

# HERALD of HOLINESS

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WHOLE NO. 913

## A GREAT FUNDAMENTAL HERESY

A GREAT fundamental heresy has entered into the Christian thinking to-day. It is not clear thought. Heresy is never clear—but it has come to be a conviction; it is that the divine power is not now needed for the doing of God's work. And because of this conviction the conditions are greatly complicated. It would be difficult to change the conditions of an army, fighting with tin swords and living on tainted meat, if there was conviction that they were well equipped, even though they were impotent before the foe.

Instead of the helmet of salvation, we have wreathed our heads with the bay tree leaves of human culture; instead of the breastplate of righteousness, we have the popular standing with dominant forces; instead of girding our loins with the eternal truth of God, we are tied up with the cotton thread of higher criticism; instead of the shield of faith, we gaze to discern the tide of public opinion; instead of our feet being shod with the preparation of the gospel until they glow with the power of God like burning brass in a furnace, we have the shoes of human endeavor; instead of the sword of the Spirit—the Word of God—flashing with the fire of the Holy Ghost, we lift the tinselled blade of human philosophy; instead of praying with all prayer and thus throwing great shells into the enemy's camp, we are rolling balls in the alleys of worldly ambition and gain.

This heresy has put its talons still deeper into the church's life. Education and art and philosophy are come to be regarded as the fundamental facts of Christian civilization. The great effort of leading churches in entering upon the twentieth century is to have for equipment the monied endowments of these things. The effort for souls is an afterthought.

I would strike at the center of the whole business. What the church needs more than anything else—its all embracing need—is, "the promise of the Father"—the baptism with the Holy Ghost. Whatever other churches, be they great or small, may need or ask, the one thing for us—far above all policy, all need—is that every one of us tarry at Jerusalem till the promise of the Father is secured. *From DR. BRESEE'S Sermon, "The Last Command."*

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## HONEST INQUIRIES ON HOLINESS

**I**N OUR editorial column last week we published a letter asking for information concerning certain phases of the doctrine of entire sanctification, the three specific requests being:

1. That scriptural proof be given that the Lord's prayer for the sanctification of His disciples was fulfilled at Pentecost;
2. That Bible proof be advanced showing that the baptism with the Holy Ghost and entire sanctification are synonymous; and
3. That we make clear the difference in relationship which the Holy Spirit sustains to the regenerated believer, and to one who is entirely sanctified.

It will be noted that these questions are all closely related to each other and grow out of a failure to clearly apprehend the nature and offices of the Holy Spirit. The first question concerns the nature and import of the gift of the Spirit; the second has reference to a distinction in the offices of the Spirit and is concerned with the relation of His work in the baptism to His work in sanctification; while the third has reference to the distinction between the work of the Holy Ghost as a life-imparting Spirit, and as a purifying, hallowing flame.

It is evident that if our inquirer could bring himself to fully believe that the words "sanctification" and "baptism" both had reference to cleansing or purification, much of his difficulty would vanish. This he himself admits when he says, "I know that there is a teaching prevalent through all current holiness literature that 'baptism' means 'cleansing,' and hence it would be correct to say that the baptism of the Spirit means the cleansing of the Spirit. Now if this is a fact it would be a strong argument to me and would settle the question, but I have looked and asked in vain for a number of years for the positive proof that 'baptism' means 'cleansing.' No dictionary that I have consulted so says. I should like very much to know how this conclusion is reached."

On reading this, we turned immediately to our office dictionary, *Webster's New International*, and looked up the definitions given of the words "baptism" and "baptize," and also "sanctification" and

"sanctify." Here is what we found. "*Baptism*," an act or experience by which one is purified, initiated, named or the like, as in baptism by water, as, formerly the ceremony of blessing and naming a bell or a ship; hence any purifying or sanctifying experience or ordeal." Under the same head the Jewish Encyclopedia is quoted as follows, "A religious ablution signifying purification or consecration." The word "baptize" as a verb is defined as follows, "To submerge in or to overflow, cover or affect with, something after the manner of baptism with water, or so as to cleanse, purify, initiate, etc.; hence, to cleanse; to purify;" and the following Scripture reference is quoted in this connection, "John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

We turned to the word "sanctification" and this is what we found, "Act of sanctifying, or state of being sanctified; esp. *Theol.* the act or process of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God; also the state of being thus purified." The verb "sanctify" according to the same authority means "to make free from sin; to cleanse from moral corruption and pollution; to purify," and quotes the following Scripture verse from the very chapter in question, John 17:17, "Sanctify them through thy truth."

The word "sanctification" therefore, has reference more to the nature of the work accomplished, that is, purified from sin and made holy; while the "baptism" with the Holy Ghost is Christ's means of accomplishing this end. We are sanctified by the baptism with the Holy Ghost; and this is accomplished in answer to simple faith in the all-cleansing blood of Jesus.

It should be borne in mind also, that the Holy Spirit has various offices, conveniently arranged in three main divisions, (1) the baptism; (2) the sealing; and (3) the anointing. The first term alone, "the baptism," has reference to his purifying work, and is used by the glorified Christ himself, and also by the apostle Paul; the second is especially a Pauline term and has reference to the establishing of Christ's ownership of those whom He has sealed by His Spirit, and this "sealing" by the gift of the Spirit becomes an "earnest" of our inheritance which stretches on out to the time of the resurrection wherein our bodies shall be glorified and we ourselves be brought into the fullness of our inheritance; and the term "anointing" is especially a Johanne term, and signifies the abiding presence of the Holy Spirit as an authoritative Teacher and Guide into all truth, as well as an empowering Spirit.

In future articles it is our purpose to discuss, (1) The Fulfillment of Our Lord's Prayer; (2) The Baptism with the Holy Ghost and Entire Sanctification; and (3) The Offices of the Holy Spirit. It is our purpose also in a future article to discuss the "Twofold

Gift of the Holy Ghost," and make an effort to present this subject in its wider reaches and thereby approach it with a larger perspective.

### STRENGTH AND BEAUTY ARE IN HIS SANCTUARY

Both strength and beauty must characterize the worship of God in His sanctuary. To emphasize one to the neglect of the other always results in a distorted view of divine worship. Form is as essential as content. Formality does not consist in the absence of form but in forms without life or meaning. To us God has given a dispensation of truth—that Jesus Christ baptizes men and women with the Holy Ghost, purifying them from all sin and empowering them for service, and ours is a serious calling and a high task. Everything in the service should be made to reinforce this great truth, and impress the congregation with the sincerity of our purpose and the presence of the divine within us. How out of harmony with our purpose and how out of tune with the Holy Spirit then, is the thought of lightness, carelessness or indifference in the presence of such a noble task.

The ministry should be anointed of God and the message freighted with divine love and power. The choir should be composed of those who believe in the ministry of song and who feel the importance of their part in the divine service. The congregations should be reverent, responsive and filled with the Spirit. But what shall be said of a minister whose very attitude quickly conveys the impression that he is not deeply imbued with the responsibility of his task, or of a choir which comes straggling in, visits awhile, and then proceeds to sing in a light, thoughtless, mechanical manner some song of a superficial character. But this is not nearly so bad in our estimation, as a choir which, after a song or two, goes straggling out, some to the back seats and some outside to the cars to visit until the sermon is over. The whole atmosphere bespeaks the thought that now we have done our part, let the preacher do his and the service will be finished. By the time the stir is over, the craning of necks to see where the various members of the choir will be seated or whether or not they remain at all, the seriousness and attentiveness necessary to reinforce the message has been lost. We have never seen much good accomplished, or any great outpouring of the Spirit in revival power, where every factor has not contributed to the emphasizing of the message of salvation. If the choir must leave, as is sometimes necessary, why not have a recessional and let it be a contributory factor to the service. The last verse of the hymn before the sermon could serve as the recessional and the choir could quietly march to seats prepared for them, and by this means add beauty as well as strength to the service of the sanctuary. We believe that many good people are driven from our services, and that many more do not take our message seriously because our manner to them belies our message.

### FROM THE EDITOR'S CHAIR

We had often read of the criticism which befalls an editor, and it was therefore, with much reluctance that we entered upon our duties in this capacity. What may be our lot in the future, we cannot tell, but so far, we have been agreeably disappointed in failing to receive the anticipated censure. Instead we have had many helpful and encouraging letters which of course rejoices us and gives us new inspiration for the work. Here are some of the encouraging things which we found when we returned from the Florence, Colo., Camp and went through our mail:

A lady in Los Angeles wrote as follows: "Through a friend of mine there was placed in my hands a copy of the HERALD OF HOLINESS. There were so many good things in it, that I would like to get acquainted with the paper." A roll of papers sent to her from the office brought the following response: "I very much appreciated the roll of back numbers of the HERALD OF HOLINESS, your excellent paper. I found them not only interesting from many standpoints, but much soul food as well. I would like to become a subscriber."

One of our ministers wrote us as follows: "I do not know how I could do without the HERALD OF HOLINESS. In my opinion it is the best holiness paper published. Wife and I get a great deal of material out of it for sermons and prayermeetings, and it keeps us in constant touch with the church in general. May God abundantly bless your labors for this great paper." Another writes very tersely saying, "I want to congratulate you on the great improvement in the HERALD OF HOLINESS of late."

But here is a letter which teems with human interest and spiritual life. "While at my work I had that precious paper, the HERALD OF HOLINESS, full of good things, propped up before me to sketch over a bit, and my eyes fell upon the two appeals, by our good Brother Chalfant, 'On Prayer Life,' and 'America's Greatest Need,' by J. F. Harvey, and as I read them both my heart and my eyes were filled. I have always lived near a church with some spirituality, but this year I am far from any such and often wonder why we are so far away. But when I meditate awhile, I am sure that I know, for this last year of my life has been more of a 'prayer life' than before. When we get alone with Him, we more fully depend upon Him, for there is no human aid to be had. Oh, how my heart cries within me that we as Christians pray so little. How these sermons have burned in on my heart today! Can we have a revival of religion without prayer? Then why do we not as Christians pray more? Are there not sins of 'omission'? Then I read 'Sanctification,' by Dr. R. T. Williams, and searched my heart to find if I have that deeply seated peace and joy that he mentions, but in prayer I find assurance. I believe that every member of the church should read

this simple and sensible, but wonderful book. It has added much in value to my life."

In speaking of criticisms which may arise concerning any work or worker, here is the gist of a story which has been a blessing to us and may prove to be helpful to others also. It seems that an editor, who evidently was not serving an appreciative class of holiness people, decided on an experiment one day in an attempt to please all of his subscribers. He gave orders to his office force to take out of the paper for one day, all that displeased his readers. In a short time a farmer came in and said, "Your articles on agricultural life are fine. They should occupy more space. Why not take out the society news, and use this space to a greater advantage?" The editor said, "We are taking out the society notes today." But a short time after this, one of the society women called and remarked, "Editor, your society column is well edited and very interesting, but why do you run those farm notes? No one reads them." The editor said, "We are planning to take out the farm notes," and gave orders accordingly. Another said, "Why do you run the column on daily sports? It is not helpful to the people." The editor said, "We are planning to take them out." Another said, "Make your paper peppy and up to date. Give us the world news, make it brief, condensed. We want to know what is going on in the world without wading through too much padding. Cut out the stories and give us more news." He said, "We are taking out the stories." Some young people called, and said, "We like your serials fine. We never miss a number. Why not give us more space? We do not care for your news so much. We want something interesting and thrilling." He said, "We are taking out the news notes today." And so on and on, until everything to which people had objected had been removed, and there was nothing left but the heading. Just at the last moment before the paper went to press a man rushed in and said, "You put up a fine paper here, but why don't you get a decent heading." The editor said, "We are changing it today." And when the paper came from the press, it was a blank sheet of paper with these brief words, "We have today cut out of our paper, everything which displeases our patrons." The moral is, that anyone who attempts to please everybody, pleases nobody—but one is our Master, even Christ.

### DISCOURAGEMENT IS ALWAYS FROM THE DEVIL

Discouragement arises from lack of faith and is usually to be regarded as one of the manifestations of the carnal mind which is eradicated when faith is perfected. It may arise also when people lay out tasks too large for themselves, or Satan himself may load one up with cares and responsibilities under the guise of love for the work—burdens which it was never in-

tended for him to carry and which should be cast upon the Lord. How often in times of stress and strain have these words of Scripture been borne in upon our soul by the Spirit—"The battle is not yours but God's," and have always brought instant relief as by faith the burden was shifted to Him who is the burden-bearer of the world. But whatever its cause, discouragement is always from the devil and one of his most effective weapons for the destruction of men. The Holiness Worker gives an account of a story that "It was once announced that the devil was going out of business and would offer all his tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality, and deceit, and all other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless looking wedge-shaped instrument, much worn and priced higher than the rest. Someone asked the devil what it was. 'That's discouragement,' was the reply. 'Why do you have it priced so high?' 'Because,' replied the devil, 'it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others, and when once inside I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody and very few people yet know that it belongs to me.' It hardly need be added that the devil's price for discouragement was so high that it was never sold. He still owns it and is still using it."

### CHICAGO CENTRAL'S GOAL

A circular letter which District Superintendent Chalfant is sending to his preachers was mailed to us, giving the goals set by their last District Assembly for the coming year. He says:

"We are entering upon a new year. At our last District Assembly plans were made for the most aggressive program in our history. We are going in for deeper devotion, more souls, one thousand (1,000) new Nazarenes, two thousand (2,000) new Sunday school scholars, 255 increase in our unified budget, and twenty-five new churches on our district, two thousand (2,000) new subscriptions to the *HERALD OF HOLINESS*, twenty-five (25) new W. F. M. Societies, and twenty-five (25) new N. Y. P. Societies."

Long Beach, California, as a result of agitation on the part of church people, has passed an ordinance against cigarettes, which will become effective next month. The ordinance will prohibit the use of advertising in newspapers, magazines or on billboards which displays women smoking or connected with tobacco. The ordinance will also prohibit the sale of tobacco in any form to anyone under eighteen years of age, or the use of cigarette vending machines.

## SEPTEMBER GLEANINGS

By General Superintendent Chapman

While there are many who call themselves Protestants who do so only because they fear the hierarchy of Roman Catholicism, nevertheless, Protestantism involves three definite conceptions which every intelligent New Testament Christian knows and believes to be fundamental. These are ethical purity, individual freedom, and immediate access to the throne of grace. And when one professes himself to be a Protestant and ignores or fails to practice all that is involved in these three tenets, he is a Protestant in name only.

I think it was Carlyle who defined an honest man as one who "puts back into the common stock as much as he takes out." This is indeed a high conception and it applies to the family, community and every form and division of human society. It requires that one shall earn his salary whether he collects it or not and that he shall contribute his share in money, time and interest to every institution that has contributed to his good. In the case of his obligation to his parents, this, perhaps, is better paid to the children than to the fathers, and it requires that each generation shall expend itself for the good of the one that shall follow it.

Someone has defined salesmanship as "Making people buy what they do not want." But I think there is a better definition and a better salesmanship. This, I would say, is the art of "Making people want what they have not wanted before." And this sort of salesmanship applies as much to the Sunday school teacher, preacher and every promoter of Christianity as to the disposition of goods of a material sort.

We hear a lot about "complexes" these days. In fact, it seems that "inferiority complex" is a popular disease just now. Then there are those who have developed a "superiority complex," and they are particularly disagreeable neighbors; for they talk so much about themselves and how much others think of them that their neighbors pale in comparison. But although there are psycho-analysts and others of high sounding titles who would attempt to cure the "complexes," there has nothing been discovered that can in any wise compare with old-time religion. The man with the inferiority complex will be greatly helped by the removal of his sense of guilt for sin and by his knowledge that his heart is cleansed from all sin and indwelt by the Holy Spirit; and the man with the superiority complex will be wonderfully helped by the purging out of carnal pride. There is nothing like being right and pure in heart for helping one to recover from the evil effects of the "complexes."

It is said that one of the proverbs of ancient China reads as follows: "Do not remove a fly from your friend's forehead with a hatchet." Perhaps this would be a good proverb for our preachers, and others who are interested in correcting the faults of their hearers, to remember. I think I have seen the method of removing flies that the Chinese had in mind, and the trouble was that it left a bruised forehead, even after the fly was gone.

And on the question of gossip: the Chinese proverb reads, "One dog barks at something; the rest bark at him."

There is really no confusion in the narratives of the various Gospel evangelists concerning the work and ministry of our Lord. Take the instance of the healing of the demon possessed: one evangelist speaks of two such men in Gadara and another mentions only one. The same is the case of the blind: one mentioning two and the other only one. The explanation is that there were two, but one was more outstanding than the other and one of the evangelists speaks only of the one who was more remarkable or more prominent than the other. It is generally said that Dr. P. F. Bresee was the founder of the Church of the Nazarene, but a little while ago we heard a man arguing that the Church of the Nazarene had "many founders." He said there was Howard Hoople and H. F. Reynolds in the East and McClurkan in the Southeast, etc. And this brother was correct. But they are correct also who say that Dr. Bresee was "the founder." That is, he was the most prominent of the men who had to do with the "beginnings" of our movement, although there were others also who had much to do with the work in those days.

There are those who are fond of disputing the statement that the United States (and other nations which permit no definite connection between the church and state) is a Christian nation. But there is another side to it. Bishop Candler, speaking of the work of Whitefield and the "great awakening" in the American colonies, says, "Let it be remarked that his doctrines of evangelical and experimental Christianity, as opposed to sacramentarianism and formalism in religion, mightily contributed to the development of the spirit of freedom. A man who, without the intervention of priestly absolution or sacramentarian ceremony, feels that he is justified by faith and born of the Spirit, receiving directly from God the assurance of his deliverance from the guilt and power of sin, inevitably conceives that he must be free. Priestcraft in religion and absolutism in government go naturally together; but where the Spirit of the Lord is, there is liberty, even political liberty in the end. Puritan experience of that liberty, wherewith Christ makes men free, destroyed

absolutism in England, and the same spirit, aroused and invigorated by the revival under Whitefield's ministry, prepared the way in no small degree for constitutional freedom in the United States."

In connection with practically every genuine revival there are excesses, irregularities and extravagances that cannot be wholly approved. "A great springtime cannot burst upon the world with the precision and orderliness of a mechanically directed movement." But the trouble is that many would correct the irregularities by killing the revival. But Bishop Candler suggests that instead of smothering the blaze to get rid of the smoke, we should rather help the fire to burn itself into a clear, smokeless flame, even as Paul would correct the disorders at Thessalonica by exhorting the people to "Quench not the Spirit."

