses and asylums with its unfortunate victims who have been caught in its slimy coils of an acquired and unnatural appetite; broken up happy homes, turned husbands into brutes, women into wretches, their offspring to grow up in misery, poverty and crime.

It was not to deprive men of their liberty, but to protect them from its curse, that it was written. The Bible says in Proverbs 20:1, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise;" also Proverbs 23:29-32,

"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup; when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

And if this is the picture that God has given of the liquor question it must appear to all sober-minded men that our nation was wise in trying to bring to a halt this destroyer of the souls and bodies of men, for it has never had any ground on which to stand and claim its rights of existence and pour forth its muddy stream of sin and misery and woe upon its helpless

victims who have been deceived by its beautiful color and intoxicating effect upon the body and mind.

When the Lord asked Cain about his brother Abel, Cain said, "Am I my brother's keeper?" And God said, "Thy brother's blood crieth unto me from the ground." And when we think of the multiplied thousands that have gone down in drunkards' graves and the hand of the assassin who has been armed with its power, the highwayman that has sought courage from its effect to carry out his dastardly deeds, and then look upon blighted womanhood, with broken hearts and hungry children clinging to their thinly clad person! Is not the voice of God thundering in the ears of the American people today, "Thy brother's blood crieth unto me from the ground"? And in Psalm 9:17, "The wicked shall be turned into hell, and all the nations that forget God." And it looks as if He is almost forgotten. But men say it takes away their liberty and for that reason it cannot be right and good. That is no proof that it is not both right and good, because God in the moral law deprived man of all of his sinful liberties and practices and wrote in commandments that run contrary to the sinful desires of human nature that he might save man from wreck and ruin.

But men argue it has failed to make our nation dry, and is therefore, a menace to society, and has brought in all of the graft and bootlegging and crime. It would be the same to say God's law has failed because it has not made everyone righteous. But it has set a standard of living that has blessed humanity and preserved a seed that has been as salt in the earth.

The Eighteenth Amendment has no power to make our nation dry if it is not lived up to and enforced. And many of our people have become un-American in their actions, have trampled the constitution under their feet and are undermining the very foundation of civilization and the disregard for law is eating at the very vitals of our nation, and no one can tell what the end will be unless there is a desire on the part of our own people and officers to keep and enforce these laws for our own preservation.

The laws of our country are like the great iron girders in a building, as long as they hold fast, the building is safe, but when they are weakened and let go there is nothing to take their place, and the whole structure goes down in ruin. And when we have no regard for law and men with uplifted hands before God and this great American people forget that oath and not only countenance the law-breakers, but in some cases become partners with them in this hellish traffic, how long will it be until every other law is disregarded and history will repeat itself in the moral collapse of this great country, as it has in the nations of the past? When even their armies that were their national protection turned the butts of their guns and went over with their enemies.

The prayer of every American father and mother ought to be, "God save our native land." Now is the time to vote for it.

## FORMS OF SALUTATION

By HARVEY C. MILLER

The form of greeting has varied greatly in different ages and in different countries, but none is more meaningful and dignified than some of the biblical forms.

The apostle John closes his second and third epistles with "the children of thy elect sister greet thee," and "our friends salute thee. Greet the friends by name." Peter closes his first epistle with, "Greet ye one another with a kiss of charity."

We are told that the early Christians employed an exhortation in their greeting by using the words, "Do I meet you praying?"

In the Old Testament we find the nobles greeting each other with the salutation, "Is thine heart right, as my heart is with thy heart? If it be, give me thine hand" (2 Kings 10:15).

In our present locality the common expression of greetings is "How do you do?" degenerating into "howdy," or "How are yeh?" "Good-morning," "Good-afternoon" and "Good-

evening." In Missouri any time after noon is evening. In parts of Canada, after the noon hour, friends greet each other with the expression "Good-night."

Our Irish friend cheers us with his hearty "The top of the mornin' to you" and our German friend makes us think of our many infirmities, successes and failures as the case may be when he greets us with the query, "Wie geht es dir?" (How goes it with you?).

We remember a man in our boyhood days who invariably greeted his Christian friends with what seemed to us the sordid remark, "How is your liver?" Since God has called us to preach, we have wondered if our nonprofessing, cynical friend did not have a bit of good preaching in his greeting.

Physiology teaches that it is the function of the liver to keep the blood free from impurities, and when it does not function properly there is a sallow, telltale appearance.

Now we note something of the same thing about people. We may testify about perfect hearts, but if in our daily lives we show a sallow complexion it will be hard for the world to believe that we are healthy, normal Christians.

We have also observed that the liver is a larger organ than the heart. So also the daily life of the Christian is important in making his testimony effective.

We are glad that God has power to create within us perfect hearts and supply grace for us to live wholly sanctified lives. May we devoutly greet each one who reads, "How is your liver?"

FAIRBURY, NEBR.

## WORLD WIDE NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

In ten years the cost of government in the United States has grown from \$2,900,000,000 to \$10,250,000,000.

The Indian population of Canada is 104,900. In addition there are 6,700 Eskimos.

"Nothing that involves a moral issue is settled until it is settled right. And moral issues are not really settled when they are only half settled."

Only four rivers in the world exceed 3,000 miles in length—the Nile (Africa) flows approximately 4,000 miles; the Amazon (South America) 3,900 miles; the Ob (Siberia) 3,200 miles, and the Yangtze-Kiang (China) 3,100 miles.

Although construction on the motor road between Antwerp and Brussels is well under way, it is not expected to be completed until 1930.

A five mile stretch of road in Colorado has been laid with rock containing nearly \$20,000 worth of gold ore.

Charles M. Upham, an American engineer, has completed an inspection tour of the highways of Guatemala. It is expected that a road joining the United States with the capital of Guatemala will be completed within a few years.

Honor is purchased by deeds we do, honor is not won, until some honorable deed is done.—SIR CHRISTOPHER MARLOWE.

Approximately 90,000,000 carats of diamonds have been taken from the earth. Their value is estimated at \$5,000,000,000.

"Why should I vote?" John Hays Hammond, active in citizenship interest, offered \$1,000 for the best high school essay on the subject.

The rarest of all United States copper coins, the half-cent of 1796, has brought as much as \$400 at a public auction sale.

English natural scientists have determined that a section of average fog 3 feet wide, 6 feet high and 100 feet long, contains 60,000,000,000 drops of water.

I love best to have each thing in its season, doing without it at all other times. I have never gotten over my surprise that I should have been born into the most estimable place in all the world, and in the very nick of time, too.—H. D. THOREAU.

The only aerial bridge in the country is at Duluth. Known technically as a "suspended car transfer," the only other bridge of this type is said to be in Switzerland. Duluth's bridge is now to make way for a more modern structure.

"The number of serious railroad accidents is gratifyingly small. There has been phenomenal betterment in safety conditions in rail traffic in the United States. The improvement is so pronounced that the potential perils of railroading today are less than ever before—in fact, are almost negligible. Meanwhile, the speed of railway trains increases apace."

In thirty-eight years farmers of the United States have increased their wheat production by 17 per cent, that of oats by 14 per cent and that of potatoes by 39 per cent.

A proposed new harbor bridge at Sidney, Australia, is to have a capacity of 6,000 cars an hour, with 6 lines of automobile traffic.

One dreams of the time the interest and capacity of each person shall be studied with reference to the industry about to be undertaken.—JANE ADAMS.

The highest homicide rate of any American city is for Memphis, with 69.3 per 100,000, in 1917, according to the Prudential Life Insurance Co.

"Flying by night, in California, is to be made safe and convenient. The great beacon light on the new city hall at Los Angeles will be of helpfulness to flyers. The huge beacons established by the Standard Oil Company, in this state, will contribute to the lighting of the night skies. Other mighty lights will be forthcoming. Soon the night will rival the day for California aviators."

The International Institute of Agriculture at Rome is planning to take the first world-wide agricultural census in history in 1930.

"The child that is not trained to politeness and thoughtfulness, is cheated. This is the birthright of every boy and girl. Courtesy should be stressed in the home and at school. There is no finer accomplishment—no brighter badge of gentility in boy or girl, man or woman, than politeness and thoughtfulness."

A number of the streets of Rio de Janeiro are paved with black and white tile, often in the form of graceful curves and other fantastic figures.

All restrictions on the export of rubber will be abandoned by the British government the first of next November. Such was the announcement in parliament by Premier Baldwin, and there was great excitement and a sinking of prices on the rubber exchanges. This means the end of the Stevenson restriction act of 1922 which was to keep the price of rubber up, and which particularly affected the United States.

Swedish builders have found that sphagnum moss is an excellent insulating material for houses and are providing a use for thousands of acres of heretofore unprofitable lands.

## MISSIONARY NEWS AND COMMENTS

*Conducted by the Foreign Missionary Department*

### THE PLACE OF CHINESE CHRISTIAN WOMEN IN THE DEVELOPMENT OF CHINA

By IOA KAHN, M. D., Nanchang, China

Chinese Christian womanhood will be the most potent factor in the regeneration of China. . . . The hope of China lies in the spread and growth of Christianity. Who can promote it better than the Christian women of China? Theirs will be not only "the hand that rocks the cradle," but the mind to direct young China on its way, and the soul which shall enable adult China to cling to its way along the narrow path of righteousness and truth. China cannot develop without sweeping away all that is wrong and false, and who can do this clearing better than the Christian women? Theirs will be the hand to raise a high standard, theirs to demand a cleaner record, and a sterner probity in all strata of society. Theirs will be the voice to negative the debasing practice of concubinage, theirs to claim freedom from the subtle bondage of ancestral worship and the demoralizing vices of gambling and opium smoking. Ultimately theirs will be the vote to decide whether China shall be democratic in name or in truth. There is nothing boastful in these statements. All who are familiar with Chinese history know that, compared with other heathen countries, her women are held in higher esteem and consideration. Christianity alone can crown her and give her an equal share in the home and nation, and it is the Christian women who must come forward and assist in the development of the country.

Already in thousands of Christian homes they are laying the foundation of a more Christlike character in the lives of children, and these little ones will become the pillars of state. Unlike the students of old they are willing to work with their hands as well as with their minds, and the double toil will strengthen them so much the more, that the results of their labor will be the production of a new race, not effeminate but strong and masterful and capable of accomplishing all that is required of them, whether in the home or state. Their spiritual welfare will be fostered also by these same Christian mothers. Thus grace of mind will be enhanced by the moral beauty of the soul. A true race of patriots will arise who will scorn self-seeking and by the integrity of their lives prove that Christianity has the power to save men whether white or yellow.—*Chinese Recorder*.

### FIELD NOTES FROM PERU

By REV. GUY C. McHENRY

Three years ago one could not drive by automobile from Chiclayo to Monsefu, a distance of nine miles. There were no automobile roads.

Yesterday we returned in our car from Talara and Piura, both in the northern part of our territory, a distance of three

hundred and twenty miles from Monsefu. Last week we drove the mission car from Monsefu to Pacasmayo, a distance of one hundred and sixteen miles. On the coastal plains and in the mountain districts the Peruvian government has highways in the process of building which will greatly facilitate our work and serve to carry the gospel to the people.

We speed along through the rural districts where the postman never goes and the daily paper is never seen. The families stand in their doors to watch the passing car. A tract dropped is eagerly picked up by some member of the family. Thus the gospel message reaches homes which the missionary cannot take time to stop and visit.

On our recent trip across the desert to Piura we drove through sand that made the going very laborious. We dropped off into a washout twenty feet deep. On making the ascent on the other side we struck in the sand, it seemed that we were stuck for good, without food or water. However, a bush fence came to our rescue. With it we made a road of sticks to the top of the wash and with Brother and Sister Walworth, Miss Park and Sister McHenry pushing, we were able to proceed. We rejoiced and praised God for we were in deep sand and miles from water or food.

A letter came today from a town called Oyatum, which has no gospel message or messenger. It contained the following: "Can you not come and hold us a special meeting? We are like sheep without a shepherd. In order to show our earnestness we have two thousand six hundred adobes ready to build a church here. Come and help us!"

### FROM MIDOCEAN

On Board Steamship Shinyo Maru

Greetings to our friends from midocean. I praise God that He has permitted me to attend the General Assembly in Columbus. There I met many old friends and schoolmates who were with me in Pasadena College fifteen years ago. Some of them now are pastors, missionaries, teachers and presidents of schools. Oh, praise God that He has kept us all true these years and He will continue His loving kindness to the end.

I am now returning to Japan. We are in midocean. God has given us a quiet sea and good voyage. Sister Staples and Brother and Sister Eckel are returning together. We all have sweet times in prayer and we are having meetings on the boat each day for prayer. Many other missionaries who are returning join us and God is greatly blessing and saving some people on this boat we feel.

I want all our friends to pray for the work in Japan more and more. We have many fine young men filled with the Holy Spirit and God has called them to preach. We must train them, and open new churches everywhere and possess the

land for Jesus. We need God's help and your prayers and support. We don't ask for a big building. If God gives us money to rent a humble place and support for our workers, that is all we ask and we will teach them the Bible and send them out to rescue souls.

We are trusting in a living God, who bids us go forth for Him and we are sure He will supply the need some way, bless His name! Jesus is so precious to my soul. I love Him and honor Him in all things and will humbly obey the leadings of the Holy Spirit. Thank you for all your kindness to us. God bless you. I am

Your unworthy brother in Christ,  
HIROSHI KITAGAWA.

