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WHOLE NO. 909

BEHOLD THY SALVATION COMETH

ISAIAH 62:11

BEHOLD, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."

The message which the fully redeemed church proclaims to the world is that of salvation from sin. Every agency of the church must be made to contribute to this supreme purpose. In proportion as the church devotes her energies to this high task, she reaps in works of benevolence, the rewards which attach themselves to the deliverance from sin. But when the church turns from her high calling and devotes her energies to reformation movements and educational propaganda, the hideous canker of sin must ultimately destroy her works of benevolence and prove her eternal undoing.

His reward is with him. Apart from the final rewards of the righteous there is therefore a satisfaction of mind and heart that attaches directly to the service of Christ. The conscience is purged from the sense of guilt, the mind is at rest and the heart satisfied. Man, partaking of the redemptive work of Christ knows that he has found the truth and rests in the will of God. It is a true saying of St. Augustine that man was made for God and the heart is unsatisfied until it rests in God.

His work is before him. Not only is there a present reward in the service of Christ whose kingdom is righteousness, peace and joy in the Holy Ghost, but there is a constant source of inspiration in the ever-widening horizons of the expanding work of God. Before the mind of the Christian are the infinite reaches of truth which challenge and delight his intellectual powers, until he cries out, "O the depth of the riches of Christ." Before him also are the breadths and lengths and depths and heights of God's love, in which his heart may expand in an eternal increase of the divine favor. He looks forward also to the time in which the whole creation, now groaning and travailing in pain shall partake of God's salvation—when his body, now mortal and corruptible shall be glorified and find its perfect environment in a new heaven and a new earth wherein dwelleth righteousness.

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THE HISTORICAL FULFILLMENT OF THE PASSOVER FORMULA

IN A previous article we called attention to the seven out-standing items to be taken into consideration in any proper interpretation of the pass-over formula, as follows: (1) the lamb chosen and kept; (2) the lamb slain; (3) the blood sprinkled; (4) the first-born spared; (5) the lamb roasted with fire; (6) the lamb eaten with bitter herbs; and (7) the lamb eaten in haste, the members of the family in standing posture; their loins girt about, shoes on their feet and a staff in their hands. It was further pointed out that these seven items were arranged in three groups or sections, the first four items which constitute the first section having reference to the objective phase of the atonement which had its issue in the sparing of the first-born and therefore typical of our justification. The next two items which compose the second section have reference to the subjective phase of the atonement resulting in a spiritual communion with Christ and an inward abhorrence of all sin; while the last item or third section of the passover formula represents its transitional character as preparatory to Pentecost.

It is not only a safe but an illuminating method of interpretation which regards the Spirit's work as bearing exact relation to the work of Christ, the incarnate Word. During the earthly life of Jesus, the Spirit was limited to the use of the Word as a revelation of God's standard of righteousness for man. During the intermediate period between the resurrection and the ascension there was a fuller communication of the Word as truth, when "through the Spirit" He gave commandments "to the apostles whom he had chosen." After the ascension, when the work of Christ was accomplished, He received of the Father the promise of the Spirit, and when the day of Pentecost was fully come sent upon His waiting disciples the promise of the Father—the Holy Ghost as the gift of the risen and exalted Christ. It is the work of the Holy Ghost to actualize and enthrone the spiritual Christ in the hearts of believers, and this could not be done until the Christ himself had been glorified. It was for this reason that the Apostle John in commenting on the words of Jesus said parenthetically, "this spake he of

the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

What is true of God's method of revealing truth to men, is equally true concerning the revelation of His grace in men. Only as the atonement was objectified in human history could it be made subjective in human hearts by the Spirit. Previous to the death on the cross, faith grasped the promise of the atonement and rested in the merits of the "Lamb slain from the foundation of the world;" but until that atonement had become a fact in history, it could not be used in its fullest measure by the Spirit. Until the veil of His flesh had been rent, and the blood carried into the holy of holies, could men be made partakers of the Holy Ghost. It is important also to observe the same order here—first the blood and then the Spirit's application of the atonement. The lines of the old hymn, "The Spirit answers to the blood and tells me I am born of God" are true theologically and experientially. The "blood" is the provisional or "meritorious cause" of salvation; while the Spirit is the "effectual cause;" and any confusion here is disastrous in its consequences to both right thinking and spiritual life.

It is lack of clear thinking at this point that gives rise to the confusion of justification with sanctification in Catholic theology, which regards salvation as almost entirely a progressive matter, making it thereby practically impossible to reach a definite place of faith and experience. On the other hand, it is the separation of these two "causes" which gives rise to Calvinistic antihomianism, in which salvation is made to rest by faith in the historical atonement without the inward spiritual renewing; and which practically precludes any advance in the graces of the Christian life. Any attempt to make the blood the "effectual cause" instead of the "provisional cause" of salvation must of necessity land in one or the other of these extremes. We insist that the proper order must be observed, and that it is the work of the Spirit to make living and vital the words of Christ to men, and the grace of Christ within men. This is the error of many seekers at our altars. They want the work of the Spirit within them as a basis of their faith, instead of the word of Christ without them. They want the benefits of the atonement within, before relying upon the blood of the atonement shed for them.

Our readers will have noticed therefore, that in respect to the life of Christ, the first section of the Passover has reference to the earthly life of Jesus; the second section has reference to the risen Christ; and the third section to the exalted and glorified Christ.

Look not mournfully into the past. It comes not back again. Wisely improve the present. It is thine.
—LONGFELLOW.

THE MORNING WATCH

Robert Murray McCheyne, the great preacher said:

"I ought to spend the best hours of every day in communion with God. It is my noblest and most fruitful employment, and is not therefore to be thrust into a corner."

In the Orient there is a relationship between teacher and pupil that is peculiarly close and sacred. The pupil wholly submits himself to the teacher as one who knows and from whom he would learn. In Christ's time, the multitude gave Him the title of "Rabbi" or "teacher." Many of the scribes and Pharisees who had struggled to attain this distinction openly protested, but the people persisted in applying the title to Him, for "He taught them as one having authority, and not as the scribes." His was a note of finality which issued from perfect experience and its deep authoritative tone compelled a recognition which was never given to the Jewish teachers who droned out traditions in a manner which they considered orthodox.

Christ Our Teacher

We dishonor Christ when we regard Him as an impersonal Presence. He is the great Teacher. True it is that He is not limited to time and space as we are, but He is a Person and craves a personal appointment with all who desire His instruction.

Jesus commanded His disciples to go "into all the world and make 'learners' of all nations." The true Christian will ever take the place of a learner. Men will travel long distances at great expense; they will submit to privation, hardship and uncongenial surroundings in order to avail themselves of the instruction of a great master. Jesus is the great Teacher—why should we not place ourselves under His tuition in order to learn from Him, the things which are fundamental to true success.

The Importance of This Program

When through the revelation of the Spirit, the Christian realizes that the Master is alive and accessible, the possibilities of such a course of study with Him becomes a matter of supreme importance. The enthroned Christ becomes the great treasure house, in whom are hid all the treasures of wisdom and knowledge, and the Holy Spirit comes as a Spirit of Truth to conduct us into the ever deepening channels of heavenly wisdom. Then it is that the devout soul, seeks to meet Him alone, when there are least interruptions, and when the mind is clearest, to receive and retain the wonderful words of wisdom which fall from the lips of Him who spake as never man spake.

The Morning Watch

The mind is clearest and most alert in the morning hours. It is then that men usually do their best thinking. This early hour should at any sacrifice be secure for the instruction of the master Teacher. It is His hour and should be spent in His presence for personal

edification of the learner. The morning watch must not be kept in a desultory manner. Laziness and carelessness are great enemies not only to intellectual attainments, but to spiritual progress. One cannot hope to make great progress while studying in bed or dozing between paragraphs. Studying in an aimless or listless manner is a fruitless exercise—yet many people expect to make spiritual progress by such hopeless methods as these. It would not be tolerated by an earthly teacher, and it is an affront to the Master.