Perhaps it would sound harsh if we should just stand up and say that holiness preachers who urge that threadbare proposition, "Stick to the old churches," are better followers of the Calvinistic Whitefield than of the Arminian Wesley, but they surely cannot take offense if we make quotation from Bishop Candler who, speaking of the revival under Whitefield as "The Great Awakening," says, "The great awakening produced no new organization. It was best that it should not have done so. But it was not so with the Wesleyan revival. It seems to be a strange thing that Wesley, who never was in America, except for a brief space before the revival began, should have organized an American church, which continues to this day; while Whitefield, who spent so much time and toil in the New World, should have left no organized following in it. The great evangelist seems to have felt it keenly. In one place he says, 'My Brother Wesley acted wisely. The souls that were awakened under his ministry, he joined in a class, and thus preserved the fruits of his labor. This I neglected, and my people are a rope of sand.' But the explanation of the case lies deeper than Wesley's organization and Whitefield's neglect to organize. Such things rest on deeper reasons than the foresight of one man and the blundering of another. They arise naturally under the operation of profound spiritual laws of demand and supply. Whitefield's Calvinistic converts could find comfortable church homes in any of the several communions, but there was no place for Wesley's Arminians that was perfectly suited to their needs. The law of life is 'to every seed its own body,' and Wesley himself was not able to forestall the operation of this law, and thereby prevent his followers from leaving the established church, which was indeed the friendliest home for them, and yet not friendly enough. The new wine could not be long kept in the old bottles." And those who are concerned for the conservation and further propagation of the work of sound, second blessing holiness will do well to remember that it was the work

of Wesley the organizer which endured, and that the work of Whitefield, the interdenominationalist was and is "as a rope of sand." If our converts are to stick to the old churches, then we must take care to produce only such converts as can feel at home in these churches and such as the churches can safely welcome. The idea that a man whose heart is aflame with pentecostal fire can feel at home in a spiritual refrigerator, or that a cold, dead church can safely welcome a man with the "Nazarene swing" is entirely out of the question. If we are going to make sound, happy, aggressive converts to the doctrine, experience and life of holiness we shall have to gather them into classes and organize them into a church. History furnishes no contradictions to this last statement, but it furnishes many contradictions to the practicability of the idea of the Whitefield method.

October 3 is the day set for the sailing of General Superintendents Goodwin and Williams for their around the world missionary trip. Our people everywhere will pray for their safety and success and will read with interest every communication from them that may appear in our publications. I understand that Dr. Wiley has arranged with them to send regular and frequent travel letters to the *HERALD OF HOLINESS* and these letters will be a feature in the paper during the next eight or ten months. Already I have said three times that this trip by our General Superintendents marks an epoch in our missionary history, and I am sure this saying will bear another repetition. And their return to the homeland will be attended with an increase in interest in our foreign work to a point beyond anything we have ever experienced before. And since we are already assured that our missionary endeavors are to have more careful direction than ever, our people will be more liberal than before and we shall raise the full budget set for the present year and increase it next year just as the General Assembly ordered. And in this connection we are glad to note that Dr. and Mrs. Fitz sail for China on October 17 to resume their work at Bresee Memorial Hospital, and that Rev. and Mrs. Ingram are already on their way back to Central America. These reinforcements were made possible by the healthy condition of the general finances of the church at the time of the recent survey by the Finance Committee. During the first four months of the fiscal year—May, June, July and August—our people gave \$101,000.00 to the General Budget of the church, and while this is about six thousand short of the full amount needed, it is such a splendid showing for the unfavored months of the year that our Finance Committee believe the full budget for the year will come in. Many entire districts are overpaying their General Budget—one has gone over fifty-seven per cent, and plans to do more another year. Indeed the Nazarene program of worldwide evangelism is in full swing now and is destined to increase and abound yet more and more.

## PREACHING THE SECOND BLESSING EFFECTUALLY

By Evangelist C. W. Ruth

**R**ECENTLY we received a letter from a good pastor, requesting us to write an article upon the above named subject. While we do not regard ourselves as an authority upon this matter, it is thought that perhaps our more than forty years of practice and experience, along these lines, might prove helpful to younger men.

We have found that in order to preach the second blessing effectually it is essential, and imperative, that the preacher first have a clear and definite experience of the same himself. It matters not how orthodox and scriptural his preaching may be, a man cannot lead others farther than he has gone himself. Hence the saying, "Like priest, like people"; the stream is not likely to rise higher than its fountain head. The Lord said to Paul, "I have appeared unto thee for this purpose, to make thee a *minister* and a *witness*, both of these things" (Acts 26:16). A witness is not supposed to tell what he thinks, nor what he has heard, but what he personally knows about the case. So long as he *merely* preaches it, though he preach it scripturally, men are likely to regard it as his personal opinion, or the doctrine of his church, and dismiss it; but when he can back up his preaching with a personal testimony, and tell how he himself obtained the experience, and how it works, his preaching is at once removed from the realm of theory into the realm of facts; now it is true, or it is not true; the preacher is now telling the truth, or speaking falsehood. It can no longer be regarded merely as a personal opinion, or denominational interpretation of the scripture. Having a personal experience he can now preach with confidence and an assurance which will at once inspire a confidence in his hearers which is otherwise impossible. It is interesting to see how literally the apostle Paul fulfilled his commission, and followed out this plan; we read, "There came many to him into his lodging, to whom he *expounded* and *testified* the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." "Paul was pressed in the spirit, and *testified* to the Jews that Jesus was Christ." "And have taught you publicly and from house to house, *testifying* both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." "So that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to *testify the gospel* of the grace of God" (Acts 18:5; 20:20, 21, 24; 28:23).

Second, he should set forth the scripturalness of the second blessing. The strongest argument the preacher can possibly bring, is a "Thus saith the Lord." Compel men to see that he is preaching the word of the Lord; and to do this, it is well to give the chapter and verse, so that men can see it for themselves; the com-

mand is, "Preach the word;" (2 Tim. 4:2), rather than what others may think and say about the matter. To do this it is necessary to use such portions of scripture as in reality set forth the experience, clearly and distinctly. Straining the scripture and thus giving an interpretation that is not in harmony with the context, nor according to good reason and sound logic, is sure to weaken the argument and defeat the very object sought. As there is abundant scripture relating to the second blessing, by which the experience may be clearly set forth, there is no occasion to wrest the scriptures by taking them out of their proper setting, and make them say what they were not intended to say. Recently we heard of an evangelist who was trying to prove the second blessing by showing that the camel upon which Rebecca was carried to Isaac, had two humps; still another tried to prove that there were two works of grace by the fact that God first created Adam and afterward created Eve. Such arguments are both foolish and absurd, and will repel rather than convince any seriously minded, thoughtful person. In order to preach holiness or sanctification or the second blessing effectually, use only such texts and such scripture as relate to the subject and inherently warrant the interpretation you are giving.

Third, do not assume that the people know all about the second blessing because you are preaching in a so-called second-blessing holiness church. They will need "line upon line" and "precept upon precept." Do not feel that you are simply "thrashing over old straw" because you are repeating what might be termed "the first principles" of the experience; there may be those present who never heard it; and those who have heard it need to hear it again until their hearts are stirred and moved to action. Remember that the same simple lines of truth which helped you into the experience may help someone else into the experience.

The lawyer who is bent on winning his case will go over the same point again and again until he feels certain that he has impressed and persuaded each member of the jury regarding the validity of his argument. He is not willing to take it for granted that since he has stated the case each member of the jury sees his viewpoint and therefore agrees with him. Even so, the preacher who desires results in preaching second blessing holiness will need to emphasize and re-emphasize the truth that may seem most familiar to himself, until men yield to the truth and become thoroughly indoctrinated and established in the same.

Fourth, be definite. A mere reference to the subject of holiness, in an indefinite way, is not likely to help anyone into the experience. He who generalizes on the subject of holiness neutralizes the same and loses his

objective. In a general way all men may be said to believe in holiness. But when you insist that sanctification is a distinct experience subsequent to regeneration, marking a second crisis or epoch in the life of those who receive the same, and that it may be a present tense experience to be enjoyed and witnessed to in this life; and that the same is conditioned on entire consecration and faith, the privilege of every true believer, even as pardon is the privilege of every penitent, there will usually be some opposition, but invariably some hungry heart will seek and obtain the experience. As Mr. Wesley has said, "This is the word which God will always bless, and which the devil peculiarly hates." The lack of definiteness accounts for much of failure in the preaching of many who are favorable to the doctrine. Mr. Wesley did not hesitate to use the term "second blessing," in order to definitely set forth this experience, as may be seen in his writings. While we would not insist on the use of any particular term, other than scriptural terms, yet we would insist that he who would lead others into the experience must use such terms as will lead his hearers to see and understand that this experience in reality is "a second work of grace," and therefore must be definitely sought subsequent to regeneration. He who fails to be both definite and emphatic at this point may never expect to lead others into the experience.

Fifth, he who would preach holiness effectually must preach holiness not merely as a Christian privilege, but as a duty and a necessity. While we know it to be a most luxurious experience, we must at times

emphasize the necessitous aspect of holiness; for while it is a most glorious and luxurious experience it is also an imperative duty, and an absolute necessity. Since God has said, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14), men must be made to feel that God meant what He said, and said what He meant, and that the failure to meet this requirement would ultimately mean the loss of the soul. As Bishop Peck said, "The duty of ministers is plain, to set the whole work of grace upon the heart, constantly and plainly . . . and urge it; not merely as a privilege and as a probability, but as a duty; as an attainment which we are in danger of missing and which is indispensable to our ultimate preservation in the favor of God and our introduction into heaven."

Mr. Wesley wrote to Mr. Merryweather in 1776, "Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God; and consequently little to the society, and little life in the members of it. Therefore, if Jacob Rowell is grown faint, and says but little about it, do *you* supply his lack of service. Speak and spare not. Let not regard for *any* man induce you to betray the truth of God. Till you press the believers to expect full salvation *now*, you must not look for any revival" (Works, Vol. 6, p. 761). "I doubt not we are not explicit enough in speaking on full sanctification, either in public or in private. Therefore let *all* our preachers make a point to preach of perfection to believers *constantly, strongly, explicitly*" (Vol. 6, p. 529).

## LIVING WITHOUT SIN

By T. M. Anderson

*My little children, these things write I unto you, that ye sin not (1 John 2:1).*

**T**HERE is nothing natural or normal in a life of sin. Sin is not necessary to the happiness and well-being of any man. God had nothing in His plan when He created the race which gave license to sin, or made it needful to sin. Sin has added nothing of value either in knowledge or experience to the race. Sin has not proven a benefit at any time. Sin has robbed both man and God. It has never produced anything but misery, shame, and loss, to all who have been its devotees.

But man has sinned. He has tasted of the fruits of evil doing, and has paid dearly for the experience. Sin has weakened his moral nature, and made him a tool of the devil. It has enslaved him to habits, passions and desires, which have so debased him, degenerated and defiled him, that God expressed regret that He had ever made man.

Sin is a force to be reckoned with in this world. Armies cannot hold it in check; nor padlocks confine it within prison walls. Sin is a flood on which is borne

the wreckage of human lives; it is a rushing torrent which pours its human freight into the depth of hell. Sin is a madness in the brain of man which drives him to self-destruction. It is a virus in his blood streams which breaks out in a multitude of plagues. Sin is a way of destruction to the soul who practices it, and a death in the breast of the man who harbors it.

Sin has in it all the essential elements that constitute a devil. It is the perpetual enemy of all good; and the eternal enemy of God. To live a life of sin, a man must cover himself with darkness and shame, crucify his common sense, murder his conscience, destroy his faith, blast his hopes, sell his soul for a morsel of meat, and with burning lusts, and feverish desires make his hurried way to damnation. "These things write I unto you, that ye sin not."

Though the power of sin be great, and the state of the sinner be desperate, yet there is hope. God has acted in behalf of the sinning race of mankind. Into this seething caldron of iniquity, this cesspool of filth, this rotting, ruined and sin-cursed world, a ray of hope has shined. A Redeemer has come, vested

with power to save man from his sins. Sin can now be cleansed; its power can be broken; and its evil consequences escaped. Since redeeming grace has come there is no necessity for any person's being a sinner, or having the bondage of sin within him.

The apostle writes these things to the children of God. To those who have experienced the transformation of life by the grace of God. The least that God has done for them is great enough to save them from sin. The lowest level of their present condition is higher than the plane of sin on which they once lived. Now that they are God's children, and cleansed from sin, John exhorts them to a holy life, "That ye sin not."

The apostle makes it clear that the children of God are under the liability to sin; but are under no necessity to sin. They have a power in them by virtue of the new life from God, that has made them strong enough to resist sin, and preclude any necessity to sin by reason of moral weakness.

This opens to us two important facts relating to the life without sin: namely, the children of God are not incapable of sinning; and the children of God have some resources both within themselves, and in Christ that prevents them from sinning. It is so obviously true that the children of God are capable of sinning that it appears unnecessary to even discourse upon it. But some important questions may be raised which to answer scripturally will prove of help to those in this holy way.

What if the child of God does sin? Does his condition prove to be a serious one? What relation exists between him and God? John gives us the answer, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

This shows that the children of God are under a liability to sin; but if they do sin their case does not become hopeless; but it does prove to be very serious. They need to have the propitiation, or merit, of Jesus Christ like any other sinner. If the child of God sins he forfeits his relationship, and drops to the level of the world, and must be saved from his sins exactly as any person of the world must be saved.

There is nothing in the Word of God to support the false doctrine of "Once in grace, always in grace." To teach that a child of God does not lose his standing and drop to the level of a lost sinner is to teach a false doctrine. A sinner is a sinner in God's sight, no matter what his previous relationship may have been. To sin, forfeits all previous relations existing between a man and God. The soul that sinneth, it shall die, if there is no repentance, confession, and faith toward God as all sinners must show to be saved.

The second truth the apostle shows has to do with that which is in the nature of the child of God as a power to prevent his sinning. These things are shown to be, the knowledge of God, love for God, and a

sense of moral obligation to God. These things are in every child of God, being an essential fact of experience; and prove to be the basic cause for holy living.

The first is knowledge of God. "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (Verses 3, 4).

To know God means to have received personal contact with God. To experience what He is like in His nature and the power of His grace. Such a knowledge and revelation of God only comes through a change of heart, as in regeneration; and is in a very gracious degree perfected when the believer is sanctified. To profess that we have this knowledge, and then keep not His commandments, is to be proven a liar, says John. How different is the truth of God from the errors of men. We have heard the indictment against all who profess to live above sin as made by the opposers. They say, to Christians, "If we say we have no sin, we are liars, and the truth is not in us." To them, a profession of holiness is to profess the impossible; and in the face of truth be found a liar. But God does not accord with this position. Here we have the plain fact from John, which plainly shows that if we profess that we know God, and then do not live without sin, we are liars, and the truth is not in us.

Knowing God means to know by experience the love of God; it means to know His compassionate love, His redeeming love, His sacrificial love, His pleasurable love. If one has ever felt this then he has experienced something that makes a life of sin a most inconceivable impossibility in the very nature of things.

To know God means to serve Him with pure devotion. To keep His commandments will be a delightful duty. To perform His will as these precepts enjoin is the very acme of pleasure.

Love for God is pointed out as a prevention of sin. Love that obeys its own pure impulses. It repels temptations to sin, and constrains obedience to holiness. Thus says John, "Whoso keepeth his word, in him verily is the love of God perfected" (verse 5). Love is the greatest force in the nature of man for the performance of the good, and for the rejection of the evil, when that love is pure. Only pure love can be in the heart of a saint. It becomes the power of life. It throws itself at the feet of the God it loves and says, "What wilt Thou have me do." Pure love has no place for sin in its nature. It neither can harbor sin within nor indulge it in deeds. It excludes sin from the nature of man, and holds him to a life of holiness. Love cries, "I cannot sin;" "It is not in my nature to sin." Love keeps the Word of God as a treasure of unmeasured worth. It holds God's Word as words of eternal life. "Whoso keepeth his word," says John, "in him verily is the love of God perfected."

The third element in the heart of the child of God which prevents sin is his deep sense of moral obligation to God. He feels he owes a debt to God. Thus,

says the apostle, "He that saith he abideth in him ought himself also to walk, even as he walked" (verse 6).

The word "ought" is a strong word. It involves the idea that one is under a sense of pressing obligation to do a thing. As applied to the deportment of the children of God, it enjoins a sense of moral responsibility measured by the standards of living seen in Jesus Christ's life.

To profess to "abide in him" includes obligations to live without sin. The very laws of the Christ in whom we abide impose responsibility to live holy. We must live without sin in order to continue in that relationship; and we must live a sinless life to prove to all the world that we do abide in Him. We are under the imperative necessity to live without sin, being governed by laws in the nature of this relationship which make it impossible to do otherwise. Darkness and light cannot exist in the same place at the same

time, being antagonistic to each other they can never be in harmony.

The pattern for a sinless life is Jesus Christ. There is nothing in the manner of His life which cannot be reproduced in the manner of life of every saint. The stride He took will be greater than we can ever take, but we can surely go in the same direction He went. The love He expressed in kindly deeds will be larger in magnitude than our love; but love can be as pure as His, and as generous in its motives and ambitions as His.

This life without sin is not to be one which aims to walk as He walked and then be self-satisfying when a failure is made. It "ought" to walk as He walked. No excuse is provided for in this term John uses, which can be used to make an apology for sin. Almost is not enough; do it as He did it, and that under the same circumstances, and in the same wicked world.

"My little children, these things write I unto you, that ye sin n

## INBRED SIN

By Rev. J. F. Harvey.

THE term "inbred sin" is not a scriptural term. It is theological, yet it clearly expresses a spiritual heart condition that is referred to by the scriptural terms "carnal mind," "the flesh," "our old man," and kindred terms. This heart condition is common to every human being and is the prolific source of all sin. Jesus declared this when He said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man" (Mark 7:21).

This is a dark picture of the human heart, and it is not surprising that God declares that "the heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

There is no controversy concerning this depraved condition of the unregenerated heart. At least there is none among those who accept the Bible as God's infallible Word. Opposition arises only when it is declared that all those who are born of God, and thus have become the children of God, have need of a second divine work of grace for the destruction of *inward* sin. Yet this is clearly taught in the scriptures, and all Christian experience, where honestly confessed, corroborates the Word. Is it not passing strange what effort is put forth by professing Christians to either deny the presence of "inbred sin," or to convince themselves of the impossibility of deliverance therefrom. What peace, what rest of soul, what precious victory in Christ they might have if they would only open their hearts to the Holy Spirit's light and guidance and cry, "Jesus, see my panting breast; see, I pant in Thee to rest; gladly would I now be clean; cleanse me now from every sin."