### A REMARKABLE OCCURRENCE IN ARGENTINA

By MRS. LULA H. FERGUSON

There was a remarkable occurrence in one of the Nazarene missions here a few weeks ago. Brother Ferguson had talked on the 11th chapter of Revelation. There were about thirty people present. At the close of the talk he asked if there was any one present that wanted prayer. At once a man in the rear arose and went to the altar and knelt down. Brother Ferguson and Brother Lopez began talking with the man. He began to tell them and to show them in what he was confiding for his soul's salvation. One silver cross of about eight inches in length, a number of scapularies, rosarios, crucifix, a number of crosses made from a peach tree. When told he had to discard such things and look to Jesus for salvation he asked if he might retire to another room where he could take them off; so they escorted him to a private room where he turned over others that he had on his body. They thought that he had in all about fifty pieces. How he needs prayer.

Moses Hagopian, our missionary to Jaffa, Palestine, is returning on furlough. His address for the present will be Wollaston, Mass., care of Eastern Nazarene College.

### LOVE

Love is very patient,  
very kind.  
Love knows no jealousy;  
Love makes no parade,  
gives itself no airs,  
is never rude,  
never selfish,  
never irritated,  
never resentful;  
Love is never glad when others go wrong,  
Love is gladdened by goodness,  
always slow to expose,  
always eager to believe the best,  
always hopeful,  
always patient.  
Love never disappears.

1 Cor. 13:4-8—Moffat's Translation.  
O Lord, give us such a love as this.

## FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

### DEAR YOUNG PEOPLE:

We will continue our talk with young voters by answering a few questions you are probably ready to ask.

1. Is it right to oppose a candidate because of his religious views?

Answer: A well known editor states that no one is opposing Governor Smith on religious grounds, though there are some who do object to his religious belief on political grounds. Do you get the distinction? It is certain that a large majority of those who will vote against him would do so no matter what his religious beliefs might be. They oppose him for his past record and present attitude on the liquor question and his connection with Tammany Hall, and they would do this if he were a Protestant or the Protestants. Why then so much talk about religious intolerance? It is campaign talk, and originates almost wholly in his own camp.

Carlton Sherwood, Extension Secretary of the International Society of Christian Endeavor, prepared us for such a campaign before the candidates were ever nominated. He wrote:

"We are going to witness an interesting psychology in the campaign to elect Governor Alfred E. Smith of New York to the presidency of the United States, should he be nominated.

"It is nothing new to New Yorkers, but it will be to the nation.

"The Smith forces are going to appeal to the American spirit of fair play and religious tolerance by emphasizing constantly that any opposition whatsoever to Governor Smith is caused by opposition to his Roman Catholic religious faith.

"Their campaign will be clever. It will make its appeal to a large number of citizens who pride themselves on their 'broadmindedness.'

"Thus a clever, concealed spirit and campaign of religious intolerance will make an appeal to the average American's genuine spirit of religious forbearance.

"Personally, I shall refuse to allow any group to lead me to support any man because of his religious faith, just as I would refuse to oppose any man for the same reason.

"It is well to oppose religious intolerance wherever one finds it. It is un-American. It is also well to understand on which foot the shoe fits."

2. What is Governor Smith's record on the liquor question?

Answer: In a condensed form it is this: As legislator in the State of New York there are eight specific instances of votes against various forms of local option, two votes against restriction of New York's notorious Raines law hotels and brothels, three votes in favor of opening areas to saloons in close proximity to schools and churches, one vote in favor of bars in hotels in towns that had voted dry, two votes in favor of

lengthened hours for saloons. He engineered a bill to protect lawless saloon keepers from the revocations of their licenses.

As Governor, promotion of and signing repeal of the enforcement code. Sponsoring a 2.75 per cent beer bill and pressing it through, writing all congressmen urging repeal or vital modification of Volstead Act. All this was done over protest of a large majority of native born citizenship of New York.

3. What is his present attitude toward liquor?

Answer: According to his own statements it is unchanged; it is the same that it has always been.

4. What is Tammany Hall?

Answer: It is an organization in New York City which has grown powerful and wealthy and made many of its adherents powerful and wealthy by the sale and control of privileges to commit crime and to dispense liquor and vice. In the true sense of the word, it is not a political organization though it has fastened itself upon the neck of the Democratic party. It has "regulated" gambling, the red light district and all forms of vice, then sold the privilege to violate these regulations. It has worked more than fifty years for more saloons; for saloons open on Sunday; for saloons almost upon the threshold of churches and schools. Its practices are known throughout the civilized world. Such leaders as Grover Cleveland, Woodrow Wilson and William J. Bryan not only repudiated it but fought it bitterly.

On July 4th of this year, New York's Governor paid tribute to this organization which has been his guide, bowing before the grand sachem who placed Tammany's collar of green velvet about his neck.

5. How is it that a man with such a record could become Governor of the great state of New York?

Answer: In a very true sense he has never been Governor of the state of New York; his victories being due to the vote of New York City which has a large per cent of foreign born population. In 1918 he carried only two counties outside of Greater New York (New York City), while the up-state majority against him was 221,000.

In 1920 he did not carry a county outside of Greater New York.

In 1922, the year of his largest vote, the up-state majority against him was 193,000.

In 1924, he carried one county outside the city but lost the up-state vote by a majority of 410,000.

In 1926 he carried four counties, but lost the up-state vote by a majority of 237,000.

6. Governor Smith recommends the Canadian solution of the liquor question. What is it?

Answer: It is the sale of liquor by the government.

7. Is it a success?

Answer: From a "wet" standpoint, decidedly so.

The reports of the seven liquor boards of the seven Provinces having the system—their population is ten million souls—announce that they have sold \$160,000,000 worth of liquor a year.

The British Columbia Liquor Board states that since the opening of the beer parlors the sales of hard liquor have increased fifty per cent.

The Quebec Liquor Commission says that its sales of hard spirits have increased 32,275 gallons in one year.

The Saskatchewan Liquor Board assures us that in the past two years its sales of hard liquor have increased thirty-two per cent.

The Alberta Liquor Board issued 60,000 permits for the use of liquor its first year and two years later it issued 144,000 permits.

The Ontario Liquor Board tells us that 220,440 liquor permits were issued in its first four months.

The Montreal *Star* asserts that under this system drunkenness among women has increased 53 per cent.

Police Commissioner Burton of Manitoba declares that "if all the drunks were arrested there would be no room for them in the jails."

The Saskatchewan Liquor Board informs us that drinking the first eight months of this delightful system arrests for drunkenness increased 125 per cent.

The Toronto *Star* has this interesting news item: "All records for inebriates were broken today when 89 Labor day celebrants faced Magistrate Cohen."

8. Has it reduced bootlegging in Canada?

The Alberta Liquor Board says that its greatest problem is moonshine in the country districts.

The Saskatchewan Liquor Board admits that bootlegging increased 111 per cent during the first year of this famous government liquor "control."

The British Columbia Liquor Board regrets to state that "as much liquor is sold by bootleggers as is sold in the government stores."

Figures furnished by the Quebec Liquor Commission show that liquor sales by the government and bootleggers amounts to \$24 per capita, more than we drank per capita in our open saloon days.

Father E. La Vergne says, "In the old days the liquor traffic was despised, but now the government has become a saloon-keeper, and that has made it respectable. Now there is no shame in being a bartender. It is a government job like being a postmaster. The work of the church for temperance through the years of education is almost annihilated."

9. We hear it stated repeatedly that a President, though a pronounced wet,  
(Continued on page 22)



**I**T IS hardly necessary to state to our people that the general church owes a debt of about \$108,000. This fact has been well known over a period of many months and the problem of this debt has been discussed repeatedly by the General Board, but until the General Assembly in Columbus, Ohio, no satisfactory solution was ever found for this difficult problem. The facts relating to this debt were all explained fully at the General Assembly and have been explained elsewhere when occasion and opportunity permitted. For four long years the General Board, composed of capable business men and leading preachers in our church, spent many tiresome hours trying to work out a plan by which the debt could be paid, but they found no source from which the money could be received to meet the obligation. They could not take foreign missionary money, nor could they take funds from any other department of the church to liquidate this indebtedness, consequently the old church debt remained and continued to draw interest and thus became larger and larger.

At the General Assembly the matter was brought frankly to the general church and a plan was suggested by the General Board and the General Superintendents and accepted enthusiastically by the General Assembly. At the hour set for the presentation of the problem of the church debt, individuals subscribed almost \$40,000 and the districts underwrote the balance, making a total of \$108,000. Thus the church voted willingly and gladly to face this debt and pay it once and for all. There was no hour in the General Assembly when the blessings of God were more manifest and when the interest ran higher than at this particular time. It was considered by many the high point in the General Assembly. First, because God put His divine

SUNDAY  
NOVEMBER 25

## Our General

By R. T. Williams

approval upon the service, and second, because the people had met a difficult problem and felt elated to think we could solve the problem and relieve ourselves of a burden we have carried altogether too long.

The reader will be happy to know that the policy of the church has been so changed that no properties are received any more on the annuity plan. Any person that wishes to make the church a gift as an annuity must sell his property and bring the money. Only money or negotiable papers are accepted on the annuity plan. This is certainly wise and is a great protection to the church and her future. Thus it would hardly be possible to ever have a repetition of our present situation. The mistake has been found and remedied.

### Why the Debt Should Be Paid

First, it should be paid because it must be paid. Every individual, every business and every institution and every church organization must pay its debts. This is a principle that must be faced squarely and frankly. The church must pay her debts.

Second, the debt must be paid to protect the honor and integrity of the Church of the Nazarene. We cannot hold our heads up before the world and be respected by the world unless we meet our obligations. If we preach honesty in others we must practice it ourselves.

Third, this debt must be paid, not only because it will save the church from impending disgrace and dishonor, but it will also protect about \$200,000 worth of property which can be sold ultimately.

### We Can Easily Pay This Debt

At the General Assembly at Columbus, Ohio, in June, individuals subscribed almost \$40,000

## Church Debt

al Superintendent

and agreed to pay cash or else sign notes to bear interest until such notes could be paid in full. The districts underwrote the balance of this \$108,000 and the General Assembly set November 25th as a day for the payment of these district pledges. The districts agreed that any balance remaining unpaid after November 25th could be covered by district notes and interest paid on such notes until both principal and interest could be finally covered.

The per capita amount to be given November 25th in cash will depend, of course, upon the amount of the pledge made by the district and the membership of the district making the pledge. In some districts it will amount to only the equivalent of a dollar per capita throughout the district. Some districts made a pledge that will require an amount equivalent to two dollars per capita on the district, some \$1.50, and so on. It will be an easy matter for the districts to raise these amounts if the entire church enters into the campaign whole-heartedly and with grim determination to wipe out this debt once and for all.

### Best Methods for Raising the Amounts on the Different Districts

1. Each district and each local church must set a goal and make this goal sufficiently high to absorb any failures on the part of any church in the district. We must always aim above the mark we hope to reach the actual amount required for each district.

2. The people must pray. Any problem must be faced with prayer. Anything that is done in the name of Jesus Christ is worthy of earnest devotion and sincere prayer. We urge the people to pray over this matter throughout the connection.

3. Our pastors and people must want the debt to be paid and believe it can be paid. No man can succeed in any undertaking unless his heart is in that undertaking. A deep, sincere, passionate desire shall characterize every worthwhile battle. Not only that, but we must believe it can be done. No man will go beyond his faith in his efforts. We must believe a thing can be done in order to put forth our best efforts. Then we must be determined to do it. If it ought to be done it can be done and we can do it if every man in the church resolves that it shall be done.

4. Everyone must be willing to make a little sacrifice, and yet it would hardly be a sacrifice to raise this amount of money. A few may have to sacrifice because others will not do their duty, but if all will do their duty no sacrifice will be required on the part of any. But if sacrifice is required to pay this debt we believe our people are willing to make such sacrifice because of their love for the church, their love for lost souls and their devotion to Jesus Christ.

5. Publicity and real effort must be given to this campaign. Nothing is accomplished by us without real effort. Indifference and unconcern are certain death to any cause. May God help our people to arouse themselves, march to the altar in the name of Jesus Christ and lay down upon the altar an amount sufficient to wipe out this church debt. We have faith in God and we have more faith in our people than ever before. We have always met our problems frankly and we will meet this one in the spirit that has always characterized the Church of the Nazarene. We are depending upon every District Superintendent, every pastor, every Sunday school superintendent, N. Y. P. S. president, W. F. M. S. president and every layman in our church to do his part in this hour of need.

SUNDAY  
NOVEMBER 25

## Uncle Buddie's Good Samaritan Chats



### BELOVED SAMARITANS:

I left you last week about Birmingham, Ala. Well, we left the Pittsburgh of the South on Monday of October the first and stopped at Jasper, Ala., with our old friend, John Randolph, and his good family. We had one fine service at our church on Monday night. My, my, but the crowd was there and no make believe about it. We had folks to peddle. We have there one of the finest pastors that you will meet in a lifetime's travel, in the person of Brother Foster. He came to us a few years ago from a sister denomination. My, my, but he is a fine old boy. He is to entertain the Alabama District Assembly there this fall and it is a pity that we can't all go. Suppose we try it anyway, and see how many can go. It will pay you to make the effort.