In the Orient

John R. Mott, the great student leader once told of his visit to the Orient in the following words: "On our recent journey around the world we were deeply impressed by the large numbers of young men and women who entered into the covenant to keep the morning watch. All the men and women who have gone out from the universities of America and Britain to lead the Christian movements among the students of India faithfully observe this watch. In Ceylon we were impressed not so much by the beautiful and luxuriant tropical vegetation, nor by the heathen shrines and temples as by the sight which greeted our eyes very early one morning of Tamil students walking under the palms with open Bibles in their hands, and their lips moving in silent prayer. We visited one college in the Levant where, according to the last report, over two hundred boys and young men keep the morning watch. We know of no college in Christian lands of which this could be said. There are ten great student movements in the World's Student Federation, but that of China is the only one of them of which we could say last year that practically all of its active members began the day with Bible study and prayer. It was while visiting a college, not in America or England, or Scandinavia, but in Japan, that we were awakened over an hour before daybreak, and taken through the city, across the valley and to the crest of the famous Flowery Hill, to meet with the members of the Christian Association of that institution for special prayer as was their custom."

FEAR NOT

*Dread not the night with its shadows,
And fear not the valley so deep;
For out of the dark comes the Day Star,
And the valley's His special retreat.*

*No sorrow can outstrip His comfort,
No trial can veil His loved face;
No fire can consume the pavilion,
Where He metes out His infinite grace.*

*The thicker the dark that surrounds you,
The sweeter the song He doth bring;
And the deeper the valley you enter,
The higher your praises shall ring.*

—SELECTED.

WITNESSES OF ENTIRE SANCTIFICATION

The following testimonies have proved a blessing to multitudes of Christians. They will prove a blessing to you.

Experience of Bishop Hamline

"All at once I felt as though a hand not feeble, but omnipotent, not of wrath, but of love, was laid on my brow. I felt it not only outwardly but inwardly. It seemed to press upon my whole body, and to diffuse all through it a holy, sin-consuming energy. As it passed downward, my heart as well as my head was conscious of this soul-cleansing energy, under the influence of which I fell to the floor, and in the joyful surprise of the moment, cried out in a loud voice. . . . For a few moments, the deep of God's love swallowed me up; and all its waves and billows rolled over me."—*Guide to Holiness, 1856.*

Experience of Bishop Whatcoat

"After many sharp and painful conflicts, and many gracious visitations also, on the twenty-eighth of March, 1761, my soul was drawn out and engaged in a manner it never was before. Suddenly I was stripped of all but love. And in this happy state, rejoicing evermore, and in everything giving thanks, I continued some years with little intermission or abatement, wanting nothing for soul or body more than I received from day to day."—*Lost Chapters of Methodism.*

Experience of Dr. Wilbur Fiske

"On the last day of August, 1819, at a campmeeting at Wellfelt on Cape Cod, Dr. Fiske became sensible of his want of full conformity to the Christian standard. He sought earnestly unto God, through the atoning sacrifice, and in the course of the meeting he obtained the 'perfect love that casteth out fear.' He lay with two other ministers three hours in a tent prostrated under the power of God. . . . His words were, 'I thank God I ever saw this day. My dear brother will you preach it, in the desk, in the class and from house to house?'"—*Experience of Divine love.*

Experience of William Carvosso

"Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart 'I shall have the blessing now,' than refining fire went 'through my heart, illuminating my soul, scattered its life through every part and sanctified the whole.' I then received the full witness of the Spirit that the blood of Jesus Christ had saved me from all sin. I cried out, 'This is what I wanted. I have now a new heart.' I was emptied of self and sin, and filled with God."—*Memoir, p. 36.*

Experience of Francis Asbury

"I live in patience, in purity, and in the perfect love of God. . . . God is my portion; He fills me with pure spiritual life. My heart is melted in holy love, and altogether devoted to my Lord. . . . I think we ought modestly to tell what we feel to the fullest."

Experience of Dr. Edward Payson

"Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy resident. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling while I gaze upon the excessive brightness, and wondering with unutterable wonder why God should thus deign to shine upon a sinful worm."

Experience of William Bramwell

"My soul was all wonder, love and praise. It is now about twenty-six years ago; I have walked in this liberty ever since. Glory be to God! I have been kept by His power. By faith I stand. . . . I then declared to the people what God had done for my soul; and I have done so on every proper occasion since that time, believing it to be a duty."

Again he says, "To be cleansed from sin is great indeed; but to receive the inward glory in its full influence—this is salvation. The glory I experienced was beyond all I can now relate. I was filled with mercy. I could have shouted 'mercy' continually. Yet I never had so clear a vision of the torments of the damned."—*Memoirs, p. 279.*

Rev. John Morris says of him, "I took dinner and tea with Mr. Bramwell. I never knew such a man of God in my life. After dinner I went to him in the study. He immediately inquired into the state of my soul. I told him my personal experience. Now, said he, we will pray a little. We knelt down together and remained in that posture for nearly two hours. I was ready to think myself in heaven. Mr. Bramwell frequently said, 'Lord I am in heaven! O what numbers of angels are in this room! Lord I am just where I would be.'"—*Life of William Bramwell, p. 302.*

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The highest truths are not reached by analysis. The deepest appeal is not made to logic, but to imagination, not to intellect, but to heart.—HUGH BLACK.

THE PLACE OF DIVINE HEALING

By General Superintendent Chapman

THIRTY years ago when I began my ministry among the holiness people, we were practically the only people in the country who taught that God heals the body in answer to the prayer of faith today, and our teaching on this subject and our practice of anointing the sick and seeking to offer the prayer of faith for them brought us considerable persecution. But the situation has so changed on this point that not only is the teaching of divine healing no longer confined to those who believe in Wesleyan sanctification, but it has become the associate of the very lightest forms of evangelism. In fact, until you investigate and find out for yourself, you can usually make a safe guess that the preacher who makes a great deal of divine healing in these days is a proclaimer of salvation without repentance. There are exceptions, of course, but this is the rule.

Our own position and that of the holiness people generally is just the same as it was thirty years ago. We never did give healing a great amount of public prominence in our services, though we always held that it is the privilege of all God's people to seek to offer the prayer of faith for the sick, and we did occasionally anoint with oil in the public services. Usually, however, then and now, services for the healing of the sick were held at the bedside of the sick in homes and tents, wherever the stricken were found.

Of recent years there has been considerable discussion about the doctrinal putting of bodily healing, although we did not formerly consider this as having great importance. Our faith then and now is that God has promised to answer prayer and that it is the privilege of the Christian to bring all his griefs, as well as his joys, to the Lord, and that God will always either remove the thorn from the flesh or give grace sufficient to bear it. We believed then and believe now that there are specific promises for healing, and also that every promise for answering prayer is applicable to the healing of the sick. We have always quoted, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them" as being a "healing text," although it is by no means confined to healing.

But a little while ago I heard a "healing preacher" talk to a radio audience, and he claimed that it is the will of God to heal all who are sick. His reasoning was as simple as this: "God is merciful and good. He is toward His children just as a loving parent is toward his. And what parent is there who would not heal his sick child if he were able to do so? But God is able to do so; therefore, we should not come to Him with ifs and doubts, but rather should come and accept healing at His hand, for it is not ever His will for us to be sick. Healing is in the atonement just as salvation is in the atonement and Jesus' program is 'sal-

vation and healing' just as it was when He was upon earth."

Now, personally, I think this argument is fallacious and altogether unscriptural and misleading. There was a time when men thought to measure a man's grace by his health, his righteousness by the size of his herds and his merit before God by the amount of his tax receipts, but even the Jews had to give that up and admit that "Many are the afflictions of the righteous," and Job's experience forever hushed the mouths of those who would mark the sick man as unfailingly a wicked man. The problem of physical evil is a baffling one to finite sense, but the devil would have us turn stones into bread to prove our divinity and would have us cast ourselves from the pinnacle of the temple to convince the people. "God has chosen the poor of this world, rich in faith, to be heirs of his kingdom," and God often has an inscrutable purpose in sickness, poverty, bereavement and even death. And while we may not know that purpose, we are so sure it is there that our faith in God for present and eternal salvation is unaffected by whatever comes or goes.