No one, who will honestly confess his spiritual condition, will deny that there is a troublesome "something" remaining in his heart after a genuine conversion. There is conviction of need, of lack, of longing. There are stirrings of anger, of vanity, pride, jealousy, and such that is felt to be inconsistent with a Christian life. There is cooling love, and it may be a "proneness to wander," for inbred sin is the prolific cause of backsliding.

Now there is blessed deliverance from this heart condition. God has willed it. Jesus Christ died to provide the remedy and the Holy Spirit is present to accomplish it. But this victory over, and deliverance from inbred sin comes only by the second work of divine grace or entire sanctification, which is God's divine act whereby men are made holy. There is no other way of deliverance. There is no need of any other way, for *this way never fails*.

He who is sanctified wholly is *delivered from inbred sin*; he is delivered from uprisings of anger, vanity, jealousy, evil-speaking, tale-bearing, gossiping, and many kindred things, which are but the unholy fruit of inbred sin. He who finds the stirrings of such things in his heart is *not sanctified wholly*. He may be a preacher, or District Superintendent, or even a bishop, but he has not the blessing. Big sermons, long prayers, loud shouting, or activity in holiness or church work is no evidence of deliverance from inbred sin. We have known presidents and professors of holiness schools who, professing holiness and preaching big sermons, led very inconsistent lives. We have seen women who professed about everything between the lids of the Bible, who could shout all over the church, and then run all over the neighborhood gossiping and tale-bearing. May the good Lord save us from such

spurious holiness. Save us from that vulture type of holiness people who stick their beak in every noisome scandal they can find. A critical, fault-finding, back-biting, gossiping, contentious, tale-bearing soul is *not* a sanctified soul, and we had just as well face the facts and declare the truth.

Such things as we have mentioned above are the outcroppings of inbred sin and are never found in a truly sanctified life. And may we say in this connection that such things are often found among holiness people and are the curse of the holiness movement and churches.

The highest and most important result of the deliverance from inbred sin by entire sanctification, is the fruits of perfect love, and when such fruits exist in individual hearts and lives there is an absence of those carnal heart conditions from whence arise the works of the flesh, such as strife, wrath, seditions, heresies, envyings, gossipings, tale-bearings, and kindred evil things, that cause so many perplexing and distressing problems among holiness people.

Deliverance from inbred sin is deliverance from the "works of the flesh" and brings possession of the "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Those who possess this fruit *without any mixture of the "works of the flesh,"* are sanctified wholly and none others are.

John Wesley stated this clearly in his writings on the "Fruits of Perfect Love." After calling attention to the fruits of gentleness, goodness, fidelity, meekness

and temperance, he said, "I believe you, (or many of you), have faith, and love, and joy, and peace, yet you who are particularly concerned know each for yourself that you are wanting in the respects above mentioned. You are wanting either in long-suffering, gentleness or goodness; either in fidelity, meekness or temperance. You have not what I call perfection; if others will call it so, they may. However, hold fast what you have, and earnestly pray for what you have not."

What splendid advice, and what glorious victory would come to the saints of God everywhere if they would only heed it. Oh, for the real sanctification of the Church! Oh, for the destruction of inbred sin, that evil thing from which spring all evil tempers that distress and annoy and blast and blight in the individual life, the family life and the church life! Oh, that the children of God in whose hearts is the love of God, would fall upon their faces before Him in humble confession and in honesty and sincerity cry out,

"Show me, as my soul can bear,  
The depth of inbred sin;  
All the unbelief declare,  
The pride that lurks within.

"Purge me from every sinful blot,  
My idols all be cast aside;  
Cleanse me from every evil thought,  
From all the filth of self and pride."

SIERRA MADRE, CALIF.

## HOLDING THE ROPE

By Lon Riley Woodrum

*The disciples took him by night, and let him down by the wall in a basket (Acts 9:25).*

**W**HEN there was no other alternative Paul could accept a flailing without remonstrating. But his undying zeal was coupled with splendid judgment, and on the right occasion he could demand, "Is it lawful to scourge a Roman?" Thus employing that good judgment, when the Jews waited at the Damascus gate to murder him, he allowed the disciples to lower him from the city wall to safety.

"Through a window in a basket was I let down by the wall," Paul told the Corinthians. Can you picture him hanging on the end of a rope? Such great weights sometimes hang on such slender threads! The greatest religious force, except Christ, that ever moved the world or turned it upside down was suspended at the end of a rope! Romans, Corinthians, Galatians, Ephesians, Philippians—in fact an indispensable portion of the New Testament, was hanging at the end of a rope! Through the centuries that thin thread was to be a cable to moor the storm-beaten ship of Zion to the dock of truth. Arrows from Paul's quiver pierced

the hearts of Augustine, Luther and Wesley, and nailed them to the wall of orthodoxy! Christianity's master of theology dangling at the end of a rope!

Much is said of Paul, and rightly so; but what about the boys who *held the rope* that lowered him to safety? Who were they? Luke says they were disciples. Their names are not recorded. Doubtless they were just plain, ordinary Christians whose job did not appear very large in merely assisting Paul to escape. *But they did their insignificant task well!* They probably never realized what a tremendous act they were performing for Christianity, for they were not seeking bouquets or fame, but simply endeavoring to aid a fellow-disciple in time of need.

The fingers that tied the rope to the basket may never have penned a gospel or an epistle or an apocalypse, but they tied well the knot and held fast the line that bore the Tarsian to the earth. Those disciples are nameless in history, but their names are recorded in heaven! The task they accomplished is unsung on earth, but the angels probably applauded

their act, and the God who watches over sparrows will give them their reward!

Child of God, no matter how insignificant your task may seem, it may have a tremendous effect upon the Christian cause. Every single act you do to glorify God adds to the kingdom of Christ. Besides every good deed will bring a reward to the door. Therefore, seeing there is so much good to be done, how can we ever find time to do any evil? The Damascus disciples held a rope of service. But there are ropes of faith; ropes of prayer; ropes of song; ropes of finance. Take hold of one—or two, or three!—and grasp it firmly. You know not what is tied to the other end!

Our greatest work is often done without our realizing it. Could Jochebed know that the bulrush boat she constructed for Moses was to bear the savior of the Hebrew race and the law-giver for all nations? Did Ruth realize that her fidelity to a godly friend would cause her to become the great-grandmother of David and an ancestor of the Lord Jesus Christ? How could those two men who rescued the child, John Wesley, from the burning Epworth rectory know that they were snatching the holiness movement from the flames? Did the circuit rider in Kentucky, who converted H. C. Morrison, dream that he had won in that rugged boy a prince of preachers and the founder of Asbury College and the editor of the *Pentecostal Herald*? Without doubt these people mentioned never realized how effective their tasks were to be; but each had hold of a rope, not knowing what prize was attached to the other end!

In Christianity conspicuous characters are in the minority. Extraordinary personages are not numerous. There are not many Moseses to lead the millions, not many Esthers to save a nation, not everyone can stand in Daniel's shoes. No other man on earth can hope to catch John's apocalyptic vision. No, we cannot all be counted great or accomplish deeds that are apparently of great magnitude. But, thanks be to God, like the disciples at Damascus, we can hold our respective ropes; and who can say how effective our work will be or how great our reward?

The church surely must have leaders; but it needs *livers* more! It needs common people with faith, who will pray, and pay, and give, and serve. Just common folks who will stand on God's promises with both feet, and hold to the horns of the altar with both hands, and look to Jesus with both eyes, and listen to God's voice with both ears! The church needs plain, ordinary rope-holders who look for their recompense in the vaults of New Jerusalem rather than in the coffers and plaudits of earth! Lord, give us men who are willing to hold the rope! Rope-holding preachers, rope-holding laymen, rope-holding singers—give us a rope-holding Church!

KANSAS CITY, MO.

## SPIRITUAL BANKRUPTCY

By EVANGELIST HERSCHEL MURPHY

*Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able (Luke 13:24).*

THESE are the words of Jesus and the tragedy they convey is obvious. Here on the surface of this text we see people trying to enter in and are utterly unable to do so. In Luke 6:46 we read, "And why call ye me Lord, Lord, and do not the things which I say?" Again in John 15:2 we read, "Every branch in me that beareth not fruit he taketh away." The first scripture seems to imply obedience and the second fruit-bearing. This fact seems to settle once and forever the possibility of apostasy. Revelation 2:5 sounds out a note of warning to *believers* who had lost out, "Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." In this same Book and 3rd chapter, the 15th verse, we read of a lukewarm crowd of *believers* who are warned to become either cold or hot on penalty of being spewed out. We give these references to give color to the fact that *believers* can become formal and drift away; then at that great day strive to enter in on the strength of their profession, but to their chagrin and horror shall find themselves unable to stand.

The Savior's parable on the barren fig tree, found in Luke 13:6, portrays the thought vividly that the writer is trying to bring out. The substance of it is: The master planted a fig tree, in due time he came seeking fruit and found none; finally after three years of barrenness he questioned the vine dresser why he had been unsuccessful in his search. Having no satisfactory answer forthcoming, he gave this awful command, "Cut it down; why cumbereth it the ground?" However the gardener begged for one more year's reprieve, then if no fruit were borne he would cut it down. Again we read of the Savior's pronouncing a curse upon a barren fig tree and it withered away inasmuch that the apostles were surprised.

With this foundation we feel sure we can build an argument structure that will stand the tests of severe criticism and opposition. Practically everyone has heard that old adage, "Makes no difference what you believe, just so you are sincere and earnest about it." Baal's false prophets were very sincere in their belief. And they were wonderfully in earnest, yet they were wrong and paid the penalty for their folly with their heads at the hands of God's holy prophet, Elijah. The heathen are very sincere in their worship. Shall we let them alone on the strength of that argument? Every false doctrine has its staunch supporters. So we are all right or some are in that awful predicament of my text.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor.

13:3). Someone can be deceived. Neither the Salvation Army nor any other charitable organization can enter on their works alone! In Matthew 7:21, we find a "clincher" for our stand on this scripture. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" The next verse gives their awful doom, "I never knew you: depart from me, ye that work iniquity." O beloved, it will pay us to examine our own heart lest while we preach to others we ourselves be cast away. The Book says, "Search the scriptures, for in them ye *think* ye have eternal life." Again we read, "Let him that *thinketh* he standeth, take heed lest he fall." All these scriptures sound out a warning to *believers*.

My message is to professed Christians, primarily, at least. The man without a wedding garment recorded in Matthew 22:11, adds force to the argument and no one can dispute the fact. The parable of the talents, recorded in Matthew 25:14, is very plain. The one talented man lost what little he did receive. To our minds comes this scripture, "To him that hath to him shall be given, to him that hath not, from him shall be taken away what he *seemeth to have*" (margin). "Shall strive to enter in and shall not be able." O beloved let us every one give diligence to see that everything is fixed.

Last of all, we would examine briefly the parable of the ten virgins (Matt. 25:1). Five were wise and five were foolish. They *all* slept, they *all* awoke and trimmed their lamps. But the tragedy was the foolish virgins' lamps had gone out! At the crucial moment, at the very time of all times they needed their light to shine it went out utterly! They that were *ready went in*—*afterward* came the foolish virgins and their sad, lamentable voice is heard in concert with those of Matthew 7:21, "Lord, open unto us." But the answer came, "I know you not." Mind you, he didn't say, "I never knew you," for He had known them when their lamps were burning brightly. They strove to enter in but were not able.

Esau strove to enter in but was unable to do so. God grant that we may have an abundant entrance. Let my text linger with you. I have been brief, and there is much in this topic, but space forbids covering the half of it. "For many I say unto you shall seek to enter in and shall not be able."

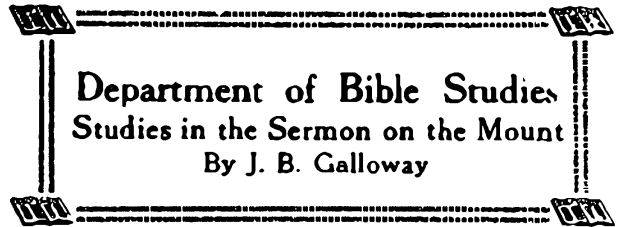
BETHANY, OKLA.

## INVESTMENTS

"Well done, good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:23).

It is a solemn thing to be a steward in the household of God. And it is also a glorious privilege and unspeakable honor to trade in heavenly investments which offer such remarkable returns. Weymouth translates Ephesians 5:16, and

Philippians 4:5, "Redeeming the time," "Make the very best use of your time." It is to buy up the opportunities; to invest your talent. It is simply marvelous how the dividends will grow, until people will think you are a genius or specially endowed, whereas it is merely the result of making the best use of time and talent, having a sufficient revenue of love, joy and peace for yourself and a surplus for the world. The eternal reward will be according to the investments of this life, "Make the very best use of your time."—Selected.



### PART ONE. OUR DAILY BREAD FROM HEAVEN

#### *A Chapter a Day and a Thought a Day*

(Our Hope)

First Day—2 Tim. 4. "There is laid up for me a crown" (4:8). It may be clubs and crosses as we climb to heaven's gate, but a crown at the end. The club is not so cruel when we live in the light of the crown.

Second Day—Titus 1. "In hope of eternal life, which God . . . promised" (1:2). The reward is not what is in the pathway, but what is at the end of the pathway. Travel on.

Third Day—Titus 2. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (2:13). The blessed hope is the glorious appearing. Nothing but the presence of the Christ can fulfill the hope of the saint of God. Even so come, Lord Jesus.

Fourth Day—Titus 3. "Made heirs according to the hope of eternal life" (3:7). The children of God are made heirs to eternal life, but it is according to our hope, yea, beyond our hope.

Fifth Day—Philemon. "Yea, brother, let me have joy of thee in the Lord" (20). Rejoicing together in the Lord should be seen among Christians for we are all of the same family. True joy can only be had by sharing it. Share it if you would have it.

Sixth Day—Hebrews 1. "Are they [angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (1:14). Kings' children have royal escorts, and the children of God have angel attendants.

Seventh Day—Hebrews 2. "I will put my trust in him" (2:13). Others may not be able to carry out their promises but our Lord is all powerful. In Him I may trust and rest securely.

### PART TWO. STUDIES IN THE SERMON ON THE MOUNT LESSON ONE

#### Characteristics and Activities of the Heirs of the Kingdom (Matt. 5:2-16)

##### *The Beatitudes.*

The Beatitudes have been happily called "attitudes

to be in." Jesus begins His discourse by saying "Blessed." It is evident from the very first word that the kingdom of heaven has come to bless. Jesus would have His subjects happy. True happiness is the supreme good of man which all should seek after. This comes only in the kingdom. The loving heart of the Savior yearned over the woes of a weary heavy-laden humanity. A high note is struck by the first word of the King. The advantages of His kingdom are obvious from the first. Not only the well-being of the subjects is secured but eye hath not seen or ear heard what He hath prepared for them. Eight Beatitudes are given. The last one is doubled. These constitute the eight-columned portico of the kingdom. The first and the last of the Beatitudes ends with the words, "theirs is the kingdom of heaven." "It is as if on the two gates at the hither and farther end of this beautiful garden were inscribed the words, 'The truly blessed ones, the citizens of the commonwealth of heaven, are those who are at home here.'" There are no territorial limits or race distinction in this kingdom. "These eight Beatitudes are the diatonic scale of heaven's music. Its keynote is blessing; and its upper octave is joy."

#### *The Beatitude of Poverty.*

"Blessed are the poor in spirit." The first step to blessings is the recognition of our need. The self-sufficient has no claim upon the One who was born in an empty manger. The Son of God comes only into the empty heart. Filling with spiritual wealth is preceded by emptying of all that would rival the King. He that humbleth himself shall be exalted.

"Heaven's gates are not so highly arched  
As princess' palaces; they that enter there  
Must go on their knees."

Gold may be a heavy weight to those who would mount up to heaven but the poverty that is blessed is that of the spirit. The poverty of the mendicant order or the ascetic humiliation is not enough to bring us to the door of blessing. No, it is the lowly in spirit.

#### *The Beatitude of Sorrow*

"Blessed are they that mourn." Sorrow is not the gospel, but it is the herald of it, as the thunderstorm is the helper of the harvest. It is not the sorrow of this world, that brings the blessing, for this only worketh death. We may grieve over the loss of health, fortune, friendship or of a dear loved one without being blessed. What then is the sorrow that brings the blessing? Evidently those who mourn because they are poor in spirit. Those who have a deep sense of their spiritual poverty and have had a glimpse of the true riches that they may have in the kingdom of heaven. Such are blessed for they may be comforted. Our God hath appointed comfort for those who mourn in Zion, for they shall be given beauty for ashes, and the oil of joy for their mourning (Isa. 61:1-3).

#### *The Beatitude of Submission.*

"Blessed are the meek." The beatitude of the sorrowing penitent is followed by a meek, submissive spir-

it. The grace of penitence will bring the grace of submission. True penitence means that all rebellion is gone. It is the meek that inherit the earth. Others may reign in pomp and royalty now but the day of the inheritance of the meek is coming.

#### *The Beatitude of Strenuous Desire for Righteousness.*

"Blessed are they which do hunger and thirst after righteousness." All souls are made to crave. This capacity to feel a mighty need—the cravings for the divine—the indwelling of the almighty God, is what distinguishes man from the lower creation. This capacity is often abused. A morbid desire for the husks of sin instead of the heavenly manna is a perversion of the true desire. As natural hunger is given us to keep us from starving, so the cravings for spiritual food may become so great that we will, as the hart panteth after the water brooks, not be satisfied until we are filled. God does not make us with spiritual cravings that He will not satisfy.

#### *The Beatitude of Sympathy.*

"Blessed are the merciful." Mercy is a broad word. It is kind in all directions. It reaches to the guilty; it reaches to the undeserving. All come as beggars at heaven's gate and none may venture there who do not extend mercy to his fellow-creatures. "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Only the merciful may ask mercy.

#### *The Beatitude of Holiness.*

"Blessed are the pure in heart." The ceremonial purity of the Old Dispensation was not enough. Heart purity is what God demands. "Not that which goeth into man defileth him," said Jesus, but that which proceedeth out of his mouth. The pure see purity, see God. Spiritual insight depends upon moral purity. The pure may see God now in everything as well as see Him hereafter. To see Him is to be admitted into His presence, where we are recipients of divine favors.

#### *The Beatitude of Reconciliation.*

"Blessed are the peacemakers." The heavenly hosts chanted an anthem of peace at the birth of our Savior and He achieved reconciliation between God and man upon the cross for all who accept, and should not all His followers permit nothing but sin to separate them from all those whom God has purchased? Only such have a right to call themselves the children of God.