Tuesday morning came crawling around the hillsides of beautiful old Alabama and it was up to old Professor and old Bud to hit the highway for Lawrenceburg, Tenn., where we were booked to preach on Tuesday night. Our people had secured the First M. E. church of which Dr. Blessing is the noble pastor. We had one great crowd, and a fine time. It was our first trip to Lawrenceburg and the first time to meet Brother James D. Vaughan, the great song book man and the finest voice trainer, probably in all the great Southland. There are no finer singers on the continent than the Vaughan Quartet and he has a number of such quartets on the road about all the time. Two of his fine singers sang for us at Asheville, N. C., on the first and second days of September.

Wednesday morning, the third of October, came knocking at the door of our hotel all too soon, and the Rev. Charles A. Gibson, our fine District Superintendent from Ohio District, who had come in on Tuesday, from Sale City, Ga., with the Vaughan Quartet, joined us at Lawrenceburg, and stayed with us for three days. At six o'clock we loaded our big car and made a run to Nashville, where we spoke at the college at ten o'clock for Dr. C. E. Hardy. We had a very fine crowd and the service was interesting. Dr. Hardy has a very fine student body.

Well, after three of my disappointments this year I think that everyone of them proved to be God's appointments. The first great disappointment was to give up Dr. Chapman from the editorship, and the next one was to give up Dr. Wiley from the Pasadena College, and the third one was when I saw that Dr. C. E. Hardy had given up the First church at Los Angeles. Now in my mind I had planned for Dr. Chapman to stay with us at the HERALD office until 1932, and that Dr. Wiley would stay at the college until 1932, and that Dr. Hardy would stay at

the old First church until 1932, but behold everything that I had planned was upset. But now I say amen, for God and four hundred fine saints all together knew much better than one old dull globetrotter, so the will of the Lord be done, and it is so plain to me now.

Dr. Chapman is a great General Superintendent and Dr. Wiley is now one of the finest editors in the religious world; no safer and saner man could be found than Dr. Wiley, and Dr. C. E. Hardy is the man for the college at Nashville. He was born and raised and trained in the Southland and he understands the southern people as no other man in our connection does. He has been a great preacher and a great teacher and a great doctor, so he is one of the best qualified men in our connection, for such work as we have at Nashville. He now has the best opportunity of his life, to train young men and young women for the work of the Master.

I also met dear Sister Henricks. The doctor was in Illinois in a meeting. As many know, Dr. Henricks has worked awfully hard at Nashville to help put our college out of debt. We have but few men if any that can do more on that line than Dr. Henricks. He is a master man in doing things, and to my knowledge everything that he has ever undertaken he has put it across and made good. He has undertaken some of the hardest propositions that I have ever seen and made good every time.

We also met our old friends, Brother and Sister C. B. Jernigan, and their daughter Johnnie; also Brother Tom Moore, got in to the service and a number of the old Nashville friends.

We left the city at 11:45 headed for Louisville, Kentucky, where we were booked to speak at night for the good pastor of our Louisville church, Brother F. P. Kerst. Well, after many years of failure and moving about at Louisville, we have gotten a good work established. Our boys have bought a splendid corner lot and built a small tabernacle on it and at last they are settled and doing business for the Lord. While Dr. J. W. Goodwin was there, just a few days before we arrived, he raised money to enlarge their tabernacle and they are to make it thirty feet longer. That will make them plenty of room for the present. We had a fine crowd and a most beautiful service. We got a fine list of subscriptions for the HERALD OF HOLINESS. We picked them up at every point on the trip but one and if we had had time we could have gotten them there.

While we had a fine time with Brother and Sister Kerst in their lovely home, Thursday morning came slipping in on us and we were up and had a fine breakfast and read some scriptures and had prayers and made a run to the Pentecostal Herald office, and got some books and had a fine visit with the dear ones there. Then had to make a run to New-

port, Ky., where we arrived at about five p. m., and had supper at the parsonage with Brother and Sister Albea. We had one of the finest services on the trip from Birmingham, Ala., to Ohio. Brother Albea was a little uneasy for fear that he could not get out a crowd on such a short notice, but my, my, where they all came from was a mystery; every seat was taken upstairs and down, and we got a fine list of subscriptions and sold some books and had twenty-four hands raised for prayer.

We were there on Thursday night of the 4th and Brother John Fleming was to open with them on Tuesday of the 9th, and that was last night, as today is October the 10th. When you hear from Albea and John, something will be going on. I am of the opinion that Albea is one of the finest pastors in our connection and when it comes to filling the altar and praying them through, John Fleming is the wonder of the age. May God spare those old boys to us for many years. Brother Albea has just about worked a miracle at Newport, Ky. When he went there two years ago last spring, no church had ever gone through a harder struggle than the Newport church, and today Brother Albea has a splendid brick church that will seat five or six hundred and about two hundred as fine members as walk the earth.

Well, what I am going to say is not said in a way to make you believe that I am excited, but after working the nations, but few men have ever done the job. I am perfectly convinced that at this age of the world, God has raised up and brought together the finest band of people on earth, and the Church of the Nazarene is that bunch.

In love,  
UNCLE BUDDIE.

### Sunday School Lesson

For November 4, 1928

By M. EMERY ELLYSON

LESSON SUBJECT: World's Temperance Lesson.

LESSON TEXT: Rom. 13:1-10, 13, 14.

GOLDEN TEXT: *Love worketh no ill to his neighbour; therefore love is the fulfilling of the law (Rom. 13:10).*

ROMANS 13 is one of those practical chapters which sets forth the Christian standard relative to the government, and is also a most excellent ethical treatise. Paul makes very clear in this chapter that in order to be a Christian one must be a law-abiding citizen. To disrespect, or be negligent in the enforcing of laws, or to disregard properly constituted authority, is an offense in the sight of God and has no place in the Christian system.

It is true that our citizenship is in

heaven, but in order to be a citizen of that holy and happy country, we must meet the conditions laid down in God's Word, and regulate our conduct by the principles of Christianity. The lesson that we have under consideration now, if made practical in the lives of men and women, will make of them good, clean, wholesome patriots of any commonwealth, and establish them in the spirit of Christianity so they will be no stranger to conditions found in the sinless land.

The opening words of our lesson teach us the extent to which submission to law and governing officials reaches. "Let every soul be subject." This statement does not mean that we are obligated to officers of the law as individuals, but as representatives of the government. The one who submits may be more noble than the one who rules. His or her personal life may be cleaner. The principles of kindness, humility and beneficence may abound in his conduct, and will if he is a good submitter. On the other hand, the agent of the law may be sordid, mercenary and greedy, lacking in all those finer qualities that are found in princely men. This is frequently the case. Nevertheless, not to submit is ignoble and a mark of inferiority.

None knew better than Paul how villainous rulers may be, and yet to the suffering saints at Rome he wrote these words, because, said he, "There is no power but of God, the powers that be are ordained of God." Doubtless they, like us, needed this admonition. Afterward this great and holy man, without a tinge of bitterness, laid his head submissively on the block, and joined the company of martyrs, "of whom the world was not worthy." He had "kept the faith."

Not only are we obligated to keep the laws of the land ourselves but our influence upon others should be on the side of law enforcement. Agitating or stirring up sentiment against a righteous law because it infringes on our "personal liberty" or is otherwise distasteful to us, is resisting "the ordinance of God" and one may expect to reap the result spoken of in that connection.

There are instances where rulers interfered with the carrying forward of good works that bless and uplift the people. In all such cases it is the Christian's duty to "mind God rather than man" for anyhow that opposed to the Word of God is no law at all. The laws governing a state or a nation are founded on divine law, hence cannot violate it and be in reality a law, but merely the stating of a human opinion. Paul here admonishes the Christians to pay their taxes and pay them cheerfully. "Render to all their dues." Do not rob the government of its support by misrepresentation. If we are protected by the government we should do our share in supporting it, if we are not protected, let us not deny the authority, but secure legislators whose ideals are Christian and who will make the laws effective.

We would note here the principle which must control one's relation to all. It is the Christian virtue, love, Paul tells us that "love is the fulfilling of the law." He gives us a negative formula which will be positive enough when candidly ap-

plied. We really do others harm when it is in our power to help them and we fail to do so. Christian love will lead to that behavior which the law requires. Simple affection for one's fatherland should unite its citizens together for the maintenance of all righteous statutes and enactments of its legislative bodies for the protection and happiness of the people. No nation can long prosper or exist that is not supported by the allegiance of its people. Gladstone tells us that, "The purpose of law is to make it as hard as possible to do wrong and as easy as possible to do right."

The present crisis should be a clarion call to every Christian to be wide awake to his duty as a citizen of this great republic, both men and women doing their utmost in defense of prohibition which the adversary is seeking to destroy. Paul says in summing up this lesson: "Let us walk honestly" and "put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof."

In the closing thought of our lesson we observe, that strife and jealousy are in the same class with those coarse gratifications of the lower nature. The only cure for this condition is to be clothed with the Lord Jesus. That is, enter into His plans and be wholly for Him on every question. This should be the attitude of every professed Christian on all questions of law. In this way only can we as a nation hope to hold the exalted position which was our legacy from those who founded this great republic. "Righteousness exalteth a nation." There is no other exaltation that is permanent.

### ALBERTA DISTRICT

In very recent travels over the Alberta District we have had the privilege of ministering to no less than seven congregations, which, while most of them are rural outstations, nevertheless manifest the fact that our ministers are showing aggression, and that our borders are being extended. This is as it should be.

Following campmeeting we were associated with Pastor Fowler and his people in a two weeks' tent meeting between the two appointments of Cumberland and Delburne. About fifteen people sought the Lord for pardon or purity and a goodly number of people were brought within the influence of the work that had not previously attended our services.

Next we shipped the tent to Wetaskiwin, where Sister Mary Walsh has lately taken charge. We were disappointed here in the matter of visible results, but while at Wetaskiwin we were able to negotiate the purchase of a little church which will be moved to town in the near future to house our work, which in the past has had to take refuge in any place that happened to be available. We believe that in the securing of a building of our own, a new era has been entered upon in the history of our work at this point.

A very enjoyable week end was spent with Pastor A. Falk on the Oklahoma charge. We were able to minister to two fine country congregations and at the town of Bowden in the evening, a newly opened work, we were happy to find a

hall full of folks and hardly an empty seat. A vigorous campaign of evangelism at these new places will doubtless give us strong nuclei for the establishment of permanent soul saving work.

At about this juncture we were happy to have to travel to Calgary to associate with Rev. Roy F. Smec and his good people in the laying of the foundation stone of their fine new and centrally located church. It was a very gracious occasion and entered into with great enthusiasm. We surely give thanks to God that in His good providence this great plan has been brought so well on toward the consummation.

At Leslieville, Pastor Woodruff, at great sacrifice, has labored since the last District Assembly to hew out a new kingdom for holiness and the Church of the Nazarene. This is really pioneer territory of thick bush and muskeg, and in making the rounds of the circuit on the Sundays one must not be surprised to meet up with a brown bear or a moose, but a far more serious matter is the desert condition of the hearts of most of the settlers. At one of the services on this circuit a young man in conversation after the service confessed to having known God and promised to retrace his steps back to the path of obedience again.

At Stettler, Pastor Collier has been in labors abundant and has opened two new appointments. At both of these we are having good congregations and a few have already found the Lord. This work which has suffered serious reverses in the past will soon, we believe, be stronger than ever before in its history.

Red Deer, while it has suffered more than most of our fields from transfer of members to other charges, has shown some gains this summer under the energetic leadership of Pastors Mr. and Mrs. Spittal. A parsonage has lately been secured and two-thirds paid for and this fall should see all their property clear of encumbrance. A few have been finding the Lord and some have lately joined the church.

At present with Rev. S. Kaechle as collaborer we are helping Rev. E. S. Mathews and Pastor Miss Mary Laird at Calder, a point under the superintendence of Edmonton. This is a mission project in a suburb of Edmonton where the population is largely composed of railroad workers. Though early in the meeting we have had some gracious services and some seekers.

We have just received a wire from our esteemed Brother Peter Clarke and family, late District Superintendent of the British Isles District who has just landed at the port of Quebec, on his way to join our forces on the Alberta District. He will evangelize in our province till next assembly and then labor as the Lord may further direct.

Rev. W. Peterson, late of Manitoba-Saskatchewan District, has lately transferred to Alberta to take charge of our Lethbridge work.

We have good news from Rimbeys that in their recent rally day service they reached the high water mark of one hundred and twenty-seven attendance in the Sunday school.

C. E. T., Reporter.

## NEWS AND NOTES FROM NEBRASKA DISTRICT

We have just completed the first part of our district tour in the interest of the Unified Budget. Nebraska has a most noble class of pastors who, together with the splendid people, are laying plans for one of the most prosperous years with which their district has ever been favored.

Miss Mable Vaage and her church at Newman Grove have just closed a revival meeting, with Rev. and Mrs. Owens as evangelists. Rev. Mrs. Elizabeth Mead, our pastor at Grand Island, is now arranging special revival services which are to be conducted by her young people. The Lincoln church, under the able leadership of Rev. V. W. Littrell, is making a splendid progress. Our good pastor, Rev. Chester Morgan, and his people at York are enjoying some most blessed victories and are also arranging for evangelistic campaigns. Rev. Harvey Miller and his fine class of people at Fairbury are now planning for one of the most fruitful revivals which the church has ever been blessed. First church of Omaha, with Rev. B. H. Edwards as pastor, has been engaged in special tabernacle meetings throughout the summer, the results of which have been very gratifying. Central church of Omaha has extended a unanimous call to Rev. Ira R. Akers of New Castle, Indiana, who has accepted the pastorate and expects to be on the field now soon, at which time he will engage in a series of revival campaigns. Rev. Akers is one of our outstanding pastors. We extend to him a most cordial welcome to our district. Mr. and Mrs. Kirby Fields, song evangelists, of Anderson, Indiana, have been secured for some special meetings on the district. They are traveling with us in our tour and are doing some of the best singing that we have ever heard.