And we think it is not only false, but terribly false and dangerous to even permit men to believe that it is always the will of God to heal. For the experience of the ages shows that people who are unprepared to receive evil as well as good at the hand of God are unsettled and driven to despair in the time of the rising waters of sorrow and pain. Some of the saintliest people of the past and present have been and are invalids—some of them hopeless invalids. And so many wicked people enjoy good health that it is not possible at all to judge a man's standing with God by the health and strength of his body. Let us make this point plain. For however important it is to inspire faith for healing in the hearts of our hearers, it is not important enough to justify us in ignoring the world's greatest problem and running the risk of driving conscientious people into insanity and bringing defeat—spiritual defeat—to those who are victims of weakness and pain. Better that a man should be sick all his days and hold fast his integrity than that he should be healed and because of this become the judge of the conscience of the afflicted.

Of course there is a sense in which healing is in the atonement, just as every blessing, even life itself is in the atonement. But healing and every temporal blessing, including life itself, are in the atonement as "gifts," while salvation for the soul is in the atonement as a "grace." By this we mean that salvation is offered to men through Christ on terms that every man can meet, so that whosoever will may come. But healing and temporal blessings in general are either given to the individual by acts of God's sovereign will or are offered upon conditions which sometimes consti-

tute a lower choice on the part of the individual himself. Take the instance of the missionary who goes into the fever infested district to bear the message of salvation to those who sit there in the shadow of death. What indeed shall we say of the thousands who have gone on such missions to such places and have there died what has appeared to be untimely deaths? Shall we say that these holy ones did wrong? Indeed, they might have stayed in fairer climates and been alive and with us today. But if they had chosen the conditions of health they would have chosen a lesser part and would have been minus their martyr's crown in the day of His appearing. But God never willed for anyone to go anywhere that He did not provide to keep his soul in peace and purity, for salvation is a grace.

There has been so much denial of the supernatural that those who have known by personal experience that God does intervene in the affairs of men and work moral and spiritual miracles are inclined to champion the cause of those who make the broadest and most general claims of divine interference. Holiness people are, therefore, sympathetic toward divine healing specialists, and herein is our danger, as well as our compliment. Moses and Elijah and Peter all fell, you know, on the very point of their strength. Moses the meekest man fell through pride. Elijah the courageous man fell through fear. Peter the bold man fell through

cowardice. So likewise the man of faith is in danger of overcredulousness.

Our old position was the correct one. God does heal the body in answer to the prayer of faith and it is the privilege of all God's children to seek earnestly to offer the prayer of faith for their own healing and the healing of others. But salvation is on a plane a million miles higher up than healing, and healing is a gift of the Sovereign will which may be denied in the interest of a higher purpose—God may elect to give grace to bear rather than to give deliverance from the thorn of affliction and disease in the flesh. It is proper and right that we should devote time to preaching of the gospel of healing and that we should pray for those who are in need of healing. But it would be a grand mistake for us to make healing so prominent in our meetings and in our general program that we should be in any danger of "running competition" with the "healing meetings" of the present day; for wherever this is done the spiritual plow soon runs out of the ground and a shallow evangelism as unlike the Wesleyan revival as twilight is to noonday results. Our task is to preach full salvation for the soul and help all men, sick and well, to find a genuine and lasting solution for the sin problem—this is our specialty, as it was the specialty of Peter and Paul and Fox and Finney and Wesley and Jesus Christ.

UNCLAIMED BANK DEPOSITS

By Rev. A. M. Hills

MORE than a quarter of a century ago I was riding with a gentleman through the leading business street of Cleveland, Ohio. Suddenly he pointed to a noble granite bank-building, eleven stories high, and said, "That building was built by the interest on unclaimed deposits in that bank." Why did not the rightful owners of such vast sums of money claim it? Evidently they did not know that it belonged to them. Why was it? A few illustrations will make it plain. First, we may suppose, a young unmarried man whose home is a thousand miles away, or perhaps in England, or Scotland or Germany is doing business in Cleveland and making large deposits in that bank; when suddenly he dies. His far away relatives never hear of the wealth, and the bank officials never divulge the secret. Another business man, secretive about his financial affairs, and whose wife is inclined to be too extravagant, uses two banks. One bank he uses daily in his transactions, as his wife knows. In this other bank we are writing about, he makes his permanent deposits, and has his private papers in a safety deposit drawer, of which his wife knows absolutely nothing. He dies suddenly out of his mind. The wife settles with the other much used bank as best she can; but of the larger deposits in the other bank, she is perfectly ignorant, and the officials are mum. Now in the case of an old and power-

ful bank, there may come to be hundreds or even thousands of such instances of unclaimed deposits, and the rightful heirs, ignorant of these facts, may have lived in penury and died in want.

Now, our Elder Brother, Jesus Christ, has made vast deposits of grace in the Bank of Heaven for us all, enough to make us all spiritual millionaires! The difference between this bank and that bank in Cleveland is this: the Bank of Heaven is perpetually advertising these deposits in a little black book called the Bible, that has an immense circulation. It also sends out agents (evangelists) all over the world to herald the glad news, that poverty-stricken sinners may inherit millions of grace from God, if they will comply with a few simple conditions, and put in their claim.

The payments come in three main instalments. First, Pardon, regenerating grace, when all the debts of sin are cancelled. Second, Sanctifying, cleansing grace, that fits for heaven! Third, Final glorification in heaven forever. And besides all these, there is a constant supply for daily needs, food, clothes, and all incidental expenses. But, sad to tell, much of this grace is never obtained because of ignorance or careless unbelief. There are multitudes of teachers in pulpits and out of them, going about declaring that there is no sanctifying grace for us in this world. They say: "That no man is able, either by himself, or by any grace re-

ceived in this life, to perfectly keep the commandments of God, but doth daily break them in thought, word and deed" (Westminster Cat. q. 149). Yet God said under oath, "That he would grant unto us that we . . . might serve him without fear, in holiness and righteousness before him all the days of our life" (Luke 1:74, 75).

However, multitudes, in their simplicity and ignorance, doubt God under oath, and believe everything that any agent of the devil may say to the contrary. Consequently, they never draw on the Bank of Heaven for "the uttermost salvation," and live in spiritual poverty all of their days.

I. NOTICE THAT THE BIBLE TEACHES THE POSSIBILITY OF HOLINESS

It is called "Holy Bible," outside. Inside it is against every kind of sin from cover to cover. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, R. V.).

There are twenty-nine passages in the New Testament about "perfection." Twenty times the verb sanctify is used. Ten times in the revised version, the noun "sanctification" is used. There are sixteen prayers for holiness, sanctification, and perfection. There are eighteen commands laid upon us to be holy. There are fourteen passages telling us how to be holy. These passages are so numerous that they move across the sky of Scripture thought like a flock of birds. The Bible uses all conceivable motives to lead us to be holy.

It urges us by the preciousness of salvation, by the blessedness of communion with God, by the attractiveness of heaven and the horrors of hell, to forsake evil, flee from the wrath to come, and enjoy full salvation from all sin.

II. WHAT DOES HOLINESS MEAN?

The Bible teaches us that there are three possible relationships to sin. 1. A man can be *under the sin principle*, "carnal, sold under the sin [principle]" (Rom. 7:14). This is the unconverted life of sinners, driven on by passions and lusts, like poor helpless slaves.

2. The man can be *over the sin-principle*. "Sin shall not have dominion over you" (Rom. 6:14). You must have dominion over it, though it still exists as a troublesome propensity, infesting the heart and life. This is the justified state. The past is pardoned. The new spirit rules; but evil appetites, propensities and tempers are still alive tempting him.

3. A man can be made free from the *sin-principle* (Rom. 6:7, 18, 22). These are the sanctified, whose natures are separated from the sin (principle), because the old man (of depravity) is crucified. "that the body

of the sin [principle] might be destroyed" (Rom. 6:6). Thus the nature is "cleansed from all unrighteousness" (1 John 1:9).