#### *The Beatitude of the Oppressed.*

"Blessed are they which are persecuted for righteousness' sake." There is no comfort to those who have caused criticism because of their faults, selfishness, haughtiness, foolishness or irritability, but it is for righteousness' sake that this blessing is promised. This Beatitude is emphasized by being repeated and still another verse is given to it. This is the climax of all. It is no stoical indifference to the truth, but the thrill of a new affection; heaven's alchemy that changes the earth's dust and ashes to pure gold.

## THE SECOND ADVENT AND MISSIONS

Our Lord Jesus is coming again. Physically, literally, visibly—"this same Jesus," as Luke puts it, in Acts 1:11, "shall so come, in like manner as ye have seen him go into heaven." Either this is true or the statements of sacred Writ are misleading and untrustworthy. Some have declared that the coming of the Holy Ghost at Pentecost was the fulfillment of the promised second advent of Christ. Not so. It does not fit the requirements. This was the official coming of the *third person* of the Trinity, not the *second*. The Spirit's coming was not "this same Jesus." His coming was not "in like manner as ye have seen him go." Paul the apostle also looked for His return, and wrote eagerly concerning it many years *after* the descent of the Spirit. No, Pentecost could not be the advent predicted.

Some have declared that the destruction of Jerusalem by the Romans was His second coming. Does this bloody, atrocious, unthinkable massacre of men, women and children, when fire and sword, destruction and slaughter swept the holy city, bear any of the predicted marks of His coming? Who saw "this same Jesus," with His pierced palms, His lacerated brow and wounded side, on that occasion? Was the marching of hard-hearted Roman legions to glut vengeance with indiscriminate death in the remotest sense anything like the *manner* in which the disciples saw Jesus depart? Impossible. His second coming is still clearly in the future. As His first coming was earth's greatest event in the past, so His return will be its greatest event yet to come.

Concerning this future event, we well may quote the words of the prophet Malachi, who wrote them concerning His first coming, "*But who may abide the day of his coming, and who shall stand when he appeareth?*" If these words could with propriety be written concerning His first coming, when He walked the earth as the humble Son of man, with what greater appropriateness can they be applied to Him when He comes "in the clouds of heaven, with power and great glory"? "And every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him" (Rev. 1:7). John of Patmos describes Him when at His feet he fell like a dead man: "His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire"! Ah, indeed, *who shall stand when He appeareth?*

Paul, the inspired scholar from Tarsus, states that His coming will have a twofold effect. (1) Releasing vengeance on the disobedient. (2) To be glorified in His saints, and admired by believers. Which class, dear reader, will you be in? Shall it be the class that has disobeyed Him, or the class of obedient saintly believers? How fondly we hope that all who read these words shall be enrolled among the latter!

But are sinners and rejecters of the anointed Christ the only ones who can be denominated as disobedient?

Has He no *disobedient believers*—*Christians*—*Nazarenes*? Are we all as obedient as our knowledge, light and ability would warrant? For instance, take the cause of foreign missions. His chiefest command when He ascended to heaven was, "*Go, disciple all nations.*" Can we truly say that we have been as obedient to this command as we reasonably could be? Have we gladly and voluntarily *thought* missions, or did we dismiss it from our minds, as soon as possible, and only entertain the thought when someone else thrust it in there? Have we diligently *prayed* missions, or have we concentrated chiefly on those of our own, and let the dumb agonies of the suffering millions go unvoiced by us in prayer? Have we *financed* missions, eagerly, cheerfully, continuously, generously, or have we given because we must, and stopped with as small a gift as we could, and with the rest of our means added to our own comforts, wholly oblivious to the stream of heathen souls descending with lamentable cries to hell? If this be true, can you say you have been *obedient*? Are you not fearful that upon you will be released the vengeance denounced against the self-centered disciple who closed his ears to the heathen cry, and hardened his heart to heathen need? What will the coming of the snow-white, fiery-eyed Christ mean to you? Is there not a danger that you will be among the tribes that mourn? (Matt. 24:30). Is there not a possibility that so much of your money as was buried in the napkin of selfish gratification will be unearthed at His coming to condemn you? Are you not alarmed, when you recall how much more you could have done for foreign missions than what you did do, that this disobedience shall, when the refining fire of His appearance takes place, find you weeping, wailing and gnashing your teeth? Can a person be a true child of God and not be obedient to the Master's command to carry His gospel to every creature? What does *entire sanctification* mean but *entire obedience* to all the light shed on one's path?

And who can know *when* He may come? Scripture makes His coming certain, but the time of His advent is shrouded in mystery. Indeed, the sacred record distinctly states that when we least expect Him, that then His coming will take place, as unlooked for as the stealthy visit of the midnight criminal. For aught we can tell, the preliminaries of this event of all events are due today. Lo, the Master himself speaks:

"Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:35-40). Amen! Even so come, Lord Jesus!

J. G. MORRISON, *Executive Secretary*.

## A MISSIONARY TRIP AROUND THE WORLD

**I**T HAS been announced several times through the **HERALD OF HOLINESS** that Dr. Goodwin and myself are soon to begin a trip abroad in the interest of our foreign missionary work. The last General Assembly convened at Columbus, Ohio, placed all of our missionary work under the supervision of the General Superintendents, the same as the work in the home fields. The General Assembly passed a resolution asking the General Superintendents to have two of their number visit each of the foreign missionary stations during this quadrennium. The Board of General Superintendents felt that Dr. Goodwin and I should make the first trip.

It is my earnest wish that our people thoroughly understand that we are not making this trip through any choice of our own. I am certain Dr. Goodwin has no desire to travel abroad and to be away from his family any more than he has been compelled to do in the past fifteen or sixteen years. As for myself, I have repeatedly begged to be excused when the Board of Foreign Missions has suggested that I take such a trip to our foreign mission stations. For many years I have spent the most of my time away from my family and it is certainly anything but desirable to start on a trip that will take one away from home and family for so long a time. In addition to this, there are the perils of travel, and even more than that, the tremendous responsibilities that one must assume in such an undertaking. I am sure that Dr. Goodwin feels about the matter exactly as I do.

We are making this trip, first, because the General Assembly ordered it. It becomes absolutely necessary for two of us to do as we are doing in order to carry out the wishes and the specific instructions of our General Assembly. In the second place, it has been felt for a long time by our people in the United States, Canada and, I think, the British Isles also, that a careful survey should be made of our missionary work everywhere. Annually we are spending in foreign fields many thousands of dollars. The people who give

this money want to know where it is wise and best to expand in the future and where we should concentrate our efforts, thus getting the most souls for the amount of money we are able to raise and to place in foreign fields.

We sail from Vancouver, B. C., the 3rd of October. Our first stop will be Japan, where we will spend the month of October and a part of November. We earnestly request our people to pray for us everywhere. Pray that we may keep well and the trip may be worth while for the church and for lost souls.

We are not going for a pleasure trip. Our one desire and only thought in this trip is the salvation of men, the promotion of the church and the upbuilding of God's great kingdom in the earth.

Personally, I dread the trip more than anything I have dreaded before in connection with my ministry and my responsibilities as an officer of the church. I am sure that God will give us grace and I want the people to join us that He may give us wisdom, for very, very much depends upon this trip so far as our missionary work is concerned.

*Your servant in Christ,*  
R. T. WILLIAMS.

### MY FATHER'S WILL

There is a verse in the 40th Psalm which

the Epistle to the Hebrews interprets as Christ's expression of His own purpose in coming into the world. "Lo, I am come (in the roll of the Book it is written of me) to do Thy will, O God." In the course of His ministry He gave utterance again and again to the fact that this was the purpose of His life. "My meat is to do the will of Him that sent me, and to finish His work." "I came down from heaven, not to do mine own will, but the will of Him that sent me." Thus all along the Lord Jesus Christ was setting Himself to accomplish a plan which was not His own, but His Father's will. And this should be true also of those who follow Him. For God not only has a plan for His Son to accomplish, but He has a plan also for every child of His. It is true, of course, that His will for His Son



General Superintendents Williams and Goodwin sailed from Vancouver on October 3, and will visit our mission stations in Japan, China, Eastern and Western India and Jerusalem, returning in the spring. Messages from these leaders will appear in the **HERALD OF HOLINESS** from week to week. The message from Dr. Williams on this page was written just a few days before sailing.

Let us all pray that God will protect them, give them good health and use them for the upbuilding of His kingdom.

was the Messianic plan. Our Lord accomplished the great plan of the redemption of the world. But for every one of us there is something which it is the Father's will for us to do. Our lives are as truly planned as was the life of our Lord.

The greatest thing in all the world is to do God's will. The will of God is the mightiest thing in the world, beginning away back in the eternities of the past, moving through the ages, and on to the eternities to come. The doing of that will should be our one purpose and duty.—REV. JOHN McNICHOL, in *Evangelical Christian*.

### ANOTHER PIONEER GONE TO HIS REWARD

**I**N THE tragic death of Rev. E. C. DeJernett of Peniel, Texas, on September 1, there passed one whose life, in the influences which flowed from it, will count among the greatest of the founders of the present holiness movement and the Church of the Nazarene. Because of his humility and self-effacement, carried perhaps to a blamable degree, Brother DeJernett was not willing to accept official positions that would have brought him into church-wide notice, but in a large measure it was he who was the foundation upon which the holiness work in the Southwest was reared.

The great Greenville (later Peniel) Campmeeting, from which thousands went to profess and live the experience of the Holy Ghost baptism, owned him as its founder. Peniel College, the training ground of Nazarene General Superintendents, college presidents and teachers, and preachers and hundreds filling today important positions, was the child of his heart and brain.

When it became evident that it was necessary that the work of holiness could only be preserved through organization, Brother DeJernett, C. B. Jernigan and one other incorporated the Texas Holiness Association, which for years exercised all the legal functions of a church; until the Church of the Nazarene took form.

The Peniel Orphanage, a tract publishing society, a mission among Mexicans, a successful work among the negroes, were avenues through which his devotion to the Master and love for humanity found exercise.

Genial, friendly in personal contact; approachable to the most humble and the sinful, yet so uncompromising in his stand for righteousness, as to appear at times stern in his demands, Brother DeJernett professed clearly and emphatically the experience of entire sanctification, and lived the life of the Master in perfect love. I shall look for him at the Eastern Gate.—Chas. A. McConnell.

#### E. C. DEJERNETT

Rev. E. C. DeJernett, age 72, pioneer Nazarene minister, who was one of the founders of the Peniel Holiness University, and who inaugurated the annual holiness campmeeting was instantly killed at 7:30 Sunday morning, Sept. 1, 1929 when struck by a southbound Katy passenger train at Greenville, Texas, while en route to attend an early morning prayer service in that city.

The aged minister's neck and back were said to have been broken, his skull fractured and his arm and legs broken. Life was extinct when he was picked up. According to friends of the family Rev. DeJernett had planned to be absent from home throughout most of the day. He was to attend the early morning men's prayer service at the church, and later was to conduct a service at a local church and also to hold services at the county jail, which was his usual Sabbath day itinerary.

Rev. DeJernett was born in Gainesville, Ala., January 18, 1857, and came to Texas nearly two score years ago.

He was married to Miss Lutie Worsham Dec. 22, 1885, and to this union four children were born, three of whom survive.

His wife died some fifteen years ago. Those surviving are Brodie DeJernett, Dallas; Ira DeJernett, of Dallas; Miss Veva DeJernett of Peniel, and one brother, Dr. W. B. DeJernett of Commerce.

He was devoutly religious and gave the best of his life in the service of his Master. He was never too wearied to give assistance to those in less fortunate circumstances, and was always active in church work. He possessed thousands of friends throughout this section who honored and revered him for his many Christian deeds. He sought at all times to follow in the footsteps and teachings of his God.

Rev. DeJernett first conceived the idea of establishing a holiness college at Peniel and it was due mainly to his foresight and labor that the college was located in that place, the memory of which will always remain a monument to his life.

It was he who also inaugurated the first Peniel campmeeting which has been an annual affair for the past 37 years during which hundreds have professed faith. He always took an active part in every meeting.

Rev. DeJernett likewise was prominent in the work of the Peniel orphans' home and was never happier than when discharging a mission for the home.

The remains were carried to the chapel of the Peniel church where they were in state, until Tuesday morning at 10 o'clock when final rites were held at the Peniel tabernacle under which roof he had spent so many useful hours. The services were conducted by Rev. F. W. Farmer of Peniel, Rev. S. M. King of Sherman, Rev. F. E. Wiese of Arlington, Rev. Lewis T. Corlett and I. M. Ellis of Dallas, and three Methodist ministers, Rev. Manes of Commerce, Revs. Hampton and Gober of Greenville.

### RECESSIONAL

*God of our fathers, known of old—  
Lord of our far-flung battle line—  
Beneath whose awful hand we hold  
Dominion over palm and pine—  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!*

*The tumult and the shouting dies—  
The captains and the kings depart—  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!*

*Far-Called, our navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the nations, spare us yet,  
Lest we forget—lest we forget!*

*If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe—  
Such boasting as the Gentiles use,  
Or lesser breeds without the law—  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!*

*For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding, calls not Thee to guard,  
For frantic boast and foolish word,  
Thy mercy on Thy people, Lord! Amen!*

—RUDYARD KIPLING.



# Home Life

## DEAR BOYS AND GIRLS:

It is not necessary, I am sure, to ask you whether you are a "wet" or a "dry," is it?

What about this question though: If a "wet" gets to talking with you (and they do lots of talking these days) does he out-talk you, or do you outtalk him? I can answer the question. He gets the best of you every time if you don't keep yourself better posted than most "drys."

Now there is plenty of information to be had, facts and figures which will make it easy for you to come off victor every time, that is, if you just had them where you could put your hands on them.

Why not prepare a little note book, setting down in it all important statements you may come across? Or you could put aside a big envelope to hold clippings on the subject.

Let us suppose a wet is talking to you about the saloon. All wets, big or little, from Governor Alfred Smith, down to your schoolboy friend, will tell you that no one wants to go back to the day of saloons. The 18th Amendment, however, is a failure they say, the most costly failure ever saddled upon any country. We would be nearly a billion dollars better off if we would repeal this amendment and solve our liquor problems in some other way.

We would save millions now spent in law enforcement and could levy a tax of many more millions on the liquor being used. The government is losing this money and gaining nothing in exchange, they declare.

Now, boys and girls, if a wet should say something like this to you, how would you answer him? Well, a good answer would be another question.

"Why, my dear sir," you could say, "In the days when the government collected its millions in taxes on the liquor business, who paid the most of these taxes? Was it the manufacturers of liquor? *It was not.* The distillers, about 600 in number, and the brewers, some 1300 of them, paid only a minor part of those millions. The most of it came out of the tills of the 250,000 licensed saloons.

The saloon was the salesroom for liquor. The saloon was the agent increasing the sale of liquor and the number of drinkers.

The saloon was the payer of those millions in taxes and if we want those millions back in taxes again we must put them where they used to get them. And along with the revenue from the saloon, we would get at least  
A million drunkards,  
Four million hard drinkers,  
Nineteen million moderate drinkers,  
An annual fifteen billion dollar burden  
In poverty, vice, crime, loss of

business and credit.

If we want to collect that liquor tax just remember that we must take everything that goes with it.

Don't you consider that is a pretty good answer to all this talk we hear about not wanting the saloon back again?

You ought not to let your wet friend off at this point, however. Ask him if he knows that the steady betterment of standards in living, and the growth of wealth in the United States, under prohibition, *have no equal in the history of the world?* Ask him if he knows that every economist of standing recognizes prohibition as one of the most important elements in this prosperity? Ask him if he knows that figures to prove this are made official by the Department of Commerce at Washington? Ask him if he has heard that these figures state that at least one billion dollars used to be taken each year out of the pay roll of workers who spent that much over the bar of the saloon? And then you might read him the following statement which is to appear in the New Encyclopedia Britannica (you could cut it out and paste it in your note book):

"As touching the economic benefits of prohibition, when one nation, such as the United States, makes a definite advance in this form of economy, there is no reason to doubt that it will gain on all others year by year, decade by decade and century by century and eventually dominate the civilized world. They who refuse to take this great forward step in the economy of human resources are definitely choosing to occupy a secondary position in the world."

Ask him if he knows that Roger Babson, economic expert, estimates that of the two billion dollars formerly spent for drink, not more than one-tenth of that sum goes for liquor now? Ask him to tell what becomes of the other nine-tenths? And if he can explain why deposits in savings banks have increased fifty per cent since the 18th Amendment was passed?

Ask him if he knows that twenty-three million more people had savings deposits after five years of prohibition than ever before? And that over a billion dollars of insurance a month was bought by the American people last year?

Tell him that eight years ago there were no labor banks, but that last year eleven billions of dollars were deposited in labor banks alone: that forty-nine-fiftieths of all property that was used for the manufacture and sale of liquor, is now used for other purposes: that nineteen-twentieths of the people who used to be engaged in the liquor business are now employed in other industries.

Sometimes you meet a person who tells you that prohibition was forced on the

country by a lot of fanatics who have no respect for the sacredness of personal liberty.

Why not ask the person if he has ever thought of the difference between personal liberty and personal license? Ask him if he doesn't know that we can't have personal liberty except as society restricts personal license?

Mr. Edison says that civilization itself is nothing but the restriction of personal license and sometimes even of a personal liberty for the improvement of mankind. Therefore he is heartily in favor of every restriction which can be supplied to the drink question.

Furthermore, you might ask this person if he considers Henry Ford a fanatic or a successful business man? Of course there is but one answer to that question. Then remind him of some of the things Mr. Ford has said about prohibition. Here are some of them:

"It should be understood that it is not the people of this country who are breaking the law. By and large this country is dry, both in principle and practice. The enormous wet propaganda in our newspapers and theaters does not express what our people are thinking, but what certain interests desire them to think."

"For myself, if booze ever comes back to the United States I am through with manufacturing. I would not be bothered with the problem of handling over two hundred thousand men and trying to pay them wages which the saloons would take away from them. I wouldn't be interested in putting automobiles into the hands of a generation soggy with drink."

Mr. Ford credits prohibition with the workman's present short hours. He says:

"With booze in control we can count on only two or three effective days' work a week in the factory—and that would destroy the short day and the five-day week which sober industry has introduced. When men drank two or three days a week, industry had to have a ten- or twelve-hour day and a six- or seven-day week. With sobriety the working man can have an eight-hour day and a five-day week."