Our District Advisory Board, which is composed of some of the finest men that we have ever met, is standing by us as we endeavor to enter some of the largest cities of Nebraska for the purpose of organizing some strong, substantial churches. A revival spirit prevails throughout the district.

MARVIN S. COOPER,  
District Superintendent.

### LINCOLN, NEBRASKA

The Lord has indeed blessed the church here at Lincoln. Although the attendance during the summer months has been very good, now that the vacation period is over there is a marked increase in all of the services, in both attendance and interest. We feel that the Lord has had His way in the choice of our new pastor, Brother V. W. Littrell and is blessing his ministry here. Two new members have been received into the church and several have prayed through to victory. Brother Littrell has spent a large part of his time since coming to Lincoln in calling

on the members of the church, and those who are friendly to the church, and we can see good results from it.

The Sunday school is on the upgrade, and we truly praise the Lord for the progress that has been made in this department of the church. A Sunbeam Choir has been organized for the Juniors and they greatly enjoy the privilege of singing in a choir of their own.

The Wednesday night prayer meetings are times of real refreshment and blessing. The majority of our members attend the prayer meetings, and the presence of the Holy Spirit is always manifested in some way, in the testimonies and prayers of the saints.

The assembly year is still young, and we are looking for greater victory ahead and trust that many souls will find our Savior as their own before the year closes.

### FAIRBURY, NEBRASKA

We have not reported to the *HERALD OF HOLINESS* since last November, following our gracious revival, with Rev. C. B. Fugett as evangelist. The impetus from this meeting helped us through the winter months.

During the month of March we were privileged to have Rev. and Mrs. R. R. Sharp, evangelists in the Pilgrim Holiness church, with us for a campaign. God blessed and honored their ministry and gave them several seekers and happy finders. Brother and Sister John Ewen, a fine couple from Deshler, Nebraska, united with our church at the close of this meeting. Brother and Sister Sharp mean much to us as wife and I were reclaimed under their ministry.

It was a gracious privilege indeed to be permitted to go as a delegate to the

great N. Y. P. S. Convention at Columbus, Ohio. We were greatly blessed and inspired in our own souls and made to appreciate and believe in our dear church more than ever before.

Immediately following the General Assembly, June 27-July 4, were privileged to have Rev. Melza Brown, of Alhambra, Calif., a former pastor of this church, with us for a short meeting. The weather was hot and harvest being on made it hard for the farmers to attend but God helped and gave some fruit that we believe will count in eternity.

We are praying and planning now for our winter revival, December 3-16, with Rev. C. B. Fugett as our evangelist. We ask an interest in your prayers and invite all our friends to meet with us for this revival campaign.—Harvey C. Miller, Pastor.

### GRAND ISLAND, NEBRASKA

We are happy to report that the work at Grand Island is on the upgrade. Our Sunday school attendance is increasing, our young people are holding outdoor lawn services for the old soldiers one night in the week, and we have recently secured the privilege of holding street meetings. Brother and Sister Harvey Chrysler, of Council Bluffs, are with us in revival meetings, started last Friday evening. The people are appreciating these splendid young workers; the attendance is good and the burden of prayer is upon the church and souls are praying through at the altar and the faith is strong for a good meeting. The county fair is now on and we have some banners made and are getting a splendid chance to acquaint the folks with our work and call attention to the meeting. We covet the prayers of God's people.—Elizabeth Mead, Pastor.

### IN MEMORY OF REV. AND MRS. H. M. CHAMBERS

The fatal accident that occurred to Rev. and Mrs. Chambers the former District Superintendent and his wife, has brought sadness to the hearts of the pastors and their people, together with a host of friends that they have left on the Nebraska District. Their godly life and holy influence has left its imprint upon those with whom they came in contact. They have gone to be with the Lord. We mourn their absence, but rejoice to know that they have finished their work and have been called to live with Him for whom their lives were spent in His service while on earth. Throughout the district Rev. and Mrs. Chambers were held in the highest esteem, and their memories shall linger with us as one of the benefits that come from associating with God's anointed. Our sympathy and prayers are extended to the children and relatives of these holy people.

MARVIN S. COOPER.

### CHRISTMAS CARDS

Our advertising material for Christmas cards and folders will not be ready for another week or two. For the benefit of those who wish to send cards to missionaries on the field we announce that we have an unusually large selection of cards and folders, with holiday greetings and Scripture texts. We have cards in fancy tissue lined envelopes that retail at 5c, 10c and 15c each. Also cards and folders in plain white envelopes priced at from 3c to 10c each. We shall be glad to take care of your needs along this line. Supplies will be sent with return privileges.

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## NEWS AND NOTES FROM NEW ENGLAND

At the present we are engaged in a tour of Vermont and Maine, visiting the churches. We find the battle line, as a whole, strong and vigorous. One of our youngest churches, Burlington, Vt., is pressing courageously on under the leadership of Sister Mabel Manning. They are now passing through that crucial stage of early development and the enemy is doing his utmost to thwart their progress but victory is in sight. Vermont is that old, conservative state, where people have to be well convinced before they move.

As we move on across to Maine we expect to organize another church at Gardiner, which has been brought together under the ministry of Brother D. S. Dewarc, pastor at Augusta. Farther down the state, on the coast, Brother L. E. Mann and Frank Smith have been pioneering and another church is being organized. Maine is rapidly adding to her strength and it is the opinion of the writer that it will not be long until Maine takes her own place as a district.

Our trip carries us to the extremity of Maine, Jackman, U. S. Customs point into Quebec. Here Brother Paul Southard, just out of Eastern Nazarene College, is doing credit to his first year's ministry on the district as well as proving the merits of the finished product of our eastern educational institution. Maine is enjoying the added strength of their personnel of leadership this year in two additional graduates from E. N. C., L. B. Byron, pastor at Livermore Falls, and Joshua Wagner at Dryden. They, too, are proving their merits.

We recently closed our Annual Preachers' Convention with the New Bedford, Mass., church, R. J. Kirkland pastor. We were royally entertained and a good majority of pastors were present. This convention was marked by its blessing and helpfulness to all through the rich ministry of Rev. Jos. Smith in the "School of the Prophets."

As you read these hastily written lines we will be in the midst of an intensive missionary itinerary with Brother Schmelzenbach. This is an unusual opportunity and privilege for New England. We are truly grateful to the Board in making such a tour possible. New England's missionary vision and impetus is bound to be increased thereby. We are slowly but surely pressing our way up the road and New England is yet destined to make a larger place and share in this God called movement.

H. V. MILLER, *District Superintendent.*

### PORTLAND, MAINE

The Church of the Nazarene in the Forest city is more than marking time these lovely autumn days. For real unity, reliability and consistency we know of no church that leads the Portland church. They follow a pastor like sheep do a shepherd and constantly "pull" the

preach right out of a fellow. We have traveled with them nearly five years and this is our growing opinion of them. God gave us a gracious day last Sunday with a blessed spirit in every service. The offerings for the day, missions and current contributions, totaled \$105. We are confident that systematic tithe-bringing is an earmark of New Testament religion. Our budget, district and general, are paid up to date. We had a great time in our evening service when nine were at the altar, crying and confessing in the old-fashioned way. It was sure good to be there. We are having special seasons for prayer at the church where the people meet and pray until God comes. I never saw as strong a spirit of prayer on the church for our regular services as now. We are beginning our autumn revival campaign the last Sunday in October, to run for three full weeks with Evangelist Stillion of Oil City, Pa., and song leaders Paul and Dora Geil of Frankfort, Ind., as singers and xylophone player. Our church is only a few minutes' walk from union station and the big sign on the outside of the church and the shouts of victory on the inside will guide you to the right place. Come over.—C. P. Lanpher.

### NEW BEDFORD, MASSACHUSETTS

We are pleased to write that our church is enjoying great blessings from God. The ministerial gathering in our church, 17th to 21st of September, was a season both instructive and joyful, the spiritual atmosphere glorious. One of our new members, a sister, said in her testimony last night she wished we could have more preachers' conventions. The convention was presided over in an able manner by our efficient District Superintendent, Rev. H. V. Miller. The special speaker, Rev. Joseph H. Smith, D. D., of Chicago, preached with power and unction and answered questions in the meetings where papers were read by different preachers, with intelligence and helpfulness. Splendid congregations attended the evening services. Rev. C. C. Rinebarger led the singing and he has a pleasant faculty of making folks sing. The general opinion among our people is, we want the preachers' meeting here again. Our church has taken a stronger

grip on God because of the preachers' convention. Last night our prayermeeting was largely attended, and was a season of refreshing from the Lord. The saints marched, shouted, sang, testified and prayed the fire down. One sister, a backslider, from Braleys Station, came forward and prayed through and arose shining and happy, praising the Lord. Rev. R. J. Kirkland and wife are greatly encouraged with the great favors bestowed upon our church by God, and many new faces are seen in our congregations. We are looking forward to greater victories in the near future. Our pastor is preaching the old gospel message over the air each Sunday night from WNBH, and thousands are getting the great whosoever will message in their homes, and God's Word will not return void. The harvest will bring greater returns perhaps than our minds ever conceived. Praise His glorious name forever. Yours in Christ, —William W. Atwood, Clerk.

### LEICESTER, VERMONT

Our work at Leicester, Vermont, is traveling on, God is blessing our efforts and we are having victory. From time to time we see new faces and some souls at our altar. Our services are all well attended.

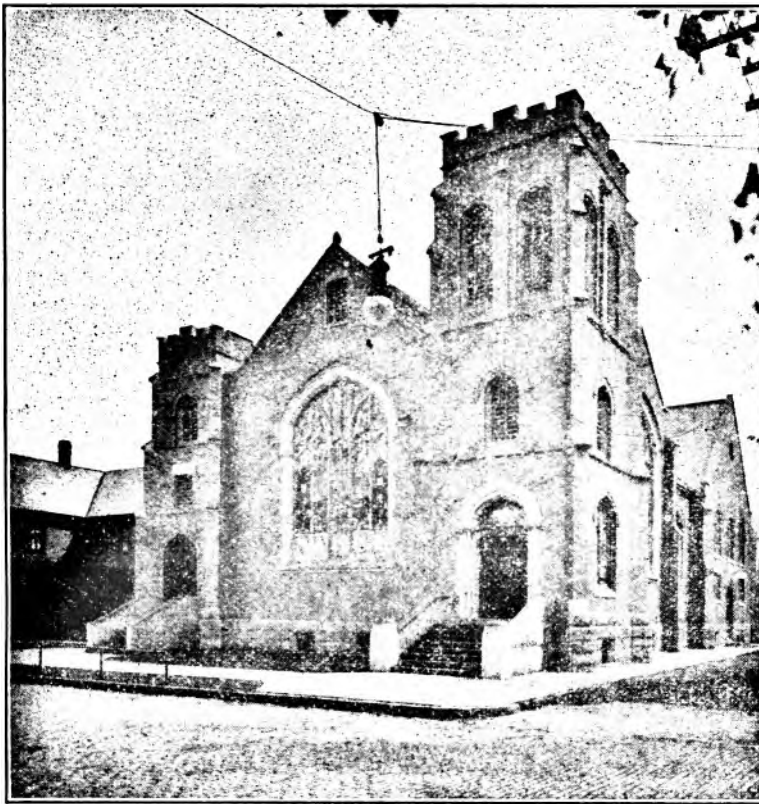
Wednesday, October 3, we had with us our District Superintendent, who preached a great sermon from the text, Romans 8:28, winding up with an altar service with two seekers. The Holy Spirit is prevalent at all our services, our pastor preaches with power in the Holy Ghost, therefore the saints are edified and sinners convicted. We are a busy church. On Tuesday evening we hold a cottage prayermeeting, on Wednesday evening our regular church prayermeeting, and Thursday afternoon our ladies hold their regular prayermeeting, and always two services on Sunday beside two Sunday schools. We have an outpost about two miles from the church. About three months ago we presented our pastor, Brother Reynolds, with a Chevrolet touring car, making it possible for him to get around over the country. We are looking forward to a good time in the Lord this coming fall and winter. We are praying for a real Holy Ghost revival to be sent down from heaven, and are expecting it, for there is a rustling in the tree tops now. Financially we are keeping even. Pray for us at Leicester.—Mrs. Mabel Jennings.

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The Chinese churches are still carrying on in spite of bandits, crop failures and war. The inspirational business meetings are being conducted successfully for the most part, under all native leadership.

## FIRST CHURCH, CANTON, OHIO



**T**HIS beautiful brick structure was purchased from the First Evangelical church of Canton, Ohio, a year ago during the faithful ministry of Rev. C. B. Clark. Sunday, September 30, marked the close of the first year of worship in the new home and was observed as Homecoming day in the church, and Rally day in the Sunday school. The main assembly room is modernly equipped in every way and contains an excellent pipe organ. It has a seating capacity of approximately 800, together with the Sunday school auditorium and classrooms, which can be incorporated into the main room. Every needed convenience for Sunday school development is afforded, including a separate Sunday school assembly room with classrooms surrounding both upstairs and down.

The property is a credit to the movement and including the parsonage next door could not be replaced today for less than \$80,000.