The great dictionaries as well as the great theologies bear me out in this glorious teaching. 1. Here is a Greek New Testament Lexicon, 803 double column pages. It defines the Greek verb "to sanctify" thus: "To make clean, to purify, to sanctify, by the sanctifying influence of the Holy Spirit." 2. Webster defines sanctification as: "The act of God's grace by which the affections of men are purified and alienated from sin and the world, and are exalted to a supreme love to God." And "To sanctify is to make free from sin." "To cleanse from moral corruption, to purify" (John 17:17). 3. The Century Dictionary: "Sanctification is the act of God's grace by which the affections of men are purified, and the soul is cleansed from sin." "Conformity of heart and life to the will of God." 4. Standard Dictionary: "The gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life." This makes it a second work of grace, that comes to the believer after he is already a regenerated child of God. 5. The M. E. Catechism: "Sanctification is the act (instantaneous) of divine grace whereby we are made holy." The noble M. E. theologian, Dr. Steele adds: "The act is that of removing impurity existing in the nature of one already born of the Spirit." "Deliverance from sin as a tendency born with us is the sanctifying act of God." In other words, it is God's cure for depravity that has cursed our race since the fall of our first parents. St. Paul calls this "sin-principle," this "tendency to sin," "carnality," "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). It is the spirit of the devil in man that is as hostile to God as the devil himself. That is why "To be carnally minded, [and to remain so] is death."

It is this carnality that tries to cool our zeal, that dims our spiritual vision, that clouds our hopes and chills our prayers, and deadens our love for God, and our concern for souls, and our faith in the power of the gospel to save. We gradually become indifferent to the danger of sin, and the fate of the millions who are without hope and without God. This carnality is steadily opposed to God and all the interests of His kingdom, and is determined to give that heart no rest that has made the supreme choice to love and serve Jesus Christ. Observing this universal fact, all the spiritually minded theologians and Christians understand, and all the churches are agreed, that we must get rid of this carnality to be fit for heaven. Indeed, God Himself plainly declares: "Without the sanctification, no man shall see the Lord" (Heb. 12:14, R. V.).

III. BUT WHEN IS THIS SANCTIFICATION SECURED?

1. Many theologians say: "At conversion," which is contradicted by Scripture and all human experience.

2. The mass of Calvinists say: "We get it at death." This too is wholly unscriptural. That would make our last enemy, death, our sanctifier! 3. The Roman Catholics say, "We get it by means of, and after Purgatory." This too is without biblical support. 4. Methodists, Salvation Army, and Holiness Churches teach: "We get it *here and now*, by the baptism with the Holy Spirit. This is the teaching of God's Book, affirmed over and over again. "And God, who knoweth the heart, bare them witness, giving them *the Holy Spirit*, even as he did unto us; and put no difference between us and them, purifying their hearts by faith (Acts 15:8, 9). "And the very God of peace himself sanctify you wholly," etc. (1 Thess. 5:23). (John 17:17). This is God's sovereign remedy for this terrible disease of inbred sin. This is the cure which the Second Adam bought with His precious blood to save us from the ravages of the spiritual disease brought on us by the first Adam's sin.

Countless thousands, yea, millions, have betaken themselves to this fountain of cleansing not in vain. They have grown weary of this incessant internal strife between their holy desires and aspirations and longings, and this foul principle of evil in the very fountain of their being, that corrupts and defiles everything, if it can. When they would do good they have found evil present with them: "the sin-principle war-

ring against the law of their minds and bringing them into captivity to the law (uniform tendency) of the *sin-principle* which was in their members," until they cried out, "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:18-24).

Tugging in vain at their chains, and despairing of self-help, they at last turned to the mighty Christ, who baptizes with the Holy Spirit, and they found deliverance! "They were *made free from the sin-principle*, and had their fruit unto sanctification" (Rom. 6:22, R. V.). They drew by faith on the Bank of Heaven, and found, O glorious discovery! that "the blood of Jesus Christ, his Son cleanseth us from all sin" (1 John 1:7).

O beloved children of God, do not continue to live with this distracting soul-conflict going on within. Do not continue to be spiritual paupers, living in beggar alley, when you can have boundless riches, and a mansion on Hallelujah Ave.! Your Elder Brother has made an ample deposit in the Bank of Heaven, for you too. Draw on it by faith, and keep drawing, for the fund is inexhaustible. You can live day by day "free from the irritating, nagging, rasping sin-principle," and have your fruit unto sanctification, and the end eternal life" (Rom. 6:22).

THOUGHTS FROM GETHSEMANE

By Rev. J. F. Harvey

WE WOULD not presume to attempt to explain Gethsemane. All efforts to explain the suffering of the human soul of Jesus at that hour and in that place are utterly vain. However, there are many precious lessons we may learn, and much spiritual help we may receive by prayerful meditation upon this most tragic hour in the life of our Savior.

As we approach this most sacred place and hour our shoes come quickly off our feet, for this is holiest ground. Our heads are bowed, our hearts subdued, and our souls are filled with reverential awe as we look upon this strange struggle under the shadows of the trees in Gethsemane.

*" 'Tis midnight: and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight: in the garden now,
The suffering Savior prays alone."*

It was a strange struggle, not understood by men, angels, or demons. His agony could not have been caused by the prospect of the painful scourging of His body, or the cruel death upon the cross. Millions of martyrs have gone singing to the burning stake, and shouted triumphantly amid the flames. We must, therefore, look far beyond the physical suffering of

the most devoted martyr if we would appreciate what Jesus endured for us in the garden.

We believe that here was the climax of the redemptive sufferings of Jesus. The battle between holiness and sin, between purity and impurity was fought in Gethsemane. The two extremes met and the struggle was terrific. Calvary, with its cross, was necessary, but Calvary, in its deepest sense and in its holiest meaning, was in Gethsemane. We are convinced that the largest part of the redemptive price was paid in the unprecedented and indescribable agony of that night.

*" 'Tis midnight: and for others' guilt
The man of sorrows weeps in blood."*

The agony and distress of the divine Son of God that night, can be consistently explained only on the ground that He suffered the Just for the unjust, that He might bring them to God. He became a sin-offering for the whole world, and in order that He might make a perfect atonement for sin, He must bear in His own body and soul the awful curse and penalty of sin. Sin must do its worst, and He must stand alone in His stern grapple with sin. He must accept in Himself that which He would destroy. "For he hath made him to be sin for us, who knew no sin" (2 Cor. 5:21)

If Jesus would be the world's Redeemer from sin, He must permit sin to grasp Him, to embrace Him, to hold Him tight. He must take sin by the throat and strangle it to death, and at the same time His own immaculate soul be unstained by it. Only in that way could He offer the perfect sin-offering as the Lamb of God that taketh away the sin of the world.

Included in this struggle, and we believe its climax, was separation from the Father. Jesus felt and knew it must be so. He saw the hour approaching when the sweet communion and the intimate relationship that He ever had with the Father would be broken. That moment came when, on the cross, He cried, "My God, my God, why hast thou forsaken me?" We are sure that in Gethsemane He endured all the agony and suffering of a lost soul. The climax of the agony and suffering of Jesus was the hiding of His Father's face. The horror of His contact with sin was thus intensified beyond all human comprehension.

*"Go to the garden, sinner, see
Those precious drops that flow;
The heavy load He bore for thee
For thee He lies so low."*

Shall we follow Him, as, with His disciples He leaves Jerusalem's streets and goes out over the Kedron brook toward the spot under the great old olive trees, a favorite praying place where He had spent so many nights in communion with the Father? Into the woods He goes, the disciples being left among the trees. Intense longing for fellowship is seen in His taking the favored three, but even they must be left behind while He goes farther. How much farther no man can understand. We only know that He went all the way that we might be saved. He is on His knees, on His face, at full length upon the ground. The agony is upon Him.

*"Dark was the night, and cold the ground
On which the Lord was laid;
His sweat, like drops of blood ran down;
In agony He prayed;
'Father, remove this bitter cup,
If such thy sacred will;
If not, content to drink it up,
Thy pleasure I fulfill.'"*

It is said that the words used to express His agony are so intense that the translators are puzzled to find English words strong enough to put in their place. Does it seem strange that in that trying hour His humanity reached out for human fellowship and sympathy? To His chosen three He says, "Tarry ye here, and watch with me." Listen, what is it that He is saying now? "My soul is exceeding sorrowful, even unto death."

"My soul is so dissolved in sorrow, my spirit is filled with such agony and anguish, that if speedy succor

be not given to my body, death must be the immediate consequence. Now the grand expiatory sacrifice begins to be offered: in the garden Jesus enters fully into the sacerdotal office, and now, on the altar of His immaculate divinity, begins to offer His own body—His own life—a Lamb, without spot, for the sin of the world."