"I would not be able to build a car that will run two hundred thousand miles if booze were around, because I wouldn't have accurate workmen, and without accurate workmen I could not get the necessary precision in work, even with machinery, because more people are making the machinery to make the car today, than make the car itself. In fact, making the machinery to make the machine is the big transition in industry today. To make those machines requires that the men increase their skill. They become specialists at making machinery, and then advance and become designers."

(Continued on page nineteen)

## Uncle Buddie's Good Samaritan Chats



**BELOVED SAMARITANS:** I left you last week at the closing up of our trip at Glenwood with our beloved Brother D. W. Dobson. We left Glenwood on Monday, the 16th of September, to make a run to Blockton, Iowa, and

had a fine service in the M. E. church of which Brother Bennett is the pastor. He was at one time a student in the Nazarene College at Pasadena, Calif., and of course he was in perfect harmony with us on preaching second blessing holiness. We have no church at Blockton.

After a fine service we made a run to the beautiful city of Diagonal. Here we have a nice church and our good Brother Jessie Tryon from California has just arrived on the field to take charge of the church there. He felt that the church would not hold the crowd so he secured the First M. E. church of which Dr. Matheny is the pastor. We had a full house and a most beautiful service.

At the close of the service Professor Messer ran Brother Short to the depot and he took the train for Des Moines and got his son John and joined us on Tuesday evening at Chariton and stayed through the service there. Then he and John made a night's trip to Olivet College where John is entering Olivet, preparing himself to make a Nazarene preacher. Well, thank the Lord. For some time John has been wanting to enter a university and make a lawyer but at the District Assembly he listened to T. W. Willingham and went to the altar and settled it, that he was not going to make a lawyer but was going to make a Nazarene preacher, and that he wanted to go to Olivet and study under Brother Willingham. So they drove all night on Tuesday night and were to reach Olivet on Wednesday morning and then Dr. Short was to start back early Thursday morning and join us at Lacona, Iowa, on September the 10th, Thursday night. But here we are at Chariton tied up in a big rain and we may have to cut out Lacona for it is off the highway and on a dirt road.

On Wednesday night we went out some twelve miles to Mason. Brother Irwin is the fine pastor at Mason and we had a most beautiful service. I think that I have forgotten to tell you that Brother and Sister Jones are the fine pastors at Chariton and they are doing well. They are most excellent young people. I had a good meeting at Chariton with our beloved Brother Fleming, whom I met eighteen years ago, and who is now our General Secretary, at Headquarters, 2923 Troost Ave., Kansas City, Mo.

Well, old Professor L. C. Messer and old Bud have been entertained for two days at the lovely home of the Millen family. I judge that they are as fine people as have lived on earth since Adam.

The Rev. Ward Millen is our pastor at Meridian, Texas, and Brother Roy is living at McAllen, Texas. Well, we are having a great trip over this wonderful state. I think that I wrote you last week that the government of the United States has given out their estimates of the corn crop for this state and have put the Iowa corn crop at 470,000,000 bushels. Well, that would make at least four bushels for every man, woman, and child in the United States, and I have only had corn bread twice in the past six weeks, so the reader can see that I am not getting my four bushels of corn bread. But we are well entertained everywhere we go.

On Monday night Professor and I were well entertained at the nice home of Brother and Sister C. W. Schlapia at Diagonal and Tuesday and Wednesday of this week at the fine country home of the Millen family, out a mile from Chariton. So we have no kick a coming for no two men on earth have been better entertained for the past few years than Bud Robinson and L. C. Messer. Well here we are still in the fine Millen home at Chariton. The downpour of rain kept us tied up all day on Thursday and we could not make Lacona. We called our good pastor there and he said we could not make the trip, so we camped at the Millen home where we had all the kindness shown us that was ever heaped on tired evangelists. But old Professor Messer got busy and helped the young ladies milk and do the chores and he even helped in wiping the dishes. Friday was arranged to all meet at the district parsonage at 1318 W. 8th St., Des Moines, with the Short family for dinner and Brother Short had come in from Olivet and brought with him Brother and Sister Wines.

So we had quite a reunion and late in the afternoon Dr. Short and Professor and old Bud hit the highway for Ogden, Iowa. Here we have no church but our good Brother E. G. Carlson, a clothing merchant, has a large holiness tabernacle and had arranged for us to be with him on Friday night. We had a most beautiful service and a large crowd and then spent the night and a part of the day at their lovely home, which was beautiful. We enjoyed our stay to the limit. In all of our travels we haven't met a more beautiful family than Brother and Sister Carlson and their lovely children.

After a good dinner we made a run to Boone, Iowa. Here we have no church but our fine young Brother Corbett and good wife are there in the West Side Mission in a revival and we had a fine service with them in the afternoon and at night. We were in the big public library auditorium and it was a lovely place. We had one great service and had friends from Ogden and Ames and other towns. At Boone we have one fine family, Brother and Sister Hamilton, whom we took supper with and there is a fine

prospect for a good work there. As soon as Doctor Jim gets on his feet here in this great state, he will have a fine work at Boone.

After preaching we made a run back to Des Moines and spent the night in the home of the District Superintendent and wife. He had brought back from Olivet with him Mother and Father Wines. So we all had a great time at the district parsonage. On Sunday morning we were at the Des Moines church. Sister Short is acting pastor until their regular pastor gets there.

We had a great time in Des Moines and after dinner, we made a run to Indianola and had a great service in the courthouse. There I met many old friends of other days; such men as Brother Pete Watson and Brother Barr and Brother McDole and Sister Bruce and Sister Hook and the old standbys. We had one great service and after a hurried good-by we had to make a run to Oskaloosa and we got there in time for supper and Miss Grace Leach had the Roberts pastors and the Short crowd to a fine chicken supper at a very fine restaurant. Then we made a rush to the church and my, my but we had people to peddle and many of the best people of the city; also from the John Fletcher College, Dr. Joseph Owen and a number of the faculty were with us and the crowd was estimated at 800. Brother and Sister Preston Roberts are the fine pastors and they are doing a great work and the end is not yet. We have no finer pastor than Preston Roberts and wife. We stayed over Monday and at two o'clock I gave a part of my life story and of my hospital experience. We had a great crowd on Monday in the afternoon and we had with us Dr. Turbyville the pastor of the First M. E. Church. He is a great preacher and a most beautiful brother. Our stay was beautiful in Oskaloosa and we met many old friends of other days. Well I must say good-by until next week.

UNCLE BUDDIE.

### HOME LIFE

(Continued from page eighteen)

"With drink they could not do it, because booze destroys brain-power and accuracy."

The truth is, boys and girls, that there is a gigantic undercover interest at work to bring liquor back to this country, whether the people want it or not. One of its most effective weapons is *propaganda*. But if you will keep your eyes and ears open, you can easily get hold of facts for your little note book, or envelope of clippings, which will answer every argument and false statement with which the wets are flooding the country. Why not get busy and become a first rate debater for prohibition?

MRS. JOHN T. BENSON.



# Foreign Missions

We do not believe in expensive church buildings. Jesus never commissioned His people to pour out quantities of money for massive and ornate structures. Utility should guide all Nazarene architects, and builders. While pouring out our means for a great building program in the homeland, we have, as a church, built almost nothing in the foreign field. We believe in roomy structures where needed, but they should be plain, not a dollar spent for mere appearances.

Don't allow a seeker for conversion or holiness ever to claim the experience till he has prayed clear through, and the fire has actually fallen. Anything less than this will load the church with spurious members. Better no accessions, than to add hundreds with faulty experiences.

A District Superintendent writes, "The Other Sheep for June the best yet. We must get the missionary needs to our people." Reader, send this little paper to a friend.

**WANTED:** Young men and women who are willing to as heroically and faithfully give their lives to Home Missions as our splendid missionaries are now giving themselves to the foreign field. Perhaps if some of the young people in the N. Y. P. S. keep in close touch with God, He will call them to go into the neglected places in the home land as missionaries. Offer yourself to God. See if He cannot use you.

A recent survey of the public schools of one of our large cities revealed the fact that only twenty per cent of the children in the public schools were attending any kind of a religious school. Or two out of every ten children in those schools were receiving religious instruction. At that rate just how long is it going to be before our nation will be largely pagan?

In failing to raise the General Budget we traffic in souls, for it is principally an evangelistic budget, and the larger part is that sacred fund to evangelize the regions beyond the sea. God pity the pastor and church who will traffic in souls through indifference and neglect. The rewards go to the faithful stewards.—N. B. HERRELL.

To any who doubt the wisdom of foreign missions and who have no faith in the gospel for heathen countries we might apply these words of Judson. Someone

said to him, "Dr. Judson, what about the prospect of the conversion of the heathen?" Judson replied, "The prospects are just as bright as the promises of God."

We have no intimation that a Jew ever considered one-tenth for God as too much. Shame on a Christian who would carry less financially than a Jew cheerfully carried.

## MISSED MUCH BUT AHEAD AT GRADUATION DAY

I have missed many things in this old world, but there is one thing that I have set my heart on, it is to be ready when Jesus comes. Let me miss anything now, let me suffer any persecution, or loneliness, that He may permit to come, let me be set aside, neglected, misrepresented, spoken well of, or spoken evil of, none of these things move me, neither have I time to think, grieve, or consider them. I want to do the will of my Father in heaven, for Jesus said it is not they who say, "Lord, Lord," but they who do the will of the Father. It is not His will that one should perish. To save poor, lost humanity was what brought the Son of God to this earth. He has paid the price and has now gone to prepare a place for those who love Him and do His will. When He comes back it will be a gracious and wonderful graduation day for all who shall hear Him say, "Well done, good and faithful servant, enter into the joy of thy Lord." It will be the day of graduation from all suffering, tears, struggles, persecutions, weariness and false accusations. Oh, hallelujah! We will dwell forever and forever with our Lord.—M. L. S.

## QUICK STEPS IN JAPAN

In one tent meeting in June more than 50 Koreans sought the Lord. It was very wonderful. To conserve the work among them we opened a Korean church, renting a suitable building, and placed a Korean man and his wife there. They have been our earnest, faithful members for the past two years. He is our interpreter, as he understands the Japanese language perfectly. Their church is greatly blessed. We expect to have a strong Korean church here in this city. There are several thousand Koreans here. Rejoice with us that we now have this blessed work begun. We need means to carry on this work. A Korean young man worker who is most worthy, well educated in his own language, and now graduated from the Japanese high school here, was wonderfully saved in a tent meeting two years ago and has stood faithful and is on fire for God. Ten dol-

lars a month will support him. His earnest, devoted life, and fervent prayers are a great inspiration to me.—M. L. S.

## A DYING JAPANESE CONVERT

A few days ago I visited a dear mother of four children and of considerable means. She was wonderfully saved a few months before. I entered the room and her unsaved son was by her side holding her hand. One of our saved nurses was in the room and two who were not saved. She put out her hand to me, which was cold and purple, as she was dying, and she said with a most triumphant and victorious look, "Oh, Sensei, I'm going to Jesus, I am going home." She held my hand tightly, saying over and over, "Sensei, I'm going to Jesus. Oh, I am so happy, thank you for leading me." It was most wonderful. The angels and the power of God were there. Her son put out his other hand to me and cried out, "Please pray for me, I will get saved today and serve God." His tears fell like rain, and with this the two unsaved nurses fell on their knees by my side and said, "We, too, want to be saved today." So beside the dying mother we had a little revival. I cannot describe it, it was so wonderful. The father, the two sons and two nurses were saved, and the father gave money for a gospel tent to be used in our work in the south. I bade them goodbye, committing them to the Lord, and the next day I received a telegram which I prize, reading, "At 3 o'clock mother died, praising the Lord."—M. L. S.

## THE FOREIGN MISSIONARY

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the gospel except at the hands of a "foreigner."—Selected.

## UNDER THE SOUTHERN CROSS

DURBAN, NATAL, SOUTH AFRICA

Since our last report we have had Rev. Jenkins and wife, Miss Robinson, Miss Lovelace and also Miss Martin, R. N., of the Fitkin Memorial Hospital, to visit us and we surely enjoyed their company.

God is blessing us. His Word is made real. Many have been blessed. Our needs supplied, seekers after God. "As I live, ye shall live also."—Bible.

The hippos have been about but we were not molested. Pray for us.—AZALEA J. FUCE.



## LESSON FOR OCTOBER 20, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Useful Work a Christian Duty.

LESSON TEXT: Gen. 2:15; Ex. 20:9; Neh. 6:3; John 5:17, 9:4; Acts 20:33-35; 2 Thess. 3:6-12; Eph. 4:28.

GOLDEN TEXT: *If any would not work, neither should he eat* (2 Thess. 3:10).

**T**HE TEXT of this lesson, which is gathered from both the Old and New Testaments, places before us God's great plan for man's success. To be an honest toiler means that one is performing the will of the Creator, for labor was ordained by God in the days of man's innocency. Industry is a necessity if we are to please God and develop strength of mind, body and soul.

The first verse of our lesson teaches us that useful work is divinely enjoined. Man was placed in the Garden of Eden to render a service. He is introduced at once to labor and given a task which he must perform. This was a joyful task, for sorrow had not as yet entered into labor and it was performed for One who was loved and worshiped, for the spirit of fear was unknown. This task assigned to man was to be performed under the most favorable circumstances, indeed, the conditions and environment were ideal. All of this made the work one of pleasure and happiness without alloy. We have no difficulty in believing that our first parents took up their task with such excessive joy and happiness that they were hilarious in the performance of the work, for that which has given rise to labor problems and idleness is sin with its accruing evils.

We find in Gen. 2:2 that God's creative acts are designated as "work," and Jesus made the statement that "my Father worketh hitherto and I work." This dignifies and ennoble all useful and honest work. Hands were not made to be decorated and ornamented and kept soft and white, but the toil hardened palm is the distinguished and honorable hand, for it speaks most eloquently of service rendered that is Godlike in its aim and product.

We often forget that the fourth commandment contains a double ordinance and we emphasize the day of rest, the keeping of the Sabbath holy—which we should—for it is God's day, but there is also a labor ordinance in this commandment as well as a rest ordinance. Until one has fulfilled the labor ordinance he cannot keep the law governing the Sabbath of the Lord our God. One rest day, six work days. The idler is as contemptible as the Sabbath breaker, and the man who seeks to live by driving sharp bargains, and working "get-rich-quick" schemes, is a greater menace to society

than the idler. God gave us a hallowed day of rest from all labor in order that our toil should not become degraded into drudgery and we make the inferior necessities of our nature the things of greatest value. The command of Ex. 20:9 was given after sin had injected into the race its poison, and sorrow had become an element in their labor. Now, under the actual conditions of our earthly life, the monotonous grind of hard work is so wearisome and exhausting, that were it not for the holy day of rest, one day out of every seven, despair would darken all of life. When a man robs God of this fractional part of time by making every day one of toil or selfish pleasure, instead of brightening up his spiritual nature by worship and praise to the Giver of this hallowed day, he robs himself of peace and rest and joy in his soul, and also loses his freedom and becomes a slave to the minor things of life.

Nehemiah teaches us the value of persevering toil. We have wondered when the walls of Jerusalem would have been completed if this man to whom this building proposition had been entrusted had stopped the work to go down for a conference with those angry, disgruntled Samaritans. Four different times he refused their invitations and worked right on. He had a big job on hand and he stuck to it. Inconstancy is the enemy of excellence. If we are not firm in our purposes we will not succeed in our undertakings. Let us store away in our hearts the wise response of this master builder for to go down always means to leave our work.

To spur us on and inspire us to greater activity in service we are given in this lesson as examples to follow the pattern of a working Deity. The hope of this broken, ruined world rests in the fact that God is still doing business at the old stand. God is a tireless worker, and because He is why not we join with the Master in His statement, "And I also work." Swing into line, brother, sister, and be a force in the world for good. How can anyone excuse himself and be an idler when the triune God is working unceasingly. Let us redeem the time for the days are evil and soon, so soon, the working time will be over.

We have in the statement of Paul, and in his life, both teaching and example regarding physical labor. Efficient workers are not killing time coveting the products of the lives of others. Paul not only supplied his own needs, but assisted others who could not support themselves. A busy man or woman will not be meddling in the affairs of others. They will behave and walk in an orderly way. Paul set us the example of independent industry, and while he taught and insisted that churches support their pastors as

Christ had spoken in Luke 11:7, he nevertheless guarded most carefully his own financial independence. Paul evidently felt that honest toil was a remedy for many of the weaknesses of the people. There was too much talebearing and airing of the faults of others. The industrious man or woman will have no time to waste on such things. May God help us to make practical in our lives this lesson.

**Red Tape! RED TAPE! RED TAPE!**

What is this cry against red tape? Sometimes it is an alibi to keep from doing anything. At other times it is a manifestation of lawlessness, an unwillingness to co-operate. And again it is an evidence of traveling in a rut, unwilling to try anything new, no vision for bigger and better things. Many good plans and better methods have been tossed aside at first sight, without trying, with the cry. And sometimes this has been done with a tone of superior spirituality. What a pity!

Correct time is possible only when a number of wheels of different sizes work together harmoniously—this makes a good watch. Our concern as to the wheels is, that we have enough of the right kind and size so placed in relation to each other in the watch and all of these doing their work faithfully so as to give accurate time.

Organization, machinery, is necessary. This calls for co-operation. Have you found your place in the watch, fitting in and running in harmony with the other wheels, responding to the power from the mainspring; or are you trying to keep time with your own little wheel?

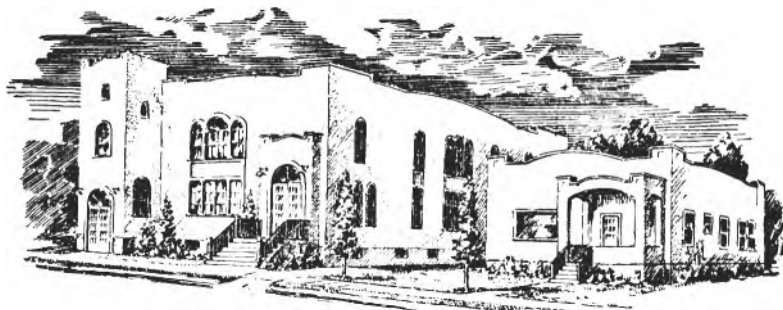
All kinds of machinery are being improved and made more effective these days. And shall not this be done with church methods? The need is very great and we should be the most effective and secure the largest results possible. Shall we not give careful study to these matters and be willing to co-operate in suggested improvements of method? Our leaders are sincere, seeking the highest and best things. They desire strong spirituality and efficient service. We are getting ahead. Larger co-operation will mean more rapid advance. Let us use the tape, measuring tape, binding tape, etc. whether it be red or blue or yellow or white; just so it is good tape.