Last spring Rev. Clark J. Forcey was called from the growing work at Rochester, New York, to take charge and arrived on the second Sunday in July. Since then, God has wondrously blessed. An excellent spirit of harmony and blessing is on the people, souls are finding God, a fine group of new members has been received, and the Sunday school and church attendance is on the up-grade. God is blessing in the finances and the debt is being regularly met. The prospects are bright for a large, prosperous and Spirit-filled church here in Canton and the church as a whole is trusting God for it.—Clark J. Forcey, Pastor.

### FOR ALL THE FAMILY

(Continued from page 15)

could not change the Eighteenth Amendment. Is not this true?

Answer: It is true. But he can nullify the Constitution by his power of appointment. Our next President will probably appoint successors to some of the justices of the Supreme Court of the United States, either because of their retirement or on account of advanced age, or their death. The appointment of wets to this high position could easily mean that the Eighteenth Amendment would be found unconstitutional. In addition, the President has the power of appointing cabinet officers, federal judges of every degree, prosecuting officers in

every state, 4000 enforcement officers, 11,000 coast guards, and many others upon whom enforcement will depend absolutely.

10. What is nullification?

Answer: There are those who do not believe in that part of the Constitution known as the Eighteenth Amendment. They have a right to their opinion and a right to seek to change that part of the constitution—provided they use the straight-forward methods, provided in the Constitution itself. But to seek indirectly to destroy the purpose of the Constitution, to so modify the enforcement laws, as to permit that which the Constitution forbids, is nullification of the Constitution, itself.

11. What is the President's relation to the Constitution?

Answer: Herbert Hoover, in his acceptance speech states it clearly, as follows:

"Whoever is elected President takes an oath not only to faithfully execute the office of the President, but that oath provides still further that he will, to the best of his ability, *preserve, protect and defend* the Constitution of the United States. I should be untrue to these great traditions, untrue to my oath of office, were I to declare otherwise."

Many of you would not hesitate to defend your country, and its Constitution with your lives if the need arose. On November 6th you will have the opportunity to defend it with your votes. May each of you be in your place that day, doing your duty as a Christian citizen of this great country.

### PITTSBURGH DISTRICT W. F. M. S. CONVENTION

Lincoln Place, Pa.

The Eighth Annual Convention of the W. F. M. S. met at Lincoln Place, Pa., Sept. 28 to 30. A splendid program was carried out, the principal speakers for the occasion being Dr. C. E. West, missionary and surgeon, from our hospitals in China and in Africa, and Dr. J. G. Morrison, General Secretary of our Board of Foreign Missions.

Dr. West gave us many instructive and inspirational messages regarding our work in both China and Africa. Pictures were shown of our church, hospital and schools in China.

Dr. Morrison was a real inspiration to our missionary zeal, and presented us with a deeper knowledge of our missionary work, and the great need of funds to carry on the work. If every Nazarene could have heard of the great need of funds to carry on the work, we feel sure that our churches would have no difficulty in going away over the top for missions and for Christ this year.

Other things of interest were the splendid papers presented on both home and foreign missions, and the question box which was a real source of information and instruction to every missionary society. The song services and special musical selections were much appreciated and enjoyed by everyone.

A word might be added in appreciation to the good pastor, his wife and co-workers who looked after our entertainment so beautifully.

REPORTER

### ALLIANCE, OHIO

A very helpful and enjoyable missionary convention was held at the Church of the Nazarene, Alliance, Ohio, September 25 to 27, inclusive.

Dr. J. G. Morrison, General Secretary of the Board of Foreign Missions, was the principal speaker. To say that his messages were good would be putting it mildly, and we are again inclined to use that overworked superlative, "great." He told us many interesting things about our missionary work. He gave us a new vision. He related some of the things we have done, he enthused about that which we are now doing, and elaborated



on the great work yet to be done. We enjoyed him, and his messages, and we are greatly stirred as a church and as a district on account of his visit.

Dr. C. E. West, returned missionary from Africa and China, was also one of the chief speakers. He spoke of the needs in Africa and China, and as he has just returned from the field he was able to give us much first-hand information regarding our work.

Our District Superintendent, Rev. C. Warren Jones, and M. Jessie White, District President of the W. F. M. S., were in charge of the convention. They certainly are missionary in spirit, and we might add in actions. Brother Jones planned this convention as a climax to his visit to each church in the western end of the district, with Dr. West and Sister White, in the interest of missions. His plan worked splendidly, as 23 pastors were present, and 23 churches sent delegates. There are 30 churches in the western end of the district and all but seven were represented. The following churches sent delegates: Lisbon, Salem, Canton, Sebring, East Palestine, Macksburg, Akron, Youngstown, Arlington Street, Akron, Uhrichsville, Warren, Ohio, New Philadelphia, Barberton, East Liverpool, Kent, Cherry Valley, Greentown, Springfield Heights, Wellsville, Mineral City, Johnstown, Kenmore and Alliance.

The following evangelists visited us and made short addresses: John Fleming, Howard Sweeten, O. E. Oney, H. M. Kirkpatrick, Lawrence Reed, I. C. Mathis and Wade Patrick.

One afternoon of the convention was set aside for Home Missions. At this session addresses were given by Rev. F. G. Strickler, of Youngstown; Dr. J. H. Sloan of Akron; and Dr. Morrison. This feature was very helpful, as it emphasized that we could have no Foreign Missions unless we had a good home base, and the more we enlarge our home fields, the more sources we have of giving to Foreign Missions.

Many interesting papers were read during this convention, and several addresses were made by ministers and laymen. Good singing and music were also features.

Over two hundred attended the last night. At this service Dr. Morrison was given a freewill offering to be applied on the return fare of Brother and Sister Schmelzenbach. The people gave willingly and hilariously, and when it was counted it was found they had put \$150 in his hands.

This convention has affected the whole western end of our district and we believe a deeper missionary spirit prevails than ever before.

MRS. C. B. STRANG, Reporter.

#### NORTHWEST NAZARENE COLLEGE, AS A MEMBER OF THE BOARD SEES IT

It has been my privilege during the greater part of the last twenty-two years to be connected with our holiness schools. This has been as student, teacher, field representative and a member of the board of directors and in several schools. For over three years I have been on the board of the college at Nampa, Idaho. It has given me great delight to work

with the brethren of this educational zone in building an institution worthy of the confidence of the church. Other reports have covered different interests of the school but I would like to report from the viewpoint of a pastor and a member of the board of directors.

I think it fitting to say a special word about the excellent faculty, headed by Professor R. V. DeLong. Brother DeLong is a young man but the way he has taken hold of the school and put across every proposition of the institution has been wonderful. Dr. H. O. Wiley and Dr. J. G. Morrison, former presidents, had left the school in fine shape and DeLong has just gone on like one who has always filled such a place. I do not think there is a better faculty anywhere, or one that could be gotten together than DeLong has. It seems that every member is just fitted for the place he holds with the proper spiritual and intellectual equipment.

It was my privilege to attend the first service, held the evening of registration day, to hear the reports of the old students as they told how glad they were to be back and then to listen to the new ones as they told how they had prayed, planned and sacrificed for the privilege of being in the school and how glad they were to be there. It was just a foretaste of the better world.

And such a student body! From the finest of the church and of the land! The new ones seemed to outnumber the old. It was sure good to see so many from the homes of our church people and others, wanting to secure an education under Nazarene influences.

Dr. Olive Winchester, vice president,

said it was the first time in the history of Northwest Nazarene College when all who desired could not be registered the first day. Even then there were 191 enrolled, compared with 129 the first day of last year. (This without the grades).

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## The Secret Place of Prayer

By J. W. Goodwin



Dr. Goodwin

In this volume the author has poured forth his very soul and has given us the results of a life of devotion and intimate communion with God. As is brought out in the Introduction, there is the science (the theory) of prayer and communion and there is the art—the living of it, the practising thereof. Without the latter the former is impotent and useless. Dr. Goodwin's thoroughness as a student and his aptness for clear and independent thinking guarantee the correctness of his theories. And most important of all, his godly walk, his practise of the presence of God, his first-hand knowledge of the hidden mysteries of the deep things of God, have made him, to a remarkable degree, competent to write a volume and to speak with authority on the subject of prayer.

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At the end of two weeks there are 122 in college with a class of 60 freshmen, 111 in the academy, 6 in Bible College, 17 in special classes and over 70 in the grades; a total enrollment of 333. This is a decided increase over the same time last year and, in fact, about what was enrolled during the entire year. Fifty have paid for the entire year's board, room and tuition, dormitories are about full, adjustments made in classrooms, chapel rearranged and seating capacity increased and everything looks like a great year for Northwest Nazarene College.

The finance committee has set November first as the final day for the closing of the debt elimination campaign and this goal is within a few thousand dollars.

It is a fitting time for every friend of the school and of Christian education to help make possible the continuation of the great work done by the school of the Northwest. I am sure the board, faculty, student body and constituency would appreciate the prayers and help of everyone to clear the debt and make possible the greatest year mentally and spiritually in the history of the college.

A. C. TUNNELL,

*Secretary Board of Directors.*

## CHURCH NEWS

INDIAN HEAD, MD.—"We have just closed a good revival at Pisgah with Brother Nielson as evangelist. God certainly convicted the unsaved and revealed their need to them. While some yielded and prayed through and some believers were sanctified, we failed to see the results we had prayed for. However, eternity alone will reveal the good that

was done. Surely Brother Nielson preached faithfully the old-fashioned truths of God's Word and much good seed was sown. God says His Word shall not return void, but shall accomplish that for which it is intended. No church will make a mistake in calling Brother Nielson as evangelist. Our church was greatly helped and is greatly encouraged to go on. Rev. Heckert, our pastor, led the singing, accompanied by musical instruments, played by Rev. Nielson, until it seemed like a foretaste of heaven. We praise God for the way He blesses Brother Heckert, our dear pastor. His sermons proved to be good spiritual food. May God continue to bless him is our prayer. Our work is moving along nicely, the attendance is increasing in the Sunday services as well as the midweek prayer-meetings, and the Sunday school sessions. The budget is paid up to date. We ask an interest in your prayers."—Mrs. V. Milstead, Reporter.

EVANGELISTS NINA DEAN AND JENNIE WHITAKER, GIBSON, GA.—"We are in the midst of the greatest revival we have ever seen and people, who are coming for miles around, say the same thing. Sunday night there were over 1,000 people, the altar has been full from the first night, twenty to thirty, and most of them have been men, heads of families, some of them bootleggers and some from the best of homes. Restitution is being made, money paid back, forgiveness asked, the Holy Ghost has settled down on the place and deep conviction is on all, and they are praying through in the old-time way. The name of this place before we came, was called Skimmingsville, four miles from Gibson, Ga., because they sold and made so much

moonshine, but now the Lord has saved nearly all that crowd; got the man who was the leader of Skimmingsville, saved. So now we have named it Hallelujah Station. Men gather a little early at night and have what they call a grove meeting out in the woods. It is wonderful to see those men come back under the tent for service with their faces shining with the glory of God, whereas one time they lived in sin. We don't know when this meeting will close; as long as the power and glory of conviction rests on the people, we will stay. We need your prayers. Meeting has been running for two weeks, and from the first night the altar was full and keeps growing greater every night; last night there were forty or more. Men and women, many of them prayed through. Praise the Lord."

HOLDENVILLE, OKLAHOMA—"Our revival meeting which closed Sunday evening, September 30, was a great blessing to the entire church. Each member seemed to receive a great blessing. There were a number of seekers in the altar, seventeen prayed through to a glorious victory. Brother L. H. Ritter of Atwood, Oklahoma, was in charge of all services. His

## Temptations

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- II. The Two-Fold Nature of Temptation
- III. Important Distinctions Concerning Temptation
- IV., V. and VI. Temptations Peculiar to the Sanctified
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Dr. R. T. Williams writes:

"It has been my privilege within the last few days to read the history of the 'Life and Work of Rev. Mary Lee Cagle,' written by her. The book is exceedingly interesting from beginning to end. There is not a dull chapter nor an uninteresting moment. From the first of the book to the last there runs through it that priceless heritage, the pioneer spirit, that made the Church of the Nazarene what she is today. I heartily recommend this book to our people and wish they would read it, for they will enjoy it and be greatly profited by it."—R. T. WILLIAMS.

The book has 176 pages and is beautifully bound in cloth board covers.

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closing message was one of the most wonderful messages I ever heard. The financial offering was a very, very liberal one. We have called Rev. C. C. Johnson as our pastor for another year. We feel if we should lose him, he would not only be missed by the Nazarenes, but by the whole town. Brother Johnson is a man who is liked by everyone whom he meets. Pray for us that God will wonderfully bless us through another year." Mrs. J. D. Miller, Reporter.

PASTOR LOREN R. PENDRY, BEDFORD, INDIANA—"I am now starting in as pastor of the Bedford church for the third year. We have just closed one of the best revivals this church has ever known, with Freddie Thomas as evangelist. This was my first opportunity to labor with Freddie in a revival, but I can truly say I enjoyed laboring with him. He is certainly a great soul winner. We had a number of people at the altar and a number got through. God is helping us here and I believe we will have a splendid year. I have never felt more in divine order than now. We covet the prayers of God's people that He will make us a blessing to a dying world."