Angels came to strengthen Him as some of the life, that on the morrow is to be freely spilled out, now reddens the ground. He is suffering the agony of a lost soul, the tortures of the damned. He had sin, death, and hell by the throat, and He must have divine help lest His body die before the battle is won.

*"The Father heard; and angels there
Sustained the Son of God in prayer,
In sad Gethsemane;
He drank the dreadful cup of pain—
Then rose to life and joy again."*

Marvelous sacrifice beyond words to tell or mind to comprehend. Mercy and compassion for a prodigal world that can be received and enjoyed by the vilest sinner, if only he is willing to forsake his sins and trust in the Savior that suffered for him. He endured the agony and anguish that is our just desert. He tasted death for every man. He drank the cup to the last bitter dregs.

The whole world is represented as standing guilty and condemned before the tribunal of God. Into every man's hand the deadly cup is put, and he is required to drink the poison. Then Jesus enters, takes every man's cup out of his hand and drinks off the poison, and thus tastes, or suffers the death which every man otherwise must have undergone. He has redeemed us unto God by His own suffering and by His own blood. "Wherefore he is able also to save them to the uttermost that come unto God by him." There is no way of salvation, there is no way of peace, there is no hope, there is no holiness except through and by Him. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).

*"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain."*

*"But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they."*

*"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin."*

SIERRA MADRE, CALIF.

CHRIST'S SECOND COMING

By Evangelist P. P. Belew

TEXT: "The coming of the Lord draweth nigh" (Jas. 5:8).

THOSE prophecies of the Bible which refer to the second coming of Christ were not fulfilled, as some would have us to believe, by the descent of the Holy Spirit on the day of Pentecost. Ever after Pentecost the apostles spoke of Christ's second coming as an event that had not yet taken place. Neither were those prophecies fulfilled, as others would have us to believe, in the destruction of Jerusalem by the Roman armies. It was after the destruction of Jerusalem that John wrote the Apocalypse in which he continued to speak of the second coming of Jesus as a future event. Nor do these prophecies apply, as still others would have us to believe, to the death of the saint. The Bible speaks of a class of living persons that will be translated when Jesus comes and live forever.

Jesus Christ is to return personally to this world. It is distinctly stated in the Bible that "the Lord *himself* shall descend from heaven." While the enraptured disciples stood gazing upward after their ascended Lord two messengers of God stood by them and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Jesus ascended personally and visibly into heaven and so will He return.

It is not given to us to know the day and hour in which Christ will return. Therefore, all attempts to set the date on which this great and glorious event will take place must end in disappointment. But the Bible does give approximate knowledge concerning the time. Just as the budding of the trees presage the immediate approach of spring so does the fulfillment of prophecy denote that the coming of Christ is near, even at the door.

That "the coming of the Lord draweth nigh" is evident from the condition of the world.

1. *Its state of knowledge.* The present attainment of knowledge is the greatest in all history. Learning is no longer the heritage of the few. Our modern facilities for its dissemination have brought knowledge within the possible reach of all. Public institutions of learning and libraries are everywhere, while the newspaper, the telephone, the telegraph, and the radio carry the intelligence of every important event even to the fireside of the peasant.

Many of the great inventions considered as necessities today were unknown in the history of the world till yesterday. At the time of the battle of Waterloo there was not a steamship, a railway car, or a telegraph in the world. At a much later date there was no telephone or any of a great number of conveniences that are common to us now. Both the automobile and the aeroplane of so recent origin are specifically pre-

dicted in the Scriptures. What progress has science made! And the fact that our great advancement in science has been made in such a short time shows that we are living at the time when Daniel says, "Knowledge shall be increased."

If the prediction refers to religious knowledge, it is equally well fulfilled. Never before have the Bible societies of the world printed and circulated so many copies of the Scriptures and in so great a variety of languages as they are now doing. Thus the Word of God goes forth in an ever increasing quantity, like leaves from the tree of life, for the healing of the nations. Those healed of its holy influence are busily engaged in making ready a people prepared for the Lord.

2. *Its standard of morals.* "As it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Likewise also as it was in the days of Lot. . . . Even thus shall it be in the day when the Son of man is revealed." In the days of Noah "the earth also was corrupt and the earth was filled with violence." Could any statement more adequately describe the moral condition of the world today? One marriage out of every seven ends in divorce. Crime is organized, and is rich enough to corrupt officials and strong enough to all but defy the law. Within less than two decades crime increased more than four hundred per cent. Prisons throughout the country are overflowing with inmates; and yet there are said to be at large in the United States fifty-two thousand more persons that have taken the lives of their fellow-men than there are policemen. We have more of these contemptible murderers than we have clergymen of all denominations, male teachers in our schools, or lawyers, judges, and magistrates combined. In the days of Lot the predominant evil was sexual sin; it is likewise the outstanding vice of this lecherous age. Even the attire of the modern woman is so scant and immodest that it tends to excite lust and inflame the baser passions of unsaved men. In 1927 there were born in the United States seventy thousand illegitimate children. Forty thousand of these mothers were under fourteen years of age. The average age of the fallen girl is now sixteen. One person out of six is said to be socially diseased. Add to this the many other evils that are known to exist together with the greater bulk that never comes to the public gaze, and the huge mountain of iniquity rises with all its ghastliness to an incredible magnitude. Nor can we expect anything better from the pernicious philosophy of these degenerate days. People are saturated with the teaching that no authoritative standard of morals can be handed down from one generation to another. Each generation has to make its own standard and whatever becomes the practice of the majority is all right. Such teaching is

not merely defective; it is rotten. It is worse than paganism; it is atheistic. It tends to silence the voice of God's Word and makes the depraved desires of men the arbiter of right and wrong. It is not surprising that under such a regime society taboos the time-honored, God-enjoined virtues and gives itself over to almost utter abandonment, where men commit unspeakable crimes and women get, smoke and drink without compunction. No nation can travel far in that direction till it reaches the inevitable terminus of destruction and damnation.

3. *Its great disasters.* That which would have excited great interest some years ago is passed by today with little comment or consideration. We have become so accustomed to great upheavals of one kind and another that it takes the extraordinary to get much attention and even that is soon forgotten or overshadowed by something of a more serious nature. Christ said, "Nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places." In the light of this prophecy is it not worthy of note that the World War, the influenza epidemic, the Russian famine, and the Japanese earthquake all came within the brief period of ten years? That these four disasters—the worst of their kind in history—should occur within the short time of one decade seems to fulfill the prediction of Christ. If so, we have already entered "the beginning of sorrows," which immediately precedes the rapture of the saints. Following this the pangs of tribulation will tighten upon the world and hell's night will cover the earth. Woes indescribable will abound and there will be planned and executed wars of unprecedented magnitude and barbarity. The late Marshal Foch said the next war would probably be fought with deadly gas, aerial torpedoes, radio-controlled aeroplanes, and even radio-controlled tanks and other engines of destruction guided by hands miles away. He said death may even be borne on the wings of the wind by radio; men may be electrocuted by the very air that they breathe or stabbed by an invisible ray.

4. *The return of the Jews.* God's dealings with this remarkable people have indeed been marvelous. Their very survival amounts to a miracle. Because of their disobedience they were scattered among all the nations of the earth, and have been subjected to calamities that a race not overshadowed by divine providence could not suffer and escape annihilation. Yet the Jew has not only maintained his identity but is also generally prosperous. God's hand is on the Jew. He has not cast off His people forever. A remnant of all Israel shall yet be saved. Centuries ago Jehovah promised that He would gather them out of all the countries where they had been driven and bring them to dwell in their own land; and that they should seek their God and fear His goodness in the latter days. How marvelously are these scriptures being fulfilled today! Palestine has been given to the Jews for a national

home, and thousands of them are emigrating to this land of their fathers. Within a few years they have invested millions of dollars in improvements and industrial enterprises. Swamps have been drained, roads built, factories founded, and thousands of vines and trees planted. The average rainfall in Palestine has increased fifty per cent since 1860, which is a definite fulfillment of several prophecies. The mineral wealth of the Dead Sea has been estimated by government experts at billions of dollars, which will no doubt be used in the further development of the country. Fifty-six thousand Jews have been baptized since the close of the war and some ninety rabbis and educated leaders, who are dissatisfied with their present religion have inquired as to their prospects should they give up Judaism.