**S. O. S.**

This is not a scarecrow. Neither is it a crying of "Wolf! wolf!" when there is no wolf. Listen to this announcement and see if there is not need for an S. O. S. call to our church schools.

"The Christian Herald reports that foreign missionaries have arrived at

## CHURCH OF THE NAZARENE AT CALGARY, ALBERTA



The First Church of the Nazarene at Calgary, Canada, has been occupying the building shown in the above picture for several months. It is a beautiful structure, 50 x 83 feet, with a full basement equipped for Sunday school work. The main auditorium has a seating capacity of about six hundred people and there is an alcove for the choir, besides a choir room and pastor's study. The outside finish is of white, brush-splashed stucco, and the design is quite new in Calgary. We feel that, while it is a nice building, it is neither too elaborate nor pretentious for a city of the size and with the possibilities for growth that Calgary has.

The entire church property, including the parsonage, is estimated at \$40,000. This means a considerable financial burden upon the people but we are glad to say that they are standing nobly by it and are bearing the burden unitedly.

Our pastor, Rev. Roy F. Smee, came to us from Stockton, California, and God has used him in a marvelous way during the five years he has been with us. God has worked out His plan through him, the launching of the building campaign being a real step of faith, as there was practically no money in sight. No sooner, however, had that step been taken than funds began to come in and God's seal of approval has been on the work up to the present time. The people contributed liberally with their money and labor and we also feel indebted to the many friends who have co-operated in financing this proposition.

We request the prayers of all readers that the work may continue to prosper in this growing western city and that we may more and more be known as a church where souls can find God in saving and sanctifying power.—E. B. COOKE, *Reporter*.

the port of New York, and announced that they will endeavor to raise a quarter of a million of dollars in that city to be used in preaching the gospel of Buddhism throughout America."

Buddhism has been preached in America for many years. But think of this enlarged movement! And what must be the conditions of New York City that would lead them to think they can raise that amount of money there? And will they not raise other sums elsewhere? Then think of the other anti-Christian organizations that are out to win the people!

There are nearly sixty million people in America who owe allegiance to no church whatever. "America's greatest peril is the spiritual neglect of childhood. For every three persons under twenty-five years of age in the church schools—Protestant, Catholic and Jew—there are seven outside. We now have 154,000 in our Sunday schools. At this ratio there are over 359,000 of our own share that we have not reached. We rejoice in the 154,000 that we have won, but think of the multitude we have not reached. Every Sunday school should co-operate in the special enlistment campaign for October. If you do not know anything about this campaign get after your superintendent and see what is the matter with him. Make him ashamed of himself for his indifference and neglect.

### WHAT WE CAN DO WE SHOULD DO

If the Sunday schools of the Church of the Nazarene shall have the same proportional growth for the next twenty years that we have had for the past twenty years we will then have an enrollment of 5,093,102. Just think of over five million enrolled in our Sunday schools! Would not that be great? And it will be a shame, a reproach, if we let down and do not do this. There are 8,000,000 American children nominally Protestant under ten years of age who are now growing up in non-church homes, and over 27,000,000 under twenty-five years of age not enrolled in any religious schools. If we had our 5,093,102 right now, this would still leave about 22,000,000 of this age still outside. It is not a question as to whether the 54,000 now enrolled or even the 5,093,102 is our share among the churches. Souls are dying and it is a question of our doing our best.

Will you note how easy it would be for us to win this 5,093,102. If each person now enrolled in our Sunday schools was to win but 31 new pupils during the next twenty years, or 1½ pupil each year, we would have this number. Certainly no one would dare to suggest that we cannot do this. But will we do it? This is another question.

But twenty years is quite a long way off. Suppose we think now of the 200,000 goal we have set for the enrollment by the next General Assembly. If every ten now enrolled will bring in one new pupil annually and we can hold

what we have we will have reached this goal. But there will naturally be some loss. If every five now enrolled will bring in one new pupil annually this will allow a large annual loss and still we will reach the goal. If we do not reach this goal it will simply be because some have not tried as they should. The Enlistment Campaign is now on. Let us all work at it to have the largest possible enrollment by November 3rd.

### DALLAS DISTRICT

The work on the Dallas District is not going by leaps and bounds. But we are making steady progress on all lines. We are praying for and expecting a great time at the assembly. Dr. Chapman is to hold our assembly and be the principal speaker at the night services. We urge everybody to pray for a mighty outpouring of the Holy Spirit upon the assembly, and that we may get an enlarged vision of our responsibility and opportunity on the Dallas District. It is wonderful how God is opening new fields to us on this district. Rev. Ralph C. Gray has just closed a wonderful meeting at Center, the county seat of Shelby County. There is not a Nazarene in the county that anybody knows of. I was with them on the closing night, Tuesday, and seventy-five or eighty people lifted their hands for prayer. We had only a few minutes for altar service, as we wanted to talk the organization of a church and seventeen came quickly to the altar and all professed to pray through. What a great time we did have. Not less than a dozen places opened to us as a result of this one meeting. Brother Gray with Jack and Ruby Carter are in another campaign twenty miles from Center, in a big sawmill camp. That whole community is opened to us, and we ought to get a half dozen new churches in the near future. Many other places are ready and begging us to come. Our greatest need is a couple more tents, and a little finance to get started in these campaigns. God is going to help us to get this gospel to these hungry people. Please pray for us on the Dallas District.

I. M. ELLIS, *District Superintendent*.

### N. Y. P. S., SOUTH PASADENA

Though few in number, we are on a stretch for the deeper things of God. God is always present in our meetings and graciously and sweetly manifests Himself to us, praise His name! We are looking for great things in South Pasadena.

Our church is the youngest on the Southern California District, and there being no other Church of the Nazarene in South Pasadena, we have great opportunities. We expect to establish a work here for God that will live down through the years, God helping us. And with God on our side, and our beloved pastor and wife, we are sure to win.

If we stand, therefore, "having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace, above all taking the shield of faith wherewith we shall be able to quench the fiery darts of the wicked, and take the helmet of salvation and the sword of the Spirit which is the Word of God. Praying always with all prayer

and supplication in the Spirit and watching thereunto with all perseverance and supplication for the saints."

No church following these instructions can fail. We are endeavoring to keep Christ before us and circumstances behind us.

"Watch South Pasadena." "Sure Victory."

We fight the battle to be winners,  
With Christ our general ahead,  
And Brother Black, our captain,  
We are sure to victory to be led.

You can help us by your praying  
You can lay the corner stone  
And your prayers can be cemented  
In South Pasadena church home.  
MRS. MARTHA LITTMAN.

### W. F. M. S., KANSAS CITY DISTRICT

The Annual Convention of the W. F. M. S. of Kansas City District convened at Topeka, Kansas, the afternoon of September 16 and all day, the 17th, just preceding the District Assembly.

Mrs. Elva Needles, District President, was absent because of leaving the District for her future home in Chicago, Ill. She sent a beautiful report, as did Mrs. Homer Jolly, District Corresponding Secretary, who could not be with us, having moved to Canton, Ill., Star Route. We sent letters of appreciation and good wishes. May God bless them abundantly in their new fields of labor. Mrs. N. B. Herrell, First Vice President, who reported making many visits over the district, encouraging societies and helping to organize several new ones; graciously presided over the sessions.

Mrs. F. J. Frandle served as Recording Secretary in the absence of Mrs. Scott Blystone and Miss Mary Bunker, as Corresponding Secretary in place of Mrs. Jolly; both of Topeka.

We were happy to have with us Rev. Mrs. Fitkin and Mrs. Roy Codding, both of the Women's General Council, who ably assisted in our deliberations, giving helpful suggestions and counsel.

The reports of officers and societies showed advance along membership and financial lines, good interest in the study of Africa the past year and a marked interest in the new study for the coming year. We enroll 32 societies with active membership of 378, associate members 59, honorary members 37. There are 6 Junior societies with membership of 158. Other Sheep subscriptions number 315. The Prayer and Fasting membership is 117. Brother W. T. Roney of Carl Junction, Mo., was reported for the Memorial Roll. Two standard societies were reported: Lawrence, Kansas, and Carl Junction, Mo. Our financial receipts were \$2,224.61; disbursements \$2,207.61; balance \$17.00. Great praise was given our treasurer, Mrs. Allen Davis, for her faithfulness and accuracy, as well as our societies for their helpful interest.

It was voted to pay \$100 for the Reynolds Hospital in Western India, besides furnishing a room, and \$300 for half support each of Mrs. Eugenia Phillips Coats and Miss May Bursch and \$200 for medical missions in South Africa. We

## THE DISTRIBUTION OF THE GENERAL BUDGET

AT THE recent meeting of the Executive Committee of the General Board it was found that an increasing proportion of the money sent to the General Treasurer for the General Budget was being sent "designated." The members of the Committee thought it possible that some money was coming thus designated because our pastors have not always remembered that money sent through the channels of the Woman's Foreign Missionary Society is by the very fact that it does come through these channels designated for the foreign missionary apportionment of the general budget, and the Committee by resolution asked the General Superintendents to do whatever they can to correct and adjust the budget so that the General Board and the General Treasurer will have less complications in the matter of distribution.

We believe that first of all much will be done to correct the irregularity by our calling attention to the fact that according to General Assembly action funds raised by Woman's Foreign Missionary Societies cannot be made to apply on all the items of our unified general budget, but must be credited only on the foreign missionary portion of that budget. For when our pastors take this into consideration, we are sure they will insist that a larger proportion of their general budget remittances shall be sent by the local church treasurer direct to M. Lunn, General Treasurer, and marked simply "for the General Budget." The women of our churches will also appreciate this advantage, and while they will be glad to lend all possible assistance to the pastor in the raising of money for the General Budget, they will also take care that only such funds as are distinctively W. F. M. S. funds shall go the rounds of their own special treasurer for application on the one item of the General Budget.

There is no need of any radical change. Our people in almost every district are overpaying the General Budget, and it is evident that our program for world wide evangelism is soon to be expanded, under the blessing of God and the liberality of His holy people. The members of our various auxiliaries—the Sunday school, N. Y. P. S., and W. F. M. S.—are loyal and zealous for the great cause of God. There is indeed little to complain about. And we do not think any individual or any auxiliary should curb its activities in the least or make any provision for doing less than hitherto. Let us pray on and work on unitedly and triumphantly, as hitherto.

So we think the purpose will be well served simply by our calling this general attention to the desirability of local church treasurers remitting an increasing percentage of the General Budget to the General Treasurer direct and undesignated. There are some problems which will have to be worked out locally regarding what funds are properly and exclusively W. F. M. S. funds and what local church funds, but our missionary women are reasonable and are first of all Nazarenes and supporters of the program of the church, and they can be depended upon to make the scope of their exclusive activities as limited as their pastor may desire. And on the other hand, they will be glad to keep on doing their utmost to enlarge their own giving through the particular plans and methods assigned to them.

In His service,  
THE GENERAL SUPERINTENDENTS  
J. B. CHAPMAN, Secretary.

continue to work for the Sunshine Bag Fund.

Mrs. Fitkin gave a wonderful address on Mexico Tuesday afternoon, as also a general address Wednesday evening in the assembly.

We voted to hold a convention at time of the midyear ministerial convention with representatives from societies and a returned missionary if possible.

The Lord was graciously present and we have renewed aspiration to do better work along all lines for the Master in the coming year.

Mrs. F. J. TRANDLE, *Secretary-Protem.*

MISS MARY BUNKER, *Corresponding Secretary-Protem.*

## LAKE CHAMPLAIN CONVENTION

Just recently a new bridge was opened which crosses Lake Champlain, thus connecting the two states of New York and Vermont. The pastors of the churches in northern New York, known as the Champlain Nazarene group constitute the abutment on the New York side and the pastors of the churches in Vermont, known as the Vermont Nazarene group constitute the other abutment and these two groups have built a bridge across the lake known as the Lake Champlain Nazarene Preacher's Association.

Each group has a monthly all-day meeting and each quarter the two groups unite for a convention. Our first L. C. N. P. A. Meeting was held at Altona, New

York, September 18 and 19. The first service was called for Wednesday evening and was opened by a song service conducted by the writer with the Wilmington orchestra assisting greatly. Rev. U. T. Hollenback and Rev. R. D. Haas rendered a duet which blessed the hearts of the people. Rev. W. S. McPherson, pastor of the Altona church, gave an address of welcome, after which response was made by Rev. A. M. Babcock, chairman of the New York group and Rev. S. W. Beers, chairman of the Vermont group. Brother Hollenback gave a short message on the subject: "It Can Be Done in New York," and Brother Beers gave a short talk on the subject: "It Can Be Done in Vermont." A special prayer service for a Home Mission revival followed these two fine talks.

Thursday's session was opened by a prayer service in which the glory of God was outpoured in a marked manner and the saints prayed and shouted and were indeed blessed. The essence of that prayer-meeting hovered over the sanctuary throughout the day. With the chairman of the L. C. N. P. A. in the chair a discussion followed which was very profitable. The topic was, "Possibilities of Co-operation Between the New York Group and the Vermont Group for the Advancement of Bible Holiness and Nazareneism." Rev. R. D. Haas brought a fine message, using for a subject, "Getting our Message and Work Before the People." It was a splendid message and we shall not soon forget his points. The morning service was one when many hearts were inspired and several got a new vision of their opportunities and privileges.

The Lake Champlain Nazarene Preacher's Association held its quarterly business meeting preceding the regular preaching service of the afternoon. Definite plans were laid for advancement in this northern area and by the help of the Lord we intend to lengthen our cords and strengthen our stakes by pushing out and on in the fields already established and also into new fields. Brother Haas gave a short talk in the afternoon about, "How to use Nazarene papers and literature for the advancement of our work." Twenty-six subscriptions were taken for the HERALD OF HOLINESS. Rev. A. M. Babcock, pastor of the Wilmington church, was the preacher of the afternoon and his subject was, "The Dynamics of Holiness." This was a great message and truly we felt the dynamic power of holiness while he was preaching. A special selection was sung by the L. C. N. P. A. quartet consisting of Brothers Haas, Poole, Hollenback and Babcock, "Holiness Forevermore."

The evening session was opened with a song service. Mrs. Ella Vaughan sang a beautiful solo, "Why I Love and Adore Jesus." Brother Hollenback brought an evangelistic message in the evening service and four seekers responded to the invitation. One was reclaimed and three were gloriously sanctified wholly. To God we ascribe all the praise and glory for all that was accomplished.

Our next quarterly L. C. N. P. A. Convention will be held in the Church of the Nazarene at Wolcott, Vermont, December 11 and 12. People of all denom-

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inations are welcome to attend these conventions. We are expecting great things from God in this section of the country.

J. W. POOLE, Reporter.

### TENNESSEE DISTRICT ASSEMBLY

The Seventeenth Annual Assembly of the Tennessee District was held at beautiful Trevecca College, Nashville, September 11-15. Dr. H. F. Reynolds, our Senior General Superintendent, presided and in his own inimitable and characteristic way, speedily carried on the business and also kept the assembly at a high tide spiritually. It was the consensus of opinion that the assembly was one of the best in every way on the Tennessee District.

Tuesday night before the assembly convened on Wednesday, Dr. C. E. Hardy, President of Trevecca College, delivered an eloquent and fiery sermon on "Church Building," that helped to prepare the way for the Holy Ghost to have right of way in the assembly. District Superintendent J. E. Gaar, of Alabama, preached Wednesday night on the theme of "Prayer." The assembly was greatly moved by his timely message.

Thursday evening Dr. J. G. Morrison, General Field Secretary of Kansas City, in a most passionate way spoke on "Christian Stewardship." Surely God is graciously using him to stir the Church of the Nazarene to a greater vision of her calling and a deeper consecration to the trust committed to her.

Rev. W. M. Tidwell, pastor of First church, Chattanooga, delivered a soul stirring evangelistic sermon Friday night on the subject of "Sin." A great altar service followed.

Others whom God greatly used in the preaching services during the assembly were Rev. Felix Johnson of Los Angeles, California, Rev. B. L. Patterson of St. Louis and Dr. H. F. Reynolds, who was the speaker at the 11 o'clock service at the college auditorium Sunday.

The Missionary Rally in which Mrs. S. N. Fitkin, President of the W. F. M. S., and Rev. and Mrs. R. S. Anderson and two daughters of Guatemala, Central America, and others took part, gave us a greater vision of our obligation and privilege of carrying out the Master's command to "Go ye into all the world and preach the gospel."

District Superintendent S. W. Strickland, who has so efficiently served the district the past year, was unanimously re-elected for another year. He is a product of Trevecca College and is, by his executive ability and deep spirituality, leading the Tennessee Nazarenes on to greater conquests.

Rev. Mrs. J. O. McClurkan, wife of the late Rev. J. O. McClurkan founder of Trevecca College and greatly beloved pioneer holiness preacher of the South, proved an inspiration to the assembly by her presence and earnest testimony and report.

The Educational Rally, under the direction of Dr. C. E. Hardy, was epoch-making for the Southern Educational Zone. The strategic location of Trevecca College at Nashville, the "Athens of the South," and comprising an educational zone with a population of twenty mil-

lions of people, gives to Trevecca College an opportunity unparalleled anywhere. In consequence of these and other advantages, the trustees of the college voted to put on a campaign to raise \$100,000 which was unanimously accepted by the assembly. \$25,000 is to be used for improvements and \$75,000 for endowment. With Dr. C. E. Hardy, who was the successor of the late Rev. J. O. McClurkan, founder of Trevecca College, and who for many years was head of the institution as leader, the school has the brightest future in its history.

Despite the fact that many of the fifty-four churches on the Tennessee District are in the rural sections and that there are only eighty-five regular ministers and 3,099 members in the state, there was raised last year for all purposes \$80,000. With several new churches last year and gracious revivals reported, and with our golden opportunity for future success, the Tennessee District is expecting through Christ, the greatest progress along all lines in its history. To God be all the glory through Jesus Christ our Lord.

MACKEY J. BROWN, Reporter

### WESTERN OKLAHOMA, ZONE 7

The Zone Rally of Zone No. 7 was held at Frederick, September 14. The morning session began at ten. The day was opened by song, followed by a devotional service. The Vaughan Radio Quartet was present and rendered several numbers before the morning message. Pro-

fessor S. S. White, president of Bethany-Peniel College, brought an inspirational message at the eleven o'clock hour.

Lunch was served by the ladies of the Frederick church, in the church.

The afternoon session began at 1:30. The song service was led by Rev. F. H. Pearson, of Greenville, Texas. Devotional service followed with Brother White in charge. Rev. and Mrs. Pearson sang a very inspirational duet. The Vaughan quartet sang two songs.