PASTOR ELSIE GRIMES, MADILL, OKLA.—"This has been a good year with me, also the church. We have had some great victories through our Lord, also a few hard battles to make us appreciate the victories. We closed a ten days' revival September 30, with Sister Gussie Morris Gill as our evangelist. Sister Gill is a forceful preacher. We had twenty-six either saved or sanctified. Received seven substantial members into the church, for which we are very thankful. We still have a wonderful revival spirit on. One young man prayed through in our regular Sunday night service. We also had a fine revival in the early spring with Brother Andy Green and Brother Otho Prentice, with about twenty-nine saved or sanctified. This revival was a great blessing to the church. We also had in this revival Miss Ethel Lunn who is a very fine young worker with young people. She did a great work among our young people in Madill."

PASTOR WM. BEEVER, HOOPESTON, ILL.—"Revival meetings opened October 7 with waves of glory. Rev. J. G. Fetterhoff with the old-time message of full salvation, B. R. Shaw leading the song service. Three hundred and fifty people out the first night. The church under great burden. Revival on."

EVANGELIST J. D. BRAZIL—"I am finishing up my year's work as pastor on the west side of the Arkansas District. I have four churches in charge which has kept me busy. I have found some real Nazarenes here in the Ozark Mountains. I held three of my own revivals; however they were not what we wanted, but we did our best. God saved a few folks and sanctified a few believers, for which we gave Him all the praise. We had Rev. J. K. Davidson, pastor of Ft. Smith church, for our other meeting at Pleasant Grove church, Cove, Arkansas, which was a success. Several prayed through to

either pardon or purity. Brother Davidson is a great preacher, and his delight is to preach old time second-blessing holiness and he certainly knows how to help the pastor and workers at the job. I am going back to the evangelistic work and will appreciate all the help I can get from my friends. I will be open for dates after the assembly which convenes at Searcy, Arkansas, October 31 to November 4th. Anyone wishing my services

then, will be appreciated. My headquarters will be at Mena, Arkansas, 206-7th St."

PASTOR J. W. HENRY, BATESVILLE, ARKANSAS—"We love the HERALD OF HOLINESS, and can't see how any real Nazarene gets on without its great messages from time to time. There are many holiness papers and we wish we could take them all, but we feel that the HERALD OF

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Every Nazarene should read the "Old Pastor."—Dr. Goodwin.

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## Revival Melodies in shaped notes now ready

The demand for Revival Melodies—the big book of 128 songs at 10c a copy—has been so far beyond our expectations that we have nearly sold out the edition of 20,000 printed last March. A number have inquired about a shaped note edition and in response to the evident demand we have now published a new edition in shaped notes to sell at \$10.00 a hundred, \$6.00 for fifty, \$2.00 a dozen and 20c a single copy. (Carriage extra for 50 and 100)

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HOLINESS is our very own and it should come first. We have been a very busy people for the last six months, in fact, since January 1st. At that time we launched a building campaign and had plans drawn for a new church 40x75, with full basement for Sunday school purposes and N. Y. P. S. work. We bought our lot, a most beautiful site, 100x150, for the sum of \$1250; and paid for it in cash. We had to secure a loan of five thousand dollars and this was a very difficult job on account of our small membership, but God is still on the throne, and bless His holy name, He came to our rescue when it looked like the thing was gone. We are hoping to be able to move into our new building Sun-

day, October' 21. The good people of the town have stood by us loyally. We are closing up our work here the last of October. We do not know where we will go as we are open to the will of God, but unless we feel otherwise directed we will go back to the Pacific coast. We have had two years' work here with this fine body of people who love God, and we feel that God has used us to some extent in the advancement of His work here. When we came we found them on fire for God but with no place of worship. The board got behind us and we bought a six-room house that has been used for living quarters and a place of worship. Up to the present time, many precious souls have found God

there; but we are expecting greater things in our new building. Pray for us."

PASTOR N. B. ARNOLD, ADRIAN, MICHIGAN—"We have just closed a good revival meeting. The attendance was not large and only thirteen different seekers, but one dozen of them gained the victory, the character of the work was such that we feel we had a great revival. Brother James Miller, of Indianapolis, was the evangelist, and a good one he is. The church was greatly strengthened, and the outlook is very encouraging. Dr. Jerrett of Detroit will be with us for a few days in November. When you pray remember us at Adrian."

## SANCTIFICATION

### The Experience and the Ethics

By R. T. Williams, D. D.



Dr. Williams

Dr. Williams has written this book with a definite purpose—first to answer some uncharitable and also some honest criticisms against those who profess the experience of full salvation; second, to make clear some things that confuse those who possess a pure heart and are striving to live a life consistent with their profession of holiness.

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Rev. C. J. Frost of Piedmont, Mo., writes: "I have just read your new book 'Sanctification.' It is the clearest on the subject that I have ever read. I mean to read it until I have absorbed it. I mean to make it a part of myself. The chapter, 'The Foundation of Right Ethics' is worth many times the price of the book. It fills a great vacancy in the literature of our church and should be read by all our people, especially our preachers."

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

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

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SONG EVANGELISTS, MR. AND MRS. R. A. SHANK—"Months have passed since our last report, but we are still on the firing line enjoying old-time, heart-felt religion. Never felt more like pressing the battle and walking on with Him, who has called us and thrust us out into the great white harvest field. We have had a good summer in the great camp-meetings, in which God has permitted us to labor. Have witnessed many scenes around the mourner's bench that made glad the hearts of men and without a doubt caused the angels in heaven to rejoice. To God be all the glory. It has been our privilege to be associated with some of the best evangelists who preached under the anointing of the Holy Ghost. Thank God for these faithful, old-time God anointed preachers. We are now in a revival in Denver First church with General Superintendent Dr. R. T. Williams as the evangelist, great preaching, good crowds and souls praying through. Rev. D. I. Vanderpool is a Spirit-filled man and a great pastor. God bless him. Our next meeting will be in the Church of the Nazarene at Pontiac, Michigan."

PASTOR MRS. H. H. WARNER, HICO, TEXAS—"Our meeting here was a success, however we had a hard fight. Many of our members had moved away as well as others had joined different churches; and too, even the faithful few were very much discouraged, and for about seven years they had not tried to hold a revival in town. But we pitched our little tent as close in town as we could secure a lot, and from the beginning of the services we had good interest. Our workers were at their best. Miss Eva Spell had charge of the music part of the time; also her father, Rev. D. M. Spell, was with us for about a week, and rendered valuable help in the meeting. And too, Rev. C. A. Wilbanks of Arvin, California, who was visiting his mother, was a great help; his messages were a blessing to his many friends and dear ones, whom he had not seen in years. God bless him. Then our pastor and wife, Rev. E. C. Millen, of Meridian church, sang many beautiful songs which were a great blessing to all. Our evangelist, Rev. Lulu A. Williams, brought the messages night after night which were of interest and inspirational. She has a burden for lost souls and God is mightily using her. We are determined to plant holiness in Hico. Pray for us."

**THE COLLIER-McCORD EVANGELISTIC PARTY**—"Closed a good meeting at Bessemer, Alabama, Sunday night. We truly had a hard pull, but feel that the results justified the effort of five and one-half weeks. There were some ninety-seven seekers, many praying through to victory and some to sanctification. We succeeded in organizing a healthy baby Church of the Nazarene, of twenty-three members, with others in prospect. Brother Hooker was with us for one service and organized. He is a fine Superintendent, and has truly done a great work in Alabama. The Wesleyan Methodists were especially good to us, furnishing yescibes with entertainment for the most part. Also chairs and pews out of their own church and piano out of a home. Let all pray for our efforts here in Alexander City, Alabama. We also organized a good Sunday school."—W. W. McCord.

**EVANGELIST R. P. FITCH**—"We are now in a glorious revival with the Church of the Nazarene at Spencer, Indiana. Came here to fill out the time of Brother and Sister Lillenas, who were to conduct a three weeks' meeting, but Sister Lillenas was so ill they had to leave after the first week, so I am continuing the meeting, so well begun by them. God is blessing and we have a full house each evening. Our meeting before coming here was with the Pilgrim Holiness church at Chillicothe, Ohio, and a great church it is with as fine and clean people as there are to be found in the holiness movement. A splendid and commodious building with a membership of 125 and a great pastor, Rev. Smith. God gave us a glorious revival and there were some forty or fifty people, who either claimed pardon or reclamation or sanctification in the two weeks' meeting. They treated us royally and loyally. God bless them."

**PASTOR D. SHELBY CORLETT, DALLAS, TEXAS, FIRST CHURCH**—"First Church has recently closed a very successful revival with Rev. U. E. Harding, our pastor at Santa Ana, Calif., as the special evangelist. The meeting was held under a large tent in the vicinity of the church, and the congregations were large from the beginning of the meeting. Brother Harding did some of the best preaching I have ever heard him do, and it was accompanied with real unction and power of the Holy Spirit. There were a large number of seekers and happy finders, a few have joined the church and others are considering doing so. The influence of the meeting cannot be estimated as it put our church before the community in a better way than it has ever been before. It has been my happy privilege to serve this church as pastor for the last year, and we have never found a more appreciative and willing people anywhere than here. We have made some progress during the year and the prospects for the future of this church is brighter than one year ago. We have a splendid group of young people, some fine older people, and one of the best cities in the United States in which to work. I am answering the urgent call of the General N. Y. P. S. Executive Board and General Superintendents to enter the

field work for the N. Y. P. S. at the close of the District Assembly here. My brother, Rev. Lewis T. Corlett, has been called to this church and will take up his duties about November first. We are sure that God has greater things ahead for the Dallas First Church."

## TELEGRAMS

**LOWELL, MASSACHUSETTS**

Closed splendid meeting here tonight with James Rodgers evangelist, and Frank and Helen Lehman and eight-year-old son, singers. Altar full of seekers and

many prayed through to victory. Evangelist Rodgers' stirring sermons and the Lehmans' unctuous singing with prayer faith and fasting, brought victory. Five hundred dollars raised today for all purposes.—Martha E. Curry, Pastor.

**FT. WAYNE, INDIANA**

Great revival on with Professor A. S. London and family. Great singing by the quintet. Wonderful preaching by Holland London, twenty-year-old boy preacher. Thirty-five at altar tonight. Large Sunday school. House was full three times today.—Morris M. Himler, Pastor.

## "Bible Gems" Missionary Calendar for 1929



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

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**ALLIANCE, OHIO**

Six new churches organized on Pittsburgh District since July 1st with two hundred members. Robinson-Messer Home Mission Campaign going great.—C. Warren Jones, Dist. Supt.

**HOMINY, OKLAHOMA**

Closed a fine meeting with Rev. J. C. Hafley as evangelist. Goodly number professions, nice class came into church, 414 in Sunday school last Sunday. Evangelist well paid. Nice love offering for pastor. Church greatly blessed. Rev. Hafley splendid preacher and soul winner. Pray for us.—W. H. Barlow.

**INDIANAPOLIS, INDIANA**

Wonderful revival with Rev. Ira Ison at New Albany, Indiana. Goodly number sought God, some joining church.—Steuben D. Cox, Evangelist.

**KANSAS CITY, MISSOURI**

On October 12th we re-organized Grace Church of the Nazarene with twenty

members. A good Sunday school with a bright future. E. G. Blystone appointed supply pastor. They begin a revival with Rev. C. A. Wickens, October 14th. Pray: they will enjoy a sweep of victory.—N. B. Herrell.

**CARTHAGE, MISSOURI**

Organized a new church at Quaker City, Kansas, in Timber Hill community, eighteen charter members. The Friends people have a church building well seated and about three acres of land which we can purchase at five hundred dollars. This property is well located on a highway in a thickly settled community. Rev. E. T. Harris, was installed as their pastor. He is a live young man and his wife is a good worker. Good outlook for the future. This is second new church to organize since our assembly.—N. B. Herrell.

**BIRMINGHAM, ALABAMA**

The meeting continues with great victory. We are now in the fourth week

with a great service last night. Uncle Buddie and Prof. Messer were with us nine days. We never enjoyed our labors more with any workers than with Uncle Buddie and Messer. Pastor C. C. White is much loved by his people. Birmingham is one of the great southern cities and the Church of the Nazarene has confidence and respect of the city. We go to Lake Charles, La., October 21st to November 4th. Address 322 Oakland St.—J. E. Gaar.

**NAMPA, IDAHO**

Spontaneous revival sweeping over college. Nearly every student through to victory. Rev. D. I. Vanderpool preached several times with altars lined. A glorious revival is on the college and a tragic crisis facing the college. November first means success or failure of our debt campaign. It would be a crime to close Northwest Nazarene College. It cannot be. Send check now. You are reading the final appeal. Your answer brings victory or defeat.—Russell V. DeLong.

# NOW READY!

## Journal of the Seventh General Assembly of the Church of the Nazarene

Held in Memorial Hall, Columbus, Ohio

June 14 to 26, 1928

A detailed report of the business sessions and the evening services; reports in full of the different officers and departments of the church; financial reports from various departments; roster of delegates and alternates; membership of assembly committees, etc., etc.

Every person, delegate and visitor, who attended the General Assembly will be interested in this Journal. It will help you to live over again the seasons of blessing and inspiration and will acquaint you with the interesting occurrences that took place in sessions and services which you did not attend.

Every member and friend of the church who was unable to be at Columbus surely will want to read through the Journal. It is the next best thing to having attended in person.

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The 1929 edition of the Bible Gems Scripture Text calendar is characterized by a high standard of artistic beauty. The frontispiece shows an interesting and beautiful picture of "Christ and the Children." Many will want to frame it or mount it on cardboard. This cover page is printed in seven colors, producing one of the most exquisite shadings and color-tones that the present highly developed printing art makes possible.