That "the coming of the Lord draweth nigh" is evident from the state of the church. We firmly believe that "many shall be purified, and made white, and tried," but we also believe that "because iniquity shall abound, the love of many shall wax cold." The Scriptures teach that at the return of Christ the visible church will be quite generally devoid of saving grace. And, if we interpret their deportment and ministrations in the light of the principle given by Jesus, that "a tree is known by its fruits," we can scarcely avoid the conclusion that many of the denominations are almost, if not altogether, in that condition.

1. *Its secularity.* The divine commission is "preach the word," but how much of such preaching is heard from the average pulpit? There are essays on the classics, lectures on current events, and sermons made from "metaphysical sawdust" and other dry materials, but how little of the gospel, which "is the power of God unto salvation"! Literally thousands of church members have no true conception of spiritual things. It is not uncharitable to say that multitudes of churches are now little more than club houses or social centers. Larger membership, finer buildings, and greater expenditures of money are the arguments relied upon to prove that the church is making progress, but these do not constitute conclusive evidence that the church is fulfilling her divine commission. Rather is she so distorted in vision that she magnifies the material over the spiritual. Thus she says, "I am rich and increased with goods, and have need of nothing." To which her Lord replies, "Thou art wretched, and miserable, and poor, and blind, and naked."

2. *Its modernism.* Organized forces, masquerading in the name of scholarship, are endeavoring to destroy the very foundations of true religion. A survey revealed that among scholars, scientists and university students only fourteen per cent of the psychologists, eighteen per cent of the biologists, nineteen per cent of the sociologists, thirty-two per cent of the historians, and thirty-four per cent of the physicists believe in the existence of God; and only a slightly larger per cent believe in the immortality of the soul. Many of these institutions of learning that are filled with agnostic

and atheistic professors are owned and controlled by the leading denominations in the church. It was to such a school that Charles Smith is said to have been sent to be educated for the ministry. He came out a confirmed atheist and became the president of "The American Association for the Advancement of Atheism." This association is incorporated and has branches in various high schools and colleges. There has also been incorporated an organization known as the "American Anti-Bible Society," the object of which is to discredit the Bible. In view of the present trend of things may we not appropriately ask in the language of Jesus, "When the Son of man cometh, shall he find faith on the earth?" When men in such great numbers flout the Word of God, whose authority has been proved a thousand times over, and turn to the unsupported guesses of evolution and blind alleys of skepticism, it seems evident that we have reached that time when the apostle says, "They shall turn away their ears from the truth, and shall be turned unto fables."

3. *Its lack of spiritual power.* Paul's statement, "having a form of godliness, but denying the power thereof," is sadly applicable to a large portion of the present day church. No matter what other good works a church may do, if it is not a spiritual force, it has failed in the mission for which it was established. Of what value are fine buildings, cultured singers, star preachers and great programs, if souls are not saved? In a leading city church where the writer recently attended a Sunday morning service, the form was well near perfect, but there seemed to be an utter absence

of spiritual power. The atmosphere was cold and there was nothing in the preaching to lift one Godward. My net impression was that, if God saved men through that church, it would be in spite of its program and not because of it. This case is not isolated. It is representative of a condition that exists in a thousand places. This Laodicean state denotes that the church is in her final stage and hence "the coming of the Lord draweth nigh."

All this may seem as pessimism to some. To such we reply that we have only stated the truth; and, if that be pessimism, make the most of it. However, far from being pessimistic, we are encouraged by the words of the Lord Jesus himself: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Christ is coming to receive His own. "Unto them that look for him shall he appear the second time without sin unto salvation." As He delivered His followers out of Jerusalem before it was destroyed by the Roman armies, so will He take His people out of the world before the great tribulation. To this end are we exhorted, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man." And again, "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Holiness of heart and life pre-eminently constitute the preparation necessary to admit one to the bridehood.

DEAD WHILE ALIVE AND ALIVE WHILE DEAD

By Evangelist C. W. Ruth

PARADOXICAL as it is, the Bible speaks of people who are dead while alive, and of others alive while dead. In speaking of widows the Apostle Paul says, "She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6). In like manner we read, "And you hath he quickened, who were dead in trespasses and sins." "Even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:1, 5). Thus he teaches that the sinner is not only guilty and polluted, and lost—but morally and spiritually dead: dead while alive: "dead in trespasses and sins." Hence the sinner does not simply need reformation, but must have a spiritual resurrection: a quickening into newness of life, and none but He who is "the resurrection and the life," can thus quicken the moral and spiritual sensibilities of a dead soul, and bring it into newness of life. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Perhaps we should note the fact that the Bible

speaks of at least four kinds of death. There is first what is known as *physical*, or *temporal death*; when dissolution takes place, and there is the separation of the soul from the body, (Heb. 9:27); second, "*dead in trespasses and sin*;" when the soul is separated from God by reason of sin, and therefore is destitute of spiritual life; third, "*dead to sin*;" "if we be dead with Christ," "our old man" having been "crucified, that the body of sin might be destroyed," so that we are separated from inbred sin, as well as from actual sin, (Rom. 6:2-8); fourth, "*the second death*;" when by reason of its rebellion and sin, the soul is forever, and eternally separated and banished from God. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. 21:8).

No man can continue in the practice of sin and have spiritual life, seeing that sin inevitably separates the soul from God: as the prophet has said, "The Lord's hand is not shortened, that it cannot save . . . but your

iniquities have separated between you and your God" (Isa. 59:1, 2). And just as the branch is dependent upon the vine for its life, and has life only while it remains in the vine, so in like manner we have spiritual life only so long as we are united to Christ, and abide in Him. Hence, "the soul that sinneth, it shall die;" for "the wages of sin [or the result of sin] is death" (Ezek. 18:4, 20; Rom. 6:23).

Although a person has been quickened into newness of life, if he again turns back into sin he is again separated from Christ, and forfeits and loses his spiritual life. "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it" (Ezek. 33:13). Of such it is said, they are "twice dead, plucked up by the roots" (Jude 12). This does not comport with the doctrine of "once in grace always in grace," or, what is termed, "eternal security," by some modern teachers; but it does agree with the teaching of Jesus, when He said, "Every branch in me that beareth not fruit he taketh away" (John 15:2). There are three stages in spiritual death, as follows: the sinner is "dead in trespasses and sins;" the backslider is "twice dead; and the finally impenitent will suffer "the second death," when "death and hell" are "cast into the lake of fire" (Rev. 20:14).

Now just as certainly as a person may be dead *in* sin, being separated from Christ by reason of the practice of sin, so surely may a person be "dead *to* sin," by the crucifixion of the "old man," "the body of sin," having been "destroyed." Hence Paul writes to the Colossians, saying, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4). To be "dead *to* sin" is to be just as completely separated from all sin, as to be "dead *in* sin," is to be separated from all holiness, and the life that is in Christ.

In regeneration our spiritual nature is quickened into newness of life; in sanctification our carnal nature—"the flesh;" (Gal. 5:24); "our old man" (Rom. 6:6) is crucified, and brought into death; the first experience is a making alive process, while the second experience is a crucifixion or deadening process. And there is absolutely no way of making the word "quickened," and the term "crucified" mean the same thing, or signify the same experience. No person is "dead to sin" until this crucifixion of the "old man" has taken place; and "he that is dead is freed from sin" (Rom. 6:7). But "if we be dead with Christ," having "been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:" "in that he died, he died unto sin once: but in that he liveth, he liveth unto God." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:5, 10, 11). As in the

former experience we were dead while alive, in this latter experience we are alive while we are dead.

As there are three stages of death so in like manner there are three stages of spiritual life; first, initial life, when the soul passes from death into life; (1 John 3:14); second, the life more abundant, (John 10:10), when the heart is delivered from inbred sin, and thus all the hindrances to the fulness of spiritual life have been removed; third, the "eternal," and "everlasting life," which is "the gift of God," to all who prove faithful to the end (Rom. 6:22, 23).

IS IT FAIR?

W E ALL believe in fair play. No spiritually minded person will countenance an injustice. No faithful Nazarene desires to have any fellow Nazarene suffer, when such grief is avoidable. No Christian is satisfied to have any wrongful situation continued, when it is within his power to correct it.