A short business session was called. Reports were given by the various local societies. All reported progress. Each society has a N. Y. P. S. library and books are being added rapidly. Elton Galbraith, of Hollis, was appointed secretary to take the place of Paul Gresham. It was voted to have the next Zone Rally at Altus, on Thanksgiving day.

Following the business session the Hollis N. Y. P. S. girls' quartet rendered a number. Brother Taylor, pastor of the Frederick church, brought the afternoon message. He spoke on tithing to the young people. The Rally was dismissed with the benediction by Mrs. Harmon, of Frederick.

ELTON GALBRAITH, Secretary.

### ANDERSON, INDIANA, SUNDAY SCHOOL

That Rev. C. H. Strong and his people in Anderson will reach the goal set for them in Sunday school attendance is not up for debate. It is now a question if

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any church on the district will be able to keep up with them. Brother Strong and his good Sunday school superintendent, T. H. Gobel, organized their workers into six bands, and divided the city into six districts, put a superintendent on each district and provided transportation for those who needed it, so that the workers would be unhindered in their efforts to bring in new pupils to the Sunday school. Already the plan is working so well that it is only a question of time when we will have to replace our present building with a new and much larger one. The Sunday school attendance has passed the four hundred mark, and they are pulling for five hundred in attendance every Sunday. I asked a friend in the city if he thought they would reach their goal, and he said "Why not? C. H. Strong and that bunch of Nazarenes down there do everything else they start out to do and they will do that if they want to."

We must get two thousand new members of the Sunday school this year on the Northern Indiana District, and it seems that Strong and the Anderson crowd mean to leave us only seventeen or eighteen hundred to go on all the rest of the district. Others are getting well started on their plans for larger schools, and are getting gratifying results. Many report good increase in attendance.

Yours for bigger and better Sunday schools.

J. W. MONTGOMERY, Superintendent  
Northern Indiana District

## CHURCH NEWS

WINCHESTER, INDIANA—Recently our pastor, Rev. Leo C. Davis, and his good people in Winchester completed a nice brick building at a cost of thirty-one thousand dollars, of which the church and city are justly proud. It was well planned and well built. For several generations it will be in perfect harmony with the size city in which it is situated, unless Winchester has a very rapid growth. A better location could not be had, and our people enjoy the respect and confidence of the entire city. The writer, and Rev. Carrie (Mother) Felmlee, began a short convention with them Wednesday evening, and on Friday, Dr. C. E. Hardy, Professor and Mrs. Haldor Lillenas arrived, and were with us over the Sabbath for the dedication. Dr. Hardy preached some masterful sermons on "The Church," and Brother and Sister Lillenas gave us a wonderful service in song. Many declared they never heard such preaching as Dr. Hardy did, and our people have long since given up hope of hearing better singing than Haldor and Bertha Lillenas do until they reach Zion's Hill. It was again my privilege to appeal to the Winchester congregation for funds to carry on the program. The offering was not what you would term exactly easy, but it was quite remarkable that the people gave ten thousand dollars in one and one-half

hours, when we consider the fact that little more than a year ago we pulled eight thousand dollars from the same crowd for the same purpose, and raised six thousand in the city within the four following days. Sunday night we presented the matter again, and raised nearly one thousand dollars more, making a total of nearly eleven thousand for the day, or a grand total during the recent convention and the one a year ago of twenty-five thousand dollars in cash and pledges. Brother and Sister Davis are fine workers, and their people greatly appreciate their services. They voted them a much needed vacation, and gave them a nice offering to take care of the expense of a trip east. We see greater things ahead for Winchester church.—J. W. Montgomery, Superintendent Northern Indiana District.

PASTOR V. W. LITTELL, LINCOLN, NEBR.—We have been making splendid progress in the sixteen months that the Lord has permitted us to be here with these good Nazarenes. We are now three months on our new assembly year, and while the last year was somewhat hard; a time of plowing and seed sowing and holding the work together, the first part of this new year is proving to be one of some degree of harvest. Our Sunday school is growing under the leadership of the Sunday school superintendent, J. F. Schrader. We have increased our attendance in this department and the end is not yet. Our Young People's Society is getting along nicely under the presidency of R. Miller. This society has recently purchased a piano, and is now buying a fine changeable lettering, interior lighted bulletin board for the church. This is much appreciated by all. The W. M. S. is taking on new life. Sister H. F. Miles, who has just recently come to us by transfer from the Boulder, Colo., church, has been used to inject new ideas and spirit into the society. The church in general is making splendid progress. We have made some needed repairs on church and parsonage; installed several new flood lights, which adds to the illumination and beauty of the interior. As to our services, God is smiling upon us; harmony reigns and our attendance is increasing. Some folks are praying through. We are having two prayer-meetings a week, and God meets with us in wonderful power. We recently took eleven new members, all adults, into the church, making a total of sixteen new members since the assembly. We have underwritten our General, District and local budgets, and are using the budget plan. Our finances are coming in splendidly for all purposes. We begin a meeting October 10, with C. C. and Mrs. Chatfield.

BELLINGHAM, WASH.—"God has been marvelously answering prayer and is undertaking for the church in Bellingham. We have just closed a three weeks' meeting with Rev. Will H. and Lillie B. Nerry. Bro. Nerry is a fearless preacher, yet tender and compassionate, and Sister Nerry is an excellent song leader and soloist. She is a great personal worker, and both do much fasting and praying. They surely were the right people for Bellingham at this time. The attendance was good

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from the first. God honored the truth, and several were either saved, sanctified, or reclaimed, and some were both saved and sanctified. A class of fourteen was taken into the church the last Sunday morning, and more to follow later. This is one of the best meetings ever held in this church. The Nerrys are specialists to build up the local church as well as being evangelists. They endeared themselves to all the people both in and out of the church. We paid all local expenses, gave the evangelists a good offering, and a fine love offering was also given to the pastors. The church was filled the last two Sunday nights, and the crowds were good throughout the three weeks. We take courage and will push the battle on. You will hear from us again. God is blessing and we are expecting the revival to continue. We secured several subscriptions to the *HERALD OF HOLINESS*.—Arthur and Della Boicourt, Pastors.

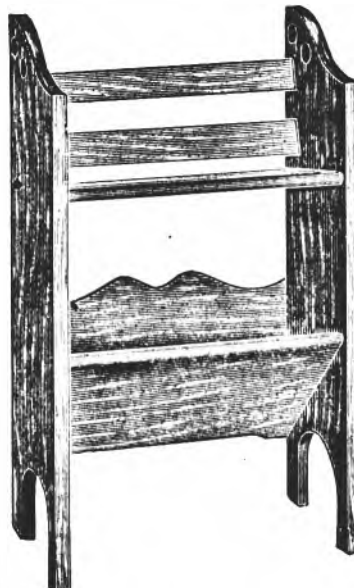
NEW HAVEN, CONN.—"In Malachi we read, 'Behold, I will send my messenger, and he shall prepare the way before me,' and again, 'He is the messenger of the Lord of hosts.' The Church of the Nazarene here, Rev. Harris B. Anthony, pastor, has realized in the past three weeks that the Lord still sends His messengers, to prepare the way before Him. From September 3 to 22, Rev. A. B. Carey, of Beacon, New York, conducted a series of special meetings. Mr. Carey made many friends when he was with us last spring. They were eager to hear him again, and so we had the largest audiences we have ever had in the church. Sinners were saved, believers sanctified and seed sown that will spring up abundantly, for has He not promised that His Word should not return unto Him void? Mr. Carey spoke truly as a messenger of the Lord, presenting the truth, in kindness, and yet bringing to his hearers a sense of the justice of God, and the possibility of putting off the time of decision for the Lord, until the day of grace had passed, and the eternal night had come. The church broadcast for seventeen days a fifteen minutes' morning program, from Station WDRC in New Haven, and through the courtesy of Station WICC, in Bridgeport, we were given an hour there, the three Saturday afternoons that Mr. Carey was with us. These radio services brought a blessing to many not able to attend the regular services, and aroused an interest in the Church of the Nazarene, and the gospel of full salvation among many who would otherwise not have been reached. We bless God for every soul that was touched by divine power, for every heart that fully yielded to Him, for every life consecrated anew to His service. We were blessed by the presence of many of the ministers from our other churches, also District Superintendent Gould and Mrs. Gould, whose presence brings a blessing to any meeting. Mr. Carey left with the blessings of many upon him, for he had blessed many, and the promise to return to us for a month in the spring. Therefore with the psalmist we say, 'The Lord hath done great things for us, whereof we are glad.' Blessed be His holy name forever."—Helen Gauntlett Williams.

EVANGELISTS G. F. AND BYRDIE OWEN—"This has been a good, busy season for us. After concluding the meetings at Meade, Kansas, the last of June, we were privileged to spend three days in Colorado Springs at home, then began meetings at Loveland, Colorado, where Brother and Sister Zimmerman are pastors. This was our second series of meetings there and we were pleased to be with the people again. A goodly number prayed through to definite victory, and a few were won over for the church, and a forward program was inaugurated. Our next engagement was with Brother and Sister Eastman at Salida, Colorado. This city boasts of the highest airport in the world—the city itself being 7,050 feet above sea level, and the airport near 8,000 feet. The spiritual life of the city, however, is at about as low an ebb as one could well imagine. Our few Nazarene people there certainly did their part by the meetings, and the people of the town were very kind to us, and respectful of us, yet it seemed that little was accomplished for the church. One traveling man and a few young people and children were converted, and a special nurse from the railroad hospital was both justified and sanctified and is now making a wonderful worker for the Lord,

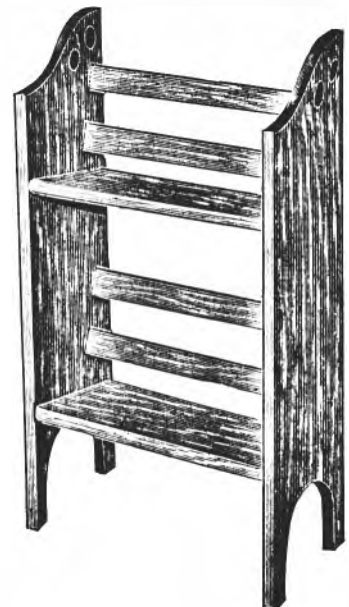
yet practically all of these either live in or have moved to other cities. From Salida we went to the East Plains Campmeeting at Kirk, Colorado. The saints came with a burden on their hearts to see things accomplished for the Lord. The officers of the campmeeting board were faithful, and the crowds were said to be larger than usual. Perhaps there were no more than forty people who prayed through to definite victory, yet they came through in the good, old-fashioned way. The presence and power of God was manifest in such a manner as to make it one of those camp-meetings one loves to attend. More money came in than was needed. Many came from long distances and the campers were in good spirits throughout the entire camp. The last day there were about 450 people in attendance at the morning service, about 650 at the Holy Land Service in the afternoon, and about the same number who attended the closing service Sunday night. The pastors and people of eastern Colorado are splendid men and women who know God and manifest a very Christlike spirit. Following the East Plains Camp we went to Haxtun, Colorado, for a tent meeting. The Lord was working and everything bade fair for a revival with far-reaching results, when a

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storm broke over the tent while a service was going on. For one week we had so much rain and cold weather as to make it impossible to have a single normal service. The meetings were continued for three days with the hope of closing with a fair degree of success, and although the weather was not much better, yet a young man and his wife were wonderfully saved and other things accomplished which will tell for God in the coming days. At the close of the meetings the pastor, Brother Louis G. Kettelhut, left for Pasadena where he will enter school. At this time we are engaged in a real, old-fashioned revival at Indianola, Oklahoma. Twice they have secured additional seats, yet we are preaching and singing to more people than we can accommodate. The Lord has directed in each service thus far. Last night the daughter of the justice of the peace was wonderfully converted and shouted all over the front of the church. Her father, as well as the most of the other men of the town are in attendance at almost every service. The meetings are to run a full week yet, and from the way the Lord is working we hope for great things before the meetings close. Next Monday morning we are to leave for Nashville, Tennessee, where we will attend Vanderbilt University. This is our last year at the university. Graduation exercises will finish on the 8th of next June, and we will begin our evangelistic work at once. Our direct address, from now until June 8th, will be 468 Wesley Hall, Vanderbilt University, Nashville, Tennessee."

**BERKELEY, CALIF.**—Mrs. S. N. Fitkin recently had charge of a service in our church in which there was a fine missionary spirit manifested. At the close of the service pledges were taken for the support of Miss Mary Pannell, nurse in the Bresee Memorial Hospital in China. The Berkeley church is doing this above our part in the General Budget. We have always raised our budgets and are taking advanced steps this year. The Lord is blessing us and we expect this to be the best year of our ministry. "We begin a revival with Rev. E. J. Lord of Dundee, Ore., Oct. 6th. Pray for us."—C. D. Norcross, Pastor.

**HEDLEY, TEXAS**—"The revival started on July 25, with Rev. A. K. Scott, pastor of Amarillo First church, to do the preaching, and with Sister Maud Busby pastoring the church we had a wonderful revival here. About forty-eight different people bowed at the altar and were saved or reclaimed and with the exception of a few, they went on and were sanctified. From here we went back to Lazare, Texas, for another singing school and had a much better school than we did in the spring as we had built a foundation in the spring school. At present we are holding a singing school in the Church of the Nazarene in Hollis, Oklahoma. There is a great interest here and God is blessing us in the school. My brother, Weldon Pearson, is helping in this school. We will appreciate calls for meetings or singing schools especially in our Churches of the Nazarene. Anyone wishing to get

in touch with us write us at Greenville, Texas, R. F. D. 5."—Freeman and Helen Pearson.

**PRESCOTT, ARIZONA**—"We thank God for victory through the blood just now. We have never labored with a more consecrated, self-sacrificing people than we have here. They have stood nobly by us, as we did our best to visit, preach and pray. As our readers will remember, Prescott is the mile high city. We find the altitude too high for our health, and consequently are obliged to leave and seek a lower altitude. We are delighted to leave as our successor, Rev. H. H. Snable, who recently came to us from the Colorado District. May the God of all grace bless this work and lead them on to victory through His name."—G. N. Wickens.

**NORTH ATTLEBORO, MASS.**—"During the summer wife and I had the privilege of spending a day or so at the various campmeetings in New England as well as looking after the home work. Just now our hearts are gladdened by the gracious outpouring of the Holy Spirit upon our church and community during the twenty-two days' evangelistic campaign with Rev. Mabel R. Manning of Nahant, Mass. There were many souls awakened and some prayed through at the altar, and the church was edified and blessed under the unctuous songs and sermons of Sister Manning. She is an evangelist with a vision and a burden, and spends much time in prayer for the work. We heartily recommend her to any church or community needing an evangelist. Our people are few but faithful and in spite of the summer time with its handicaps, they have kept the budgets paid and have attended the services and otherwise encouraged us to push the battle. Amen. We are planning to attend the District Preachers' Convention in the Lynn church next week and anticipating a profitable time listening to the messages of Dr. H. O. Wiley, Editor of our **HERALD OF HOLINESS**."—Arthur and Lura Ingler, Pastors.

**WARREN AVE. CHURCH, COLUMBUS, OHIO**—"We have not reported since the arrival of our new pastor, Rev. B. H. Haynic. We are all well pleased with our new shepherd. He preaches the Word with the Holy Ghost sent down from heaven on his soul. Our souls are being stirred as we see the deeper depths and higher heights that it is our privilege and duty to attain: as this wonderful man of God leads us on. Our Sunday school is good, considering. Our weekly prayer-meetings are well attended and our missionary society is second to none. Our report at the recent assembly showed an increase along financial lines of more than double that of the previous year. We had as our very efficient president last year, Mrs. Clarence Keeler, who came to us from the Florida District, and who is now in California. She is the best informed person on Foreign Mission work that it has been my privilege to meet. Hence our wonderful strides along missionary lines. In our N. Y. P. S. we have some and many of the finest young people in America. Our N. Y. P. S. president cannot be excelled. She fills her place perfectly. She is Mrs. Gordon Keeler, one of our own dear girls. Summing up our work in general, we have much for which to thank God. He has been and is very good to meet with and bless us and own His Word. Bless His name. We are looking forward to a great harvest in His name."—Mrs. Grace E. Newman, Reporter

**EVANGELIST FANNIE PAYNE**—"I had thought of taking a pastorate from our District Assembly at Topeka, Kansas, and had an offer or two, but did not accept either. We will not be in Home Mission work this year, as I am by myself, but will hold meetings as the Lord opens the way. Our permanent address is: 2923 Troost Ave., Kansas City, Mo. We are just beginning a meeting at Springfield, Mo., with J. S. Moir and his good wife. We are expecting the Lord to give us a number of souls and some additions to the church. We ask our friends to remember us in prayer."

## NEWS IN BRIEF

Evangelist W. E. Ellis writes from Phenix City, Ala., "Closed second meeting near Onconta, Ala., with scores finding God. On the last night altar and front seats full of seekers. Four hundred seekers in the two meetings. Twenty subscriptions for the **HERALD OF HOLINESS**. Opened up here and crowds are increasing rapidly, and souls seeking God. We go from here to Colton, Calif.—Home address, 673½ McBride Ave., Los Angeles, Calif.

Brother Ernest S. Mathews, writing from Peace River, Alberta, Canada, desires to express the thanks of the people of that district to our General officers and the Chicago Central District for the fine new tent which has been used in opening the work in that part of Canada. He says, "Our meeting in Brownvale was not a failure, although the tent did not reach us in time to get the best results. Quite a number were reached and a lot

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has been purchased, on which a church will be built. There are five large grain elevators here and a beer parlor, yet there is neither church nor school. One man told me after the first Sunday night service that he had lived there nine years and that was the second real sermon he had heard. Please pray for this great north land."

On August 25th, while Rev. Robert Pierce and wife of 712½ West 54th street, Los Angeles, Calif., were returning from church they were run down by a reckless automobile driver and Mrs. Pierce received a fractured skull and other serious injuries. Brother Pierce had his left hand badly mashed and other injuries. These dear saints are over eighty years of age and highly esteemed. In the midst of their affliction they are enabled to say, "God is good and is a great Comforter to us in this time of suffering."

Rev. Jack Linn of Oregon, Wisconsin, on September 28 met with an accident, and his left arm was broken. Special prayer is requested on his behalf.