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estimate your needs and **ORDER NOW.**

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## ANNOUNCEMENTS

**NOTICE**—My son and I are now engaged in promoting the cause of rescue work as carried on by the Training Home at Lake Charles, La., and the Receiving Home at Beaumont, Texas, but can give some time to revival meetings. Evans, Jr., uses his cornet when leading choir for congregational singing. The guitar is used when we sing duets together. Address, 298 Harriot St., Beaumont, Texas.—W. Evans Burnett.

**WEDDING BELLS**—At the Church of the Nazarene, Newberg, Oregon, on Thursday, September 27, occurred the wedding of Wilma M. Hoffman of Newberg and Floyd E. Ferguson of Portland, Oregon. Rev. C. H. Hopkins, pastor of the church performing the ceremony. These young people are both Nazarenes and enjoying the blessing of holiness.

**NOTICE**—Rev. Floyd Cole of 222 Jackson St., Winchester, Ind., has recently entered the evangelistic field and is open for calls. Brother Cole is a very fine and successful young man. He spent two years in Bible School in Cincinnati and has some good recommendations from the management there. Give him a call.—J. W. Montgomery, District Superintendent.

**NOTICE**—Please note that the midyear convention at Curtis, Nebraska, is dated November 13-16 and not November 1-16 as given in the HERALD OF HOLINESS of Oct. 10.—Marvin S. Cooper, District Superintendent.

**NOTICE**—Having served in the pastorate for nearly fifteen years, and feeling that the Lord would have me devote my time in the evangelistic field I have resigned my pastorate here to take effect on Sunday, October 14. I am open for calls for revivals, campmeetings, etc. For references I refer you to my District Superintendent, C. Warren Jones; Dr. J. H. Sloan, Akron, Ohio; C. B. Fugett, I. C. Mathis, O. L. Benedum, pastor First church, East Liverpool, Ohio, and others. My present address is Box 465, Ellet, Ohio.—B. H. Pocock.

**A CORRECTION**—In the report of the Iowa W. F. M. S., October 3rd issue, an error was made in the list of officers. We give a corrected list: President, Rev. Amy Dobson, University Park, Iowa; 1st Vice President, Mrs. E. R. Borton, 376 Fuller St., Council Bluffs, Iowa; 2nd Vice President, Mrs. Fred Bishop, 2735 Ave. E., Council Bluffs, Iowa; Recording Secretary, Mrs. Horace Ireland, Plerson, Iowa; Corresponding Secretary, Mrs. Fred Hahn, Route 1, Lacona, Iowa; District Treasurer, Mrs. C. D. Carl, 721 Webster St., Webster City, Iowa; Superintendent Study and Publicity, Mrs. W. C. Johnstone, 631 Webster St., Webster City, Iowa.

## WANTS

**SINGERS**—Those interested in the newest gospel songs, write for "I'm Glad I Heard Him Call," and "It Is Jesus," to fine new songs on one four-page folder, by Prof. and Mrs. Paul White. These songs are proving a blessing to many hearers. "I'm Glad I Heard Him Call," took well at District Assembly at Champaign. Folder 25c; 2 for 40c; rates on quantities. Address The Musical Whites, Box 201, Highland Park, Ill.

**FOR SALE**—Encyclopedia, 25 volumes, positively as good as new, will sell at great reduction. Write to Mrs. Cora Thomas, Norton, Kansas.

**NEW MUSIC**—"That Wonderful Face," and "He Will Answer Prayer." Two copies of each and one 1929 Illustrated Scripture Text Wall Calendar, regular price 30c; both postpaid for 30c. W. J. King, 2029 N. Lafayette St., Ft. Wayne, Indiana.

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### GENERAL SUPERINTENDENTS

#### H. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.  
Eastern Oklahoma (Holdenville) .....Oct. 24 to 28  
Southwest (El Paso, Texas) .....Dec. 5 to 9

#### J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.  
Arkansas (Searcy) .....Oct. 31 to Nov. 4  
Louisiana (Alexandria) .....Nov. 7 to 11  
San Antonio .....Nov. 14 to 18

#### R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.  
Dallas (Dallas, Texas) .....Oct. 24 to 28  
Hamilin (Plainview, Texas) .....Oct. 31 to Nov. 4  
Arizona (Tucson) .....Dec. 5 to 12

#### J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.  
Georgia (Atlanta) .....Oct. 17 to 21  
Alabama (Jasper) .....Oct. 24 to 28  
Mississippi (Gulfport) .....Oct. 31 to Nov. 4

## EVANGELISTS' SLATES

#### ALLINE ANDERSON

Liberty Center, Ohio .....Sept. 30 to Oct. 25  
Argo, Ill. ....Oct. 28 to Nov. 18

#### MACK AND ETHEL ANDERSON

Iola, Kans. ....Oct. 23 to Nov. 11  
Meridian, Idaho .....Dec. 2 to 16

#### T. M. ANDERSON

Cleveland, Ohio .....Oct. 21 to Nov. 4  
Barberton, Ohio .....Nov. 8 to 18  
Monongahela, Pa. ....Nov. 21 to Dec. 2  
Lansing, Mich. ....Dec. 9 to 23  
Webb City, Mo. ....Jan. 6 to 20  
Ollret, Ill. ....Jan. 23 to Feb. 3  
Seattle, Wash. ....Feb. 10 to 24  
Portland, Ore. ....Feb. 26 to March 10  
Cincinnati, Ohio .....March 14 to 31

#### J. E. AYCOCK

Akron, Ohio .....Oct. 21 to Nov. 4  
Oklahoma City, Okla. (First church) .....Nov. 6 to 18

#### CARRIE BARBIEUR

Worthington, Ind. ....Oct. 28 to Nov. 11

#### P. P. BELEV

St. Paul, Minn. (P. O. Box 564) Oct. 10 to 28  
Portland, Mich. (Gen. Del.) Nov. 18 to Dec. 2

#### W. G. BENNETT

Elmdale, Mich. ....Oct. 28 to Nov. 18  
Hopkins, Mich. ....Nov. 20 to Dec. 16

#### BOWMAN EVANGELISTIC PARTY

Cuba, Ill. ....Oct. 17 to Nov. 11

#### MIR. AND MRS. R. E. BRIDGEWATER

Kenesaw, Nebr. ....Oct. 14 to 28  
Haviland, Kans. (Prairie Flower church) .....Nov. 4 to 18  
Hopewell, Kans. ....Nov. 25 to Dec. 9

#### C. C. BURTON

Churubusco, Ind. ....Oct. 7 to 28  
Argo, Ill. ....Oct. 29 to Nov. 18

#### A. B. CAREY

Spring Valley, N. Y. ....Oct. 16 to 28  
Brooktondale, N. Y. ....Oct. 30 to Nov. 11

#### JACK AND RUBY CARTER

Memphis, Texas .....Oct. 20 to 28  
Plainview, Texas (Assembly) .....Oct. 31 to Nov. 4

#### R. C. CARRELL, Planist

Memphis, Texas .....Oct. 17 to Nov. 4

#### C. C. AND FLORA CHATFIELD

Billings, Mont. ....Oct. 21 to Nov. 11  
Fergus Falls, Minn. ....Nov. 14 to Dec. 2

#### HARVEY AND MARIE CHRYSLER

Litchfield, Nebr. ....Oct. 26 to Nov. 11  
Furnam, Nebr. ....Nov. 18 to Dec. 2

#### COLLIER-McCORD EVANGELISTIC PARTY

Alexander City, Ala. ....Oct. 8 to Nov. 4

#### REV. C. T. CORBETT

Minneapolis, Minn. (First church) .....Oct. 28 to Nov. 11  
Litchfield, Minn. (N. Y. P. S. Convention) .....Nov. 16 to 18

#### C. B. COX

Corydon, Pa. ....Oct. 7 to 23  
Oil City, Pa. ....Oct. 25 to Nov. 18  
Richmond, Va. ....Nov. 22 to Dec. 9  
Roanoke, Va. ....Jan. 3 to 27

#### STEBEN D. COX

Brazil, Ind. ....Oct. 21 to Nov. 4  
Connersville, Ind. ....Jan. 6 to 26  
Winchester, Ind. ....Feb. 15 to March 3

#### C. C. AND MARGARET CRAMMOND

Bay City, Mich. ....Oct. 21 to Nov. 4  
Hopkins, Mich. ....Nov. 6 to 18

#### STELLA B. CROOKS

Caldwell, Idaho .....Oct. 28 to Nov. 11  
Salt Lake City, Utah .....Nov. 18 to Dec. 2  
Home—Chicago .....Dec. 9 to 33  
Cambridge, Mass. ....Dec. 30 to Jan. 13

#### J. E. DAVIDSON

Samarla, Mich. ....Oct. 21 to Nov. 4  
Shelby, Ohio .....Nov. 11 to 25

#### RAY DAVIS

Holdenville, Okla. (Assembly) Oct. 24 to 28  
Lyman, Okla. ....Nov. 1 to 18  
Buffalo, Kans. ....Nov. 21 to Dec. 12

#### C. I. AND IRENE DEBOARD

St. Louis, Mo. (Mt. Zion church) .....Nov. 14 to Dec. 9

#### M. E. AND NINA DE VOLL

Jansen, Nebr. ....Oct. 14 to 28

#### H. N. DICKERSON

Bluffton, Ind. ....Oct. 21 to Nov. 4  
Caro, Mich. ....Nov. 11 to 25

#### R. E. DUNHAM

Windom, Kans. ....Oct. 10 to 28  
Arkansas City, Kans. ....Nov. 4 to 23

#### CHARLES DYE

Selma, Ind. (Harris Chapel) ....Oct. 7 to 28

#### J. R. EDWARDS

Bridgeton, N. J. ....Oct. 28 to Nov. 11  
Port Elizabeth, New Jersey .....Nov. 15 to 26  
Rio Grande, New Jersey .....Nov. 28 to Dec. 9

#### EDWARDS EVANGELISTIC LADIES' QUARTET

Grand Junction, Colo. (Gen. Del.) .....Oct. 12 to 29  
Pasadena, Calif. (Bresee Ave.) .....November  
Riverside, Calif. ....February

#### I. M. ELLIS

Whiting, Ind. ....Oct. 25 to Nov. 11  
Des Moines, Iowa .....Nov. 13 to Dec. 2  
East Liverpool, Ohio .....Jan. 1 to 20

#### THEO. ELSNER AND WIFE

Elkhart, Ind. ....Oct. 17 to Nov. 4  
Alliance, Ohio .....Nov. 6 to 18  
Schenectady, N. Y. ....Nov. 21 to 23  
West Chester, Pa. ....Dec. 2 to 16  
Alhambra, Calif. ....Jan. 27 to Feb. 10  
Pasadena, Calif. ....Feb. 17 to March 10

#### KIRBY AND JUANITA FIELDS, Song Evangelists

Alliance, Nebr. ....Oct. 14 to 28  
North Platte, Nebr. ....Nov. 4 to 25  
Fremont, Nebr. ....Dec. 2 to 19  
Newport, Ky. ....Jan. 13 to Feb. 3

#### BONA FLEMING

Chicago, Ill. (First church) .....Oct. 28 to Nov. 11  
Oskaloosa, Iowa .....Dec. 2 to 16

#### REV. JOHN FLEMING

Chicago, Ill. (First Church) Oct. 28 to Nov. 11  
Richmond, Ind. ....Nov. 16 to 26

#### L. N. FOGO

Harvey, Ill. ....Oct. 22 to 28  
West Somerville, Mass. ....Nov. 4 to 18

#### C. B. FUGETT

Harrington, Del. ....Oct. 15 to 28  
Wichita, Kans. ....Nov. 4 to 18  
Topeka, Kans. ....Nov. 19 to Dec. 2