As a consequence of this, we rise to inquire:

Is it fair to furlough missionaries home for a supposed rest, and then leave them here, eating out their hearts with an agony of desire to return? In the meanwhile their value as missionaries is gradually deteriorating, their lives' best years fleeing away, and their knowledge of foreign languages and ways, growing rusty from disuse? *Is this fair?* But we now have over forty of them frantically crying and vehemently praying to be returned. How can this be remedied? Let only twenty thousand Nazarenes join the Prayer and Fasting League, and donate one meal a week to the missionary cause, and we will guarantee to return every qualified furloughed missionary within a year. Reader, do you love that one meal more than you do the return of forty missionaries? *Is this fair?*

Is it fair to keep our present force of missionaries toiling in foreign lands until they literally break with weariness and nerve-fag? Why not bring them home and rest them up before they are so far gone? Ah, that's the difficulty. They do not want to come home, although they are weary and worn, *lest we are unable to return them* at the expiration of their furloughs. Consequently they labor on, combating tropical diseases, weariness and disappointment, until they are completely exhausted. *Is this fair?* A little more money in the general budget, a few more churches going a trifle over their allotted share, a few more districts lifting a bit beyond the budget line, a few more pastors attacking with desperate passion the problem of their church's delinquent budget, a few more Prayer and Fasting Leagues started, and we can change the entire personnel of workers on our foreign fields, bring the wearied ones home for a needed rest, and send the furloughed ones shouting onto the field, together with twenty or thirty new recruits. *It can be done.* Just a

little more effort. Just a moiety of sacrifice. Just the payment of the stray coins our Nazarenes throw away for useless gratification. It ought to be done! Is it fair not to do it?

Is it fair to pour Nazarene money into outside institutions and independent missions, when our own Nazarene missions are so needy? Several hundred thousand dollars are annually deflected to institutions and fields that are either under the care of some other denomination, or are independent. In the meanwhile Nazarene institutions gasp for breath, and Nazarene missionaries die on the field for lack of more Nazarene tithes to carry to them the needed succor. *Is this fair?* If you worship with us, and enjoy our holiness ministry, and keep your soul inspired because of the Church of the Nazarene, and your children looked after by our Nazarene Sunday schools, then, in all honor, you owe your tithes and offerings to your own church's needy causes, and, until they are suitably cared for, you are under obligation to sustain them. If every Nazarene were as disloyal as some of these who eke out small offerings to their local churches, and then pour the volume of their tithes into some independent venture, *there would be no Churches of the Nazarene.* Have you a right to do a thing which if every Nazarene did it, it would ruin us? *Is this fair?*

J. G. MORRISON, *Executive Secretary.*

TITHING

By N. C. MACDONALD

*Lay by in store as the Lord has prospered you
Upon the first day of the week,
This is what God has told us to do,
If we from His storehouse would seek.*

*The Old and New Testament truly agree
That this is the easiest way,
To finance His church and from burdens be free,
To do as the scripture doth say.*

*If we have been able to labor and toil,
It was God who gave us the strength,
Whether in shop or in office or tilling the soil
He has kept us the whole week's length.*

*It was He who gave us the work to do
That our needs might be sweetly supplied,
Take a tenth of the income to Him, it is due,
And His blessing will not be denied.*

*If we bring all the tithes to His storehouse today,
He told us just what He would do,
He would open the windows of heaven this way
And pour out a blessing on you.*

*There would not be room enough to receive it
For we would be filled to the brim,
Just open your hearts and believe it
For tithing is pleasing to Him.*

FOUR CAUSES OF CRIME

The following published in the Newcastle (Indiana) Times is significant and indicates that the editor of that journal knew quite well what he was writing about:

During the last twenty years 20,000 young men between the ages of eighteen and twenty-five years have been admitted to the Indiana Reformatory now at Pendleton.

More than 85 per cent of them came from broken homes, where the father and mother had separated and remarried.

Only 1 per cent of Indiana's population cannot read or write, but that 1 per cent furnished 37 per cent of the reformatory inmates. Only one college graduate and only fifteen high school graduates were in all that 20,000 youth. Get these figures.

Not a single Boy Scout has ever been sent to the reformatory.

Only 4 per cent of the 20,000 prisoners belonged to a church. The percentage of Negroes and foreigners is very low, most of the criminals being everyday Americans, born and reared in this country.

These figures mean something to every good citizen. That broken homes breed crimes and the person who breaks up a home should be punished as a criminal.

That our compulsory education laws should be strengthened, as education lessens crime.

That the Boy Scout movement should have the moral and financial backing of every good citizen. It seems to be the surest way to keep boys out of the penitentiary.

That church membership seems to be 96 per cent effective and should be encouraged. To oppose our churches is to encourage crime. Here are four splendid ways to discourage crime—lessen divorce, support education, the Boy Scouts, and the church.—*Free Methodist.*

FRANCIS ASBURY AS A PIONEER

Francis Asbury, one of the first bishops of the Methodist church, was perhaps one of the greatest pioneers of America. He gave himself unreservedly to the work of pioneer Methodism and to preaching the gospel in new and untried fields. William L. Duren in his book "Francis Asbury" has this excellent paragraph descriptive of the heroic service of Francis Asbury.

In this task of spiritual adventure Asbury invested every prospect of his life. He left home and native land behind and plunged into an uncharted wilderness. He was alone and persecuted by some whom he sought to befriend, but he stayed on. In the organization of the church he accepted leadership without the slightest apparent elation, and sought no pecuniary advantage over the humblest and least prepared minister on the field. For thirty years he toiled unceasingly and in all weathers for the munificent sum of eighty dollars per year; and this he shared with his mother while she lived, and often with the poverty-stricken men on the frontiers. It is safe to say that no man ever lost himself more completely in one work than did Asbury; and its difficulty and thanklessness made no change in his mind, for his labor and devotion were unto God and for the sake of souls. His self-effacement was not without cost to himself. He loved his friends with all the fidelity of his soul and he grew "mutely eloquent" at the graves of those whom he had lost. Never once did he turn his face for a retreat, but to the end of his days kept the road in his spiritual conquest.—WILLIAM L. DUREN, in "Francis Asbury."

Generally the joys are very good, but, still, there are some of them that are more dangerous and treacherous than the greatest miseries.—MAURICE MAETERLINCK.

It is only imperfection that complains of what is imperfect.
—FENELON

THE HOUSE OF THE WICKED AND THE TABERNACLE OF THE UPRIGHT

By Evangelist Lon R. Woodrum

"The house of the wicked shall be overthrown: but the tabernacle of the upright shall prosper" (Prov. 14:11).

THIS text is one more of the many contrasts between sin and righteousness, and their effects, found in the pages of God's Word. Sin always spells ruin, despair and death; righteousness invariably brings prosperity, joy and eternal life.

We have here the picture of two dwellings—a house and a tent. In appearance the house is naturally the stronger of the two. But the tent will outlast it. For God will brace and strengthen the thin walls that cover the upright in heart. "The curse of the Lord is in the house of the wicked: but he blesses the habitations of the just."

Pharaoh's house was magnificent in strength; but wickedness was within its marble walls. God called His people from it and pitched for them a frail-looking tabernacle in the desert wilds. The glory that shone in that tabernacle was reflected in human faces under the brush-arbors of Methodism many centuries later. During the passing of those centuries mighty temples and cathedrals had risen and fallen; but time proved that God would still bring His glory into the tabernacle of the upright. As for the wicked and ungodly house of Pharaoh, it collapsed into the dust, never to rise again!

There are myriads of mortals that refuse to endure the hardships of the tent-life! Quite a number of people decide to forsake the house of the wicked and take up their abode in the habitation of the upright; but when the testing-time comes; when the squall strikes, and the tent waves in the wind, they rush back to their former dwelling. Those are they who try to "run on feelings" and fail to walk by faith!