The National Cigarette Law Enforcement League has launched a far reaching legislative program in two states—Kansas and Oklahoma. They have sent out a special call for additional workers and are planning to carry petitions into every city and town throughout these two states, which call upon the 1931 legislatures to pass laws to stop the advertising of cigarettes and to prohibit the smoking of cigarettes by minors under twenty-one years of age in public places. The response to the program is very gratifying and many are eager to sign the petitions. —Alva P. Jones, Superintendent, 125 W. 17th St., Oklahoma City, Okla.

Pastor U. T. Hollenback, Plattsburg, N. Y., writes: "The campaign which our District Superintendent is putting on to have each pastor send in one subscription to the *HERALD OF HOLINESS* for each two members, is going good here. I am sending a list today that makes a total of twenty-seven I have sent since the assembly. I suggest that he raise the goal to one for each. We have forty-two members."

#### OUR VISITORS

At the close of the Kansas City Assembly at Topeka, Kansas, we were glad to greet at Headquarters Mrs. J. W. Grewell, Mrs. F. N. DeBoard, Miss Olive Rush and Mrs. Fannie Davis, all of Carthage, Mo. H. E. Gardiner of Calgary, Alberta, Canada, and Mrs. M. W. Parrish of Bethany, Okla., were also callers recently.

Rev. D. Shelby Corlett, General Secretary of the N. Y. P. S., has moved with his family to Kansas City and we welcome them to headquarters and to First church. Brother Corlett is devoting all of his time to the interests of the young people in work in the field and as editor of the *Young People's Journal* and the young people's department in the Bible School Teacher's Journal.

## DIRECTORY

### GENERAL SUPERINTENDENTS

#### M. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.  
Alabama (Tuscaloosa, Ala.) .....Oct. 23 to 27  
Mississippi (Laurel) .....Oct. 30 to Nov. 3  
Georgia (Columbus, Ga.) .....Nov. 6 to 10  
Carolina-Virginia (Roanoke, Va.) ...Nov. 13 to 17  
Florida (Miami, No. Side Church) Nov. 20 to 24  
Louisiana (Monroe, La.) .....Nov. 27 to Dec. 21  
Arizona (Phoenix, Ariz.) .....Dec. 4 to 8  
Southwestern (El Paso, Texas) ....Dec. 11 to 15  
(Mexican border work)

#### J. B. CHAPMAN

Office, 2923 Troost Ave., Kansas City, Mo.  
Arkansas (Vilonia) .....October 8 to 18  
Dallas (Beaumont) .....October 15 to 20  
Hamilin (Abilene) .....October 22 to 27  
San Antonio (San Antonio, Texas, First Church) ...  
.....Oct. 29 to Nov. 3

#### R. T. WILLIAMS

Office, 2923 Troost Ave., Kansas City, Mo.

#### J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.

#### DR. J. W. GOODWIN'S AND DR. R. T. WILLIAMS' TENTATIVE SLATE ABROAD

Japan .....Oct. 14 to Nov. 1  
Care Rev. W. A. Erbel, 18 Okazaki Cho. Kyoto, Japan.  
China .....Nov. 10 to Dec. 20  
Care Rev. Peter Klehn, Tamingfu, Hopel, China.  
Eastern India .....January  
Care Rev. Geo. J. Franklin, Kisborganj, Mysen-singh Dist. India.  
Western India .....February  
Care Rev. Prescott L. Deals, Buldana, Berar, India.  
Palestine .....March  
Care Rev. A. H. Kauffman, Box 176, Jerusalem, Palestine.

## ANNOUNCEMENTS

NOTICE—My home address now is 2214 Alaska Ave., Dallas, Texas. Those who desire to slate me for revivals, please write me. I am now making up my slate for fall and winter.—H. A. Gregory, Evangelist.

NOTICE—We have accepted the pastorate of the Church of the Nazarene, at Hoopeston, Ill., and will receive correspondence addressed P. O. Box 375, Hoopeston, Ill., until the Lord leads us to other fields.—T. T. Liddell, Evangelistic Singer.

PRAYER IS REQUESTED by a mother in Oklahoma for the salvation of her son who is in a sanitarium; by the pastors at Harlingen, Texas, for an evangelistic meeting now in progress there; by Brother U. T. Hollenback for the recovery of Mrs. Hollenback who has just undergone a serious operation.

NOTICE—If anyone having friends or relatives in this valley will send their names and addresses we will be glad to get in touch with them.—R. E. Cummings, and W. F. Rutherford, pastors, Harlingen, Texas, metropolis of the Magic Valley.

NOTICE—Rev. L. B. Mathews, former Secretary of the Carolina District, has resigned and left the district and Rev. R. E. Doble, 1811 Cleveland Ave., Charlotte, N. C., has been appointed District Secretary in his place.—Chas. M. Harlison, District Superintendent.

NOTICE—My mother and I have just closed our four-year pastorate of the North Side Church of the Nazarene in Indianapolis and have received evangelistic commission from our District Assembly. We are open for calls wherever God may lead.—Carena W. and Eula W. Jay, 1048 Congress Ave., Indianapolis, Ind.

NOTICE—We have open dates after October 23, as evangelistic preachers and singers. Please wire or write us at 1026 Division St., Indianapolis, Ind.—Professor B. R. Shaw and Wife, Rev. Mary Shaw.

NOTICE—After three profitable, delightful years spent in the pastorate on the Alabama District we are entering the evangelistic field where we have spent a number of years. We have already slated up a part of the winter, and would like to keep busy in the Master's vineyard. After October 27 our home address will be Jasper, Ala.—H. A. Forester, Evangelist, and Mrs. H. A. Forester, Song Evangelist.

NOTICE—Since the Church of the Nazarene in Monterey, Tenn., which I served as pastor during the past year, has on account of heavy indebtedness decided not to call a regular pastor for next year, I am free to take work elsewhere. I prefer a pastorate near some of our good schools, but will go anywhere God may lead. Can satisfy with as many good references as you may ask. If you need a pastor or evangelist write me at Monterey, Tenn.—J. A. Chennault.

NOTICE—Twelfth Annual Convention—Missionary, Preachers', Sunday School and Young People—Washington-Philadelphia District, Church of the Nazarene, is to be held in Calvary church, Second and Washington Sts., Reading, Pa., Rev. J. H. Parker, pastor, 1250 Green St., October 15 to 17. Lectures and papers; educational, inspirational and evangelistic. All welcome.—J. T. Maybury, District Superintendent.

NOTICE—The Dallas District Assembly meets at Beaumont, October 15. Let everybody take note of the time and place. The annual meeting of the W. F. M. S. meets at 7:30, Monday night, the 14th. Miss Eva Carpenter will be the speaker. The annual business meeting will be Tuesday morning. Let all the W. F. M. S. presidents be present Monday night for the opening service. The Examining Board of Dallas District will meet at 10:30, Tuesday morning, October 16. Let all undergraduates take note and be present for their examination.—I. M. Ellis, District Superintendent.

NOTICE—To all taking Course of Study on the Indianapolis District: On page 11 of the District Minutes an error appears in listing the books to be graded by members of the Examining Board. All books listed under the name Robt. F. Johnson should be under J. M. Wines' name and books under J. M. Wines' should have been under Robert F. Johnson. Please note this correction in sending papers to be graded.—L. O. Green, Chairman of Examining Board.

NOTICE—To the Churches and Pastors of Kentucky District: We have arranged to set aside the month of November as *HERALD OF HOLINESS* month for Kentucky District and have set as a goal that each church shall bring their subscription up to at least one-half the church membership reported at the last District Assembly. Let all get organized and ready for a great drive during November. I am praying that we will be able to secure at least one thousand new subscriptions during this month. Begin now to work and pray for great success in this great undertaking.—L. T. Wells, Superintendent Kentucky District.

NOTICE—I have resigned the Superintendency of the Carolina District and plan to leave by October 15. I desire

a pastorate in one of the following districts: Indianapolis, Northern Indiana, Ohio, Chicago Central or Kentucky. Will do evangelistic work until a pastorate opens up. We came here four years ago with no Nazarene work at all, but God has blessed and led until today we have nineteen churches. To God be all the glory and praise. Address me after October 15, at 1017 Lexington Ave., Indianapolis, Ind. For reference write any of the General Superintendents, Rev. E. J. Fleming, C. J. Quinn, J. W. Short, J. W. Montgomery, or E. O. Chalfant—Chas. M. Harrison.

**RECOMMENDATION**—Mr. Ed. Patzsch member of the East Liverpool church and a singer of unusual ability has entered the evangelistic field as a song evangelist. He plays the cornet in leading the congregational singing. If you desire a song evangelist, try him—he will please you and bless your people. Ask Professor Kenneth Wells about his work. You can address him at 624 Riverview St., East Liverpool, Ohio.—O. L. Benedum, Pastor.

**NOTICE**—The Examining Board of the Dallas District Nazarene Assembly will meet on Tuesday, October 15, at Beaumont, Texas. All licensed preachers and deaconesses and those who expect to be

licensed will please meet the Board on the above date and at the above place.—F. E. Wiese, Chairman of Board.

**NOTICE**—To Whom This May be of Interest: Rev. C. R. Chilton is now giving his time to the great work of evangelism and I wish to recommend him to our people. Brother Chilton has given long service to the church as pastor, evangelist and District Superintendent. He is a godly man and strong preacher and knows the problems of the pastor. The churches will find him effective, efficient and constructive. He will not only bless our own people, but he will appeal to the outside public. I trust that our church will keep him busy in his chosen field.—R. T. Williams.

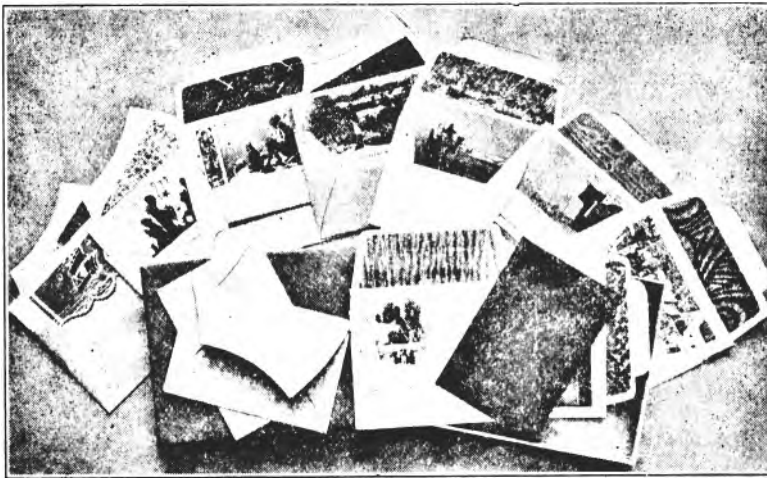
**NOTICE**—The Dallas District W. F. M. S. will meet at Beaumont, October 15, for their annual convention. Special service has been arranged for Monday evening, October 14, with Miss Eva Carpenter to deliver a special address to the W. F. M. S. Please make your plans to be on hand Monday night and all day Tuesday preceding the District Assembly.—Mrs. F. E. Wiese, District President.

**NOTICE**—The District Convention of the Colorado District, will be held with

our Colorado Springs church Nov. 12 to 15. Dr. J. B. Chapman will be the special worker. Dr. J. Q. Morrison will also be present to represent the Missionary work. Those planning to attend the convention will please notify the pastor, Rev. J. N. Tinsley, 508 W. Bijou, Colorado Springs, Colo. Let us unite together for a gracious outpouring of the Spirit upon the convention.—C. W. Davis, District Superintendent.

**RECOMMENDATION**—It gives me pleasure to speak this word of recommendation in behalf of Rev. S. D. Cox, formerly Superintendent of the Michigan District. Brother Cox has served the church as District Superintendent, as pastor and evangelist. He is a good man, a strong preacher and devoted to the cause of Christ. I hope our people will keep him busy in evangelistic work. Brother Cox is capable of rendering efficient service to our pastors and churches.—R. T. Williams.

**RECOMMENDATION**—It gives me pleasure to recommend Rev. Lawrence Reed, elder and evangelist of the Pittsburgh District. He has had experience as a pastor and is now in the evangelistic work, the Lord is blessing his ministry in this capacity with many souls. He will give any church a good meeting. Address him at Damascus, Ohio.—O. L. Benedum.



## Box Assortment of Christmas Cards

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

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

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

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## SLATE OF BUD ROBINSON AND L. C. MESSER, NORTHERN INDIANA DISTRICT

- Oct. 29.—Winchester, Parker, Ridgeville, Portland, etc. (Winchester church), 7:00 p. m.
- Oct. 30.—Gary, Glenn Park, Hammond, Hobart, Whiting, etc. (Gary First church), 7:00 p. m.
- Oct. 31.—South Bend, Mishawaka, Bremen, etc. (South Bend church), 7:00 p. m.
- Nov. 1.—Elkhart, Mishawaka, Goshen, etc. (Elkhart church) 7:00 p. m.
- Nov. 2.—2:30 p. m., Burney, Indiana.
- Nov. 2.—7:00 p. m., Modoc, Farmland, Harris Chapel, etc. (Modoc church).
- Nov. 3.—Muncie First church, Morning, Anderson, 2:30 p. m.; South Side Muncie, 7:00 p. m.
- Nov. 4.—Crawfordsville, Veedersburg, Hillsboro, Attica, etc. (Crawfordsville church).
- Nov. 5.—Lafayette, 10:30 a. m.; Frankfort, 7:00 p. m.
- Nov. 6.—Logansport, 2:30 p. m.; Huntington, 7:00 p. m.
- Nov. 7.—Auburn, 7:00 p. m.
- Nov. 8.—Marion, 10:30 a. m.; Kokomo, 7:00 p. m.
- Nov. 9.—Arcana, 10:30 a. m.; Kendallville, 7:00 p. m.
- Nov. 10.—Ft. Wayne First church, 10:30 a. m.; South Side, 2:30 p. m.; Bluffton, 7:00 p. m.

In this campaign we expect to assist all possible in raising the old debt on our college at Olivet. In the union services all the money given will be distributed among the churches according to the instructions of the donors. Let all pastors advertise well, and go in for a great holiness rally.—J. W. Montgomery, District Superintendent.

## WANTS

**FOR SALE**—New International Encyclopedia from Dodd Mead & Co., N. Y. Purchased at \$188.00. Will sell at half-price. Not soiled, good as new; just the set needed in all libraries. Write Mrs. Cora Thomas, Alma, Nebr.

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

**WANTED**—To hear from gospel verse writers willing to have same set to music. Address The Musical Whites, Box 204, Highland Park, Ill.

# The Biblical Illustrator

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The Old Testament volumes—28 of them—will be sold separately for \$47.50 and the 29 New Testament volumes for \$47.50—\$5.00 down and \$5.00 a month.

A Lundstrom, three-section, solid oak bookcase which will accommodate both Old and New Testament volumes, is offered at \$15.00, shipped knocked-down from factory. This may be paid for in three additional monthly payments of \$5.00 each.

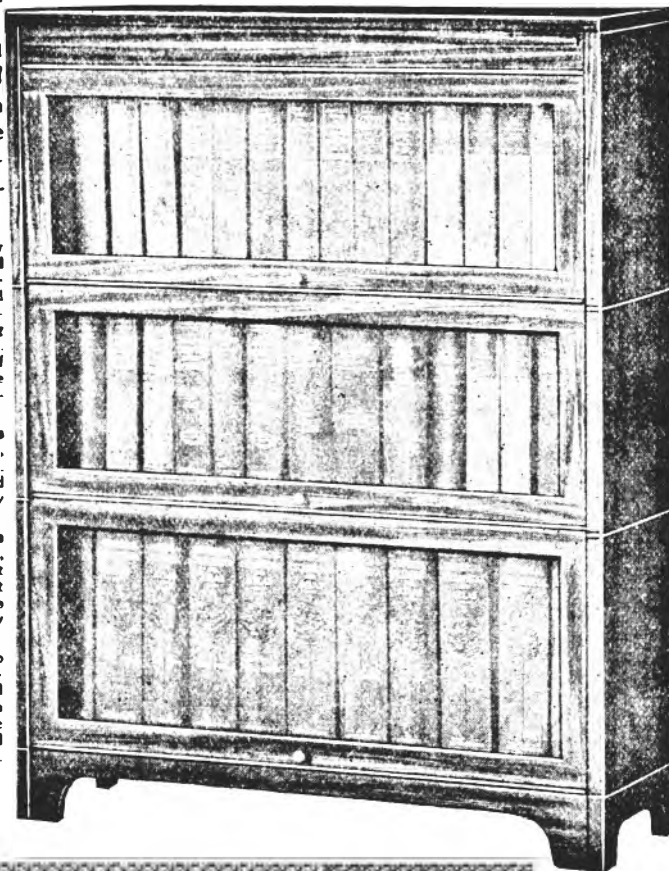
The Biblical Illustrator scarcely needs an extended description. Most of our ministers know of the books and have heard our General Superintendents and leading preachers recommend them. We doubt if any one set of books offers as much usable material for the busy preacher.

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Every book of the Bible is taken up, chapter by chapter, verse by verse. The best thoughts of the most devout and scholarly Bible students are presented here in orderly form.

For the benefit of those who might wish to examine a volume before ordering we will send a "testing sample" on receipt of \$2.50. This volume may be returned for refund less actual cost of forwarding.

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# Special Missionary Number

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# Herald of Holiness

**Nov.  
20**

The November 20th issue of the Herald of Holiness will be devoted to missions—various phases of missions. Interesting biographies of some of our outstanding missionaries will be included. Heart-touching incidents from the field will appeal to old and young. Of course there will be the ever present figures and statistics but not more than absolutely necessary to tell the story that such a special issue should bring. Pictures! Yes, indeed, they will be plentiful. This Missionary Number will be well illustrated.

And one of the very special features will be the first report of our General Superintendents, Dr. Williams and Dr. Goodwin who are leaving for their World Missionary Tour. Every Nazarene should be on tip-toe to get this report and the others which will follow in later issues of the paper. Hundreds of interested persons not members of the church will want to follow this tour by means of the letters which will be printed in the Herald of Holiness.

Not only will this be an epochal issue from the standpoint of the contents but its appearance will be altogether out of the ordinary. The cover will be printed in colors on extra weight, coated paper.

We are planning for a large edition of this issue, anticipating a rush of orders for extra copies. Send your order now so that we may have enough papers to go around. In quantities of less than ten papers the price will be 5c each. Ten or more will be priced at 2c each, postpaid.

We suggest that extra copies ordered by churches, W. F. M. Societies, Young People's Societies, etc., be distributed, not for a fixed price but in exchange for an offering to missions.

The demand for this special number will be tremendous. We are planning for many thousand extra copies. But the only way to make sure of getting as many as you want is to order now.

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