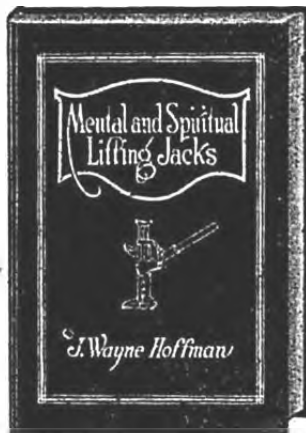
- Fairbury, Nebr. .... Dec. 3 to 10  
Akron, Ohio (1st church) .... Jan. 0 to 20  
Pasadena, Calif. (Bruce church) .... Jan. 27 to Feb. 10  
Troy, Ohio .... Feb. 17 to March 3  
Harborton, Ohio .... March 5 to 17  
St. Louis, Mo. .... March 24 to April 7
- J. E. GAAR**  
Lake Charles, La. (322 Oakland St.) .... Oct. 21 to Nov. 4
- JIM H. GREEN** (and Sunny South Quartette)  
Lincolnton, N. C. .... Oct. 7 to 28  
Charleston, S. C. .... Oct. 23 to Nov. 13
- PAUL AND DORA GEIL**  
Portland, Me. .... Oct. 28 to Nov. 13  
Bath, Me. .... Nov. 21 to Dec. 9  
Columbus, Ohio (Third St. Mission) .... Dec. 30 to Jan. 13  
Kurtz, Ind. .... Jan. 16 to Feb. 3  
Chumbusco, Ind. .... Feb. 10 to 20
- H. A. GREGORY**  
El Paso, Texas .... Oct. 14 to 23
- CLARENCE J. HAAAS**  
Auburn, Maine .... Oct. 14 to 28
- ERNEST G. HAERR**  
West Liberty, Ohio .... Oct. 21 to Nov. 4
- J. C. HAFLEY**  
Memphis, Texas .... Oct. 17 to 28
- LEWIS E. HALL**  
Harvard, Idaho .... Oct. 22 to Nov. 4  
Kuna, Idaho .... Nov. 6 to Dec. 2
- J. N. HAMPE**  
Topeka, Kans. .... Oct. 20 to 28  
Tulsa, Okla. .... Oct. 23 to 28  
Los Angeles, Calif. .... Nov. 1
- B. H. HAYNIE**  
Kenmore, Ohio .... Oct. 28 to Nov. 11
- A. O. HENRICKS**  
Mt. Sterling, Ky. .... Oct. 23 to Nov. 4  
Champaign, Ill. (First church) .... Nov. 11 to Dec. 2
- N. J. HEBURN**  
Canon City, Colo. .... Oct. 21 to Nov. 13
- WM. AND NORA HESLOP**  
Richmond, Ky. .... Oct. 14 to 23  
Morrison, Ind. .... Nov. 4 to 18  
Coshooton, Ohio .... Nov. 25 to Dec. 16  
Columbus, Ohio .... Dec. 23 to Jan. 5  
Frankfort, Ind. .... Jan. 6 to 27  
Roscoe, Ohio .... Feb. 3 to 24  
Indian Head, Md. .... March 3 to 17  
Wilkesburg, Pa. .... April 5 to 14  
Fitchburg, Mass. .... April 21 to May 5  
Providence, R. I. .... May 9 to 19  
So. Elliott, Me. .... May 23 to June 2  
Norfolk, Va. .... June 9 to 30
- LEE HILL**  
Walla Walla, Wash. .... Oct. 14 to 28  
Pullman, Wash. .... Nov. 4 to 13
- URAL T. HOLLENBACK**  
Ossian, Ind. .... Nov. 1 to 18
- ALLIE AND EMMA IRICK**  
Sioux City, Iowa .... Oct. 14 to 28  
Baptista, Okla. .... Nov. 4 to 18
- LUN JONES**  
Schlette, Kans. .... Oct. 16 to 28  
Somerton, Ariz. .... Nov. 4 to 18  
El Centro, Calif. .... Nov. 10 to Dec. 2
- MRS. S. A. KEEL**  
Chicago (Woodlawn church) Sept. 30 to Oct. 21  
Elgin, Ill. .... Oct. 23 to Nov. 9  
Decatur, Ill. .... Nov. 11 to Dec. 2
- CLIFFORD KEYS**  
Pomona, Calif. .... Oct. 17 to Nov. 4  
Holtville, Calif. .... Nov. 11 to 25
- ADELINE KIRK**  
Chase, Kans. .... Oct. 11 to 28  
McPherson, Kans. .... Nov. 4 to 25  
Newton, Kans. (State N. Y. P. S. Convention) .... Nov. 28 to 30  
Grinnell, Kans. .... Dec. 2 to 20
- FRANK AND HELEN LEIDMAN**  
Uhrichsville, Ohio .... Oct. 21 to Nov. 4  
Ashtabula, Ohio .... Nov. 11 to 25
- JACK LINN AND WIFE**  
Chester, W. Va. .... Oct. 10 to 28  
Grand Rapids, Mich. (care Volunteers of America) .... Nov. 4 to 13  
Lafayette, Ind. .... Nov. 23 to Dec. 9  
Oregon, Wis. .... Dec. 10 to 26  
Kinsley, Ala. (Winter Camp) .... Dec. 30 to Jan. 6
- W. W. LOVELESS**  
Corasopolis, Pa. .... Oct. 25 to Nov. 11  
Columbus, Ohio, Gen. Del. (Sunshine Mission) .... Nov. 17 to Dec. 2  
Columbus, Ohio, Gen. Del. (Third St. Mission) .... Dec. 8 to Dec. 24  
Pittsburgh, Pa., Gen. Del. .... Jan. 5 to 20
- THEO. AND MINNIE E. LUDWIG**  
Anderson, Ind. .... Oct. 25 to Nov. 11  
Science Hill, Ky. .... Nov. 15 to Dec. 2  
Bloomsburg, Pa. .... Jan. 6 to 20  
Methuen, Mass. .... Jan. 23 to Feb. 10
- I. C. MATHIS**  
Dayton, Ohio (First Church) Oct. 14 to 28  
Grand Rapids, Mich. .... Nov. 4 to 18  
Canton, Ohio .... Nov. 20 to Dec. 2  
Newton, Kans. .... Dec. 4 to 16  
E. San Diego, Calif. .... Dec. 20 to 30
- J. B. MCBRIDE**  
Lamar, Colo. (Nazarene Church) Oct. 14 to 28  
North Powder, Oregon (M. E. Church) .... Nov. 11 to Dec. 2  
Connell, Wash. (Nazarene church) Dec. 3 to 16
- A. McNAUGHTON**  
Hysham, Mont. .... Oct. 21 to Nov. 4  
Mitchell, S. Dak. .... Nov. 11 to 25
- L. G. MILBY**  
Goshen, Ind. .... Oct. 17 to Nov. 4  
Valparaiso, Ind. .... Nov. 11 to 25  
Mt. Vernon, Ill. .... Dec. 2 to 23  
Hull, Ill. .... Jan. 6 to 20
- JAS. MILLER**  
Armel, Colo. .... Oct. 14 to Nov. 4  
Oklahoma City, Okla. (West Side) Nov. 8 to 25  
Oklahoma City, Okla. (Capitol Hill) .... Nov. 28 to Dec. 16  
Guthrie, Okla. .... Dec. 20 to Jan. 13
- W. F. MILLER**  
Newell, W. Va. .... Oct. 10 to 28  
California, Pa. .... Nov. 6 to 18  
Terrace, Pa. .... Nov. 21 to Dec. 2  
Joplin, Mo. .... Dec. 9 to 23  
Oil City, Pa. .... Jan. 6 to 20
- W. H. MINOR**  
Edmond, Okla. .... Nov. 4 to 18  
Bartlesville, Okla. .... Nov. 23 to Dec. 9
- WM. O. NEASE**  
Filint, Mich. .... Oct. 14 to 28  
Owosso, Mich. .... Nov. 4 to 18
- WILL H. AND LILLIE B. NERRY**  
Curamanga, Calif. .... Oct. 17 to Nov. 4  
Ontario, Oregon .... Nov. 11 to 25  
Burns, Oregon .... Dec. 2 to 16
- AUG. N. NILSON**  
Norristown, Pa. .... Oct. 4 to 21  
Laurel, Del. .... Oct. 24 to Nov. 11  
Gouverneur, N. Y. (209 W. Main St.) .... Nov. 14 to Dec. 2
- EDWARD C. ONEY**  
Wurtland, Ky. .... Oct. 21 to Nov. 4  
Warren, Pa. .... Nov. 11 to 25  
Newell, W. Va. .... Feb. 3 to 17  
Syracuse, N. Y. .... Feb. 24 to March 10
- D. M. PEFFLEY**  
Franklin, Ohio .... Oct. 14 to 23  
Paulding Ohio .... Oct. 29 to Nov. 11  
Lynn, Ind. .... Nov. 18 to Dec. 2  
Fayette, Ohio .... Dec. 7 to 23  
Lancaster, Ohio .... Dec. 30 to Jan. 14  
St. Bernice, Ind. .... Jan. 21 to Feb. 4  
Columbus, Ohio (Sunshine Mission) .... Feb. 11 to 25
- B. H. POCCOCK**  
Hammondsville, Ohio .... Oct. 15 to 28  
Grafton, W. Va. .... November
- J. E. AND ADA REDMON**  
Winchester, Ind. (Gen. Del.) .... Oct. 28 to Nov. 11  
Muncie, Ind. (First church) Nov. 18 to Dec. 2  
Indianapolis, Ind. (1231 N. Holmes Ave.) .... Dec. 4 to 23
- LAWRENCE REED**  
West Bridgewater, Pa. .... Oct. 22 to Nov. 4  
Bloomington, N. Y. .... Nov. 7 to 25
- LEWIS J. AND EDYTHIE RICE**  
Hamden, Ohio .... Oct. 15 to 28  
Radcliff, Ohio .... Oct. 30 to Nov. 11  
Everett, Mass. .... Nov. 18 to Dec. 2
- J. A. RODGERS**  
Beverly, Mass. .... Oct. 21 to Nov. 4  
Cliftondale, Mass. .... Nov. 11 to 24  
Worcester, Mass. .... Nov. 28 to Dec. 10  
Mannington, W. Va. .... Jan. 6 to 20  
Portsmouth, Ohio .... Jan. 27 to Feb. 10  
Derry, N. H. .... Feb. 17 to March 3  
Lincoln Park, N. H. .... March 4 to 17  
Somerville, Mass. .... March 24 to April 7  
Terrace, Pa. .... April 14 to 28
- MISS DORIS ROGERS**  
Indianapolis, Ind. .... Nov. 20 to Dec. 16  
Lancaster, Ohio .... Dec. 30 to Jan. 13
- W. M. ROPEH**  
Linon, Colo. .... Oct. 17 to Nov. 1
- G. HOWARD ROWE**  
Dayton, Ohio .... Oct. 22 to Nov. 4  
Johnstown, Pa. .... Nov. 11 to 25
- J. O. SCHAAF**  
Hysham, Montana .... Oct. 21 to Nov. 11  
Van Nuys, Calif. .... Nov. 18 to Dec. 9
- RALPH AND RUBY SCHUBMAN**  
Hamilton, Ohio .... October  
Cincinnati, Ohio (Norwood) .... November and December
- MR. AND MRS. R. A. SHANK**  
Pontiac, Mich. .... Nov. 11 to 25
- E. E. SHELHAMER**  
Lawrenceville, Ill. .... Oct. 14 to 23  
Lansing, Mich. .... Nov. 4 to 18
- E. D. AND WINNIE SIMPSON**  
Chickasha, Okla. .... Oct. 14 to 23
- MILTON SMITH**  
Chickasha, Okla. .... Oct. 16 to 28
- E. H. STILLION**  
Washington, Pa. .... Oct. 10 to 28  
Portland, Maine .... Oct. 31 to Nov. 18  
Bath, Maine .... Nov. 21 to Dec. 9
- FRED W. SUFFIELD**  
Portland, Oregon (6515-67th St. S. E.) .... Oct. 21 to Nov. 25
- B. D. AND MARGUERITE SUTTON**  
Troy, Ohio .... Oct. 23 to Nov. 11  
Franklin, Ohio .... Nov. 18 to Dec. 2  
Detroit, Mich. .... Dec. 30 to Jan. 13  
Toledo, Ohio .... Jan. 13 to 17  
Atlanta, Ga. .... Jan. 23 to Feb. 10
- HOWARD W. SWEETEN**  
Moners, N. Y. .... Oct. 14 to 23  
Darby, Pa. .... Oct. 29 to Nov. 11  
New Philadelphia, Ohio .... Nov. 12 to 26  
Indianapolis, Ind. .... Dec. 1 to 17
- E. C. TARVIN**  
Albany, Ky. .... Oct. 21 to Nov. 4
- T. L. AND GERTRUDE TERRY**  
Sugar Grove, Mo. (Courtols P. O.) Oct. 3 to 21  
Czar, Mo. (Davisville P. O.) .... Oct. 21 to Nov. 18  
Brazil, Ind. (U. B. U. church) .... Dec. 30 to Jan. 13  
Belgrade, Mo. (Recall M. E. So.) .... May 12 to June 2  
Clinton, Ind. .... June 9 to 30  
Rockville, Ind. .... July 7 to 28  
Danville, Ind. .... Aug. 4 to Sept. 1
- SAMUEL THOMAS AND WIFE**  
Villa Grove, Ill. .... Oct. 1 to Dec. 20
- FRED THOMAS**  
Warren, Ohio (care Rev. D. D. Palmer) .... Oct. 18 to 23  
Sparta, Tenn. .... Nov. 2 to 11  
Gary, Ind. (care 4045 Penn St.) Nov. 15 to 25
- I. N. TOOLE**  
Youngstown, Ohio .... Oct. 21 to Nov. 11
- E. E. AND ORA J. TURNER**  
Lawrence, Kans. (Gen. Del.) Oct. 14 to 23
- N. B. VANDALL**  
Meade, Kans. .... Nov. 4 to 18  
Parsons, Kans. .... Nov. 25 to Dec. 16
- VAUGHAN RADIO QUARTET**  
Springfield, Ill. (First Nazarene church) .... Oct. 22 to Nov. 4  
Little Rock, Ark. (First Nazarene church) .... Nov. 11 to 25
- WEAR EVANGELISTIC PARTY**  
Junction City, Kans. .... Oct. 17 to Nov. 4
- E. W. WELLS**  
Atlanta, Ga. .... Oct. 22 to Nov. 4
- II. W. WELSH**  
Wauseon, Ohio .... Oct. 21 to Nov. 4  
Columbus, Ohio (Third St. Mission) .... Nov. 11 to 25  
Macomb, Ill. .... Dec. 2 to 16
- THE MUSICAL WHITES**  
Elgin, Ill. .... Oct. 14 to Nov. 4
- EARLE F. WILDE AND WIFE**  
Spokane, Wash. .... Oct. 11 to 28
- E. E. WOOD**  
Ionia, Mich. (R. F. D. No. 3) .... Nov. 8 to Dec. 1

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