But thank God, there are those—heroes of the faith—that remain in the place of righteousness. They would rather suffer inconveniences and be exposed to hardships than to be at ease in the house of sin. Moses was one of these. He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. He chose rather to roam the desolate deserts with his God than to be a prince in the imperial palace of Satan. He chose rather to struggle up the steep slopes of holiness than to sit down among the fountains and flowers in the garden of sin. He esteemed the bitter gall and thorns and cross of Christ greater riches than the wine and ease and carnal glory of Egypt. Moses might well have sung the poet's song of consecration:

*"Lord, take the reins of my life
While eyes can look up and while reason remains*

*And my hand still has strength to surrender the reins,
Ere death stamps my brow,
Pouring coldness and stillness through all the mad
course of my veins
Lord, take the reins of my life!"*

As a Roman Catholic I have gone into a magnificent cathedral to attend the sacrifice of the Mass. I have looked upon the wonderful ornamentations and valuable statuary that adorned the walls; I have seen the burnished altar made resplendent with glowing candles; and a priesthood arrayed in beautiful garments. I have heard a great organ rolling out its anthem in perfect notes. But despite all this, *God was not there!* On the other hand I have entered (as a Protestant) a much-used and frayed canvas tabernacle. There have I seen a little band of folks whose altar was a wooden bench, set on a carpet of common straw. The minister was none too dignified and did not pay any too much attention to pulpit decorum. Also the music was not precisely perfect. *But God was there!* And now as I look upon those scenes I have decided I would rather dwell always in a rag tent with God and godly people than to live in a great house with the wicked.

When I was a child my family lived in the flood district on the Kaw River. Once when this stream overflowed we were forced to move to the hills and find shelter in a tent. We left our house to the mercy of the waters, for of course we could not take it along! But we were safe in the tent, for if the waters came too near us we could quickly break camp and move a little higher up the hill. Let me apply this to the Christian life. The house of the wicked shall be overthrown, for it cannot be moved from the path of destruction and the flood-tide of Justice will overtake it. But the tabernacle of the upright shall be preserved for its owner can climb with it to higher ground! Let us ever dwell in the tent of righteousness; and then when the floods come we can pitch it high and dry upon the Mount of God!

The way will never be so steep but it can be climbed; the river so deep but it can be crossed; the furnace fires so hot but they can be endured. Temptation will never be so fierce but there is a way out; sorrow so crushing but it can be comforted, nor night so black but morning light will gleam.

Seek not to know,
What pleaseth heaven to hide.
Dark is the abyss of time;
But light enough to guide your steps is given
Turn never from the way of truth aside;
And leave the event, in holy hope of heaven.
—SOUTHEY.

HONEST PREACHING

By PASTOR H. B. GARVIN

WHAT ever may be said of one's prejudice for or against ministers or the ministry, it is certain that a very high standard of honesty, veracity, sincerity, and downright earnestness is held alike by both friend and foe for those who profess to be ambassadors of the cross.

Men and women may choose for themselves in any other vocation in life, but God chooses his ministers, and seals that choice with a divine, personal call. For a man to choose the ministry from mere human choice means failure and ruin. There should be that profound realization that "woe is unto me, if I preach not the gospel!"

Not only are ministers divinely called of God to preach, but they are divinely commissioned as well. From the hour that they cross the threshold of this divine vocation they receive their orders from God as to what they are to preach. "Go ye therefore . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19). "I charge thee . . . preach the word . . . reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine" (2 Tim. 4:1, 2, 3). The most serious situation facing the religious world is the fact that much of the so-called preaching of our day is only a mere sham instead of gospel.

The whimsical standards of a people who do not want to hear red-hot singeing, blistering, persuasive gospel truth which is sin-killing in its effects, and soul-saving in its results; together with a half-hearted, insincere, humanly called, self-appointed, and applause-seeking ministry have contributed largely to the present state of affairs. It is time for the ministry to wake up and be strictly honest about this matter, and preach the truth and the whole truth regardless of who it hurts. A business man said to me not long ago, "You ministers do not preach half strong enough." He then told of the sham among religious people, such as social card-playing, movieshow going, and other forms of unchristian conduct participated in by members of churches, and wanted to know why preachers did not cry out against it. I was happy that I could tell him that I did cry out against these and other evils. With more than sixty million of our population not identified with any church, and with millions more within the pale of the Church who are spiritually cold and lifeless, and who are fast losing interest, and breaking faith and confidence in the power and efficiency of the professed church, and some of them even questioning her sincerity; with all of this facing us as ministers it is high time that we who are true ambassadors of Christ quit our sham battle stunts and walk out into the open, with a soul-seated conviction that the Bible is inspired, Christ is divine, and carnality is real, and declare war on sin with the courage and power of a Daniel. Which is a minister to choose, honesty or popularity? I feel that any minister who knows the truth and fails to fearlessly preach it is either a coward or a crook. In either case he invokes and deserves, the wrath of God, and the disrespect of men and is at least as bad as any other sinner.

May the Lord help us as Nazarene ministers not to let down on the sin question, the worldly amusement question, the immodest dress question, the question of sex morality, of promiscuous bathing, gossiping, embezzling, and a thousand other giant evils of our day. Sin is sin whether in the church or out of it. If we are truly lined up on the Lord's side, and have taken our stand with the holiness crowd and mean business, we will follow the instruction of the prophet Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression." God help us to be men and women after His own heart with definite convictions on all matters and questions pertaining to a vital piety, and a deep genuine spirituality. We should line up on these fundamental questions if we love the movement.

CHAMPAIGN, ILLINOIS

THERE IS NO PROMISE TO A QUITTER

By REV. R. H. M. WATSON

SATAN uses every means to discourage the soldier of the cross, and persuade him that there is no chance for his success in the work of Christ for humanity; and the success he has, may be measured by the failure and defeat, we see on every hand. The worst whipped man I have ever seen, was the man who was really whipped before the battle began. If Job acknowledged defeat after every battle had gone against him, we would not read his story in the Bible; we would have never heard of Job. But while defeated in battle after battle, and crushed under the enemy's heel, he staggered to his feet and renewed the fight. In the last fight, with the odds all against him, with new and fresh forces facing him three to one, he won a victory that brought shouts from the angels in heaven; whereupon God changed his whole defeat into a mighty victory.

It looked very dark to Joseph when his brothers sold him into slavery. No doubt it seemed to him at first that all was lost, but he did not give up. He met the enemy in the name of his God, and the battle went on. Then in the house of his master, whom he had served faithfully, after winning a victory over the enemy, though assaulted doubtless where he was weakest, he was censured for his faithfulness, condemned and cast into prison; but Joseph looked up through the prison bars, and said, "I am not whipped. In the name of God, I will yet triumph," and he did. All of his defeats were forgotten in the morning of his wonderful triumph. It is better to be right than to be rich. Someone has said, "Truth crushed to the earth, will rise again," and it never fails. There is one thing that we must know before giving battle, and that is that we are right, and that holy principle is at stake, then choose your weapons carefully, and fight until victory comes. It may get dark around you. The enemy may come in like a flood, even some of your friends may turn against you in the hour of your greatest trial, and the hounds of hell are tearing at you on every side, but don't give up. Face the enemy in the name of God, and just before you are crushed, your foes will go down in defeat.

The Shunammite saw her son die, as he sat on her knees. She looked in the face of her dead child, and said, "I am not whipped. God wrought a miracle in giving me this child, and He will work another one," and she refused to recognize death as a victor. Of course she saw her child alive again. There is no promise to a quitter, but the one who will not quit, but will rise up, scarred and bleeding, and renew the fight, will finally win.

Look at that woman praying for her daughter, who was demonized. Jesus hears her prayer, but does not answer her, and yet it is clear to my mind, that He went there for the express purpose of blessing that woman, and her daughter, but it seemed at first that all of her efforts were vain. Then the first words she did hear, came from His disciples, "Send her away." How discouraging. Then she was listening anxiously to hear what He would say to that, and she caught His words, "I am not sent but unto the lost sheep of the house of Israel." That left her out. Surely she would acknowledge defeat. No, instead of running away, she charges forward, and falling at the very feet of the Savior, she renews the fight. "My daughter is at home, grievously vexed with a devil," she was saying "Lord, help me." Then the Lord answered her for the first time. "It is not meet to take the children's bread, and to cast it to dogs." My, what an indictment. The woman looks back over her life. She sees and knows that Jesus had spoken the truth. There is a humble acknowledgement. "Truth, Lord, but the dogs eat of the crumbs which fall from the master's table." She is no longer asking for a child's portion, but for a dog's portion. Oh, Lord, let me pick up the crumbs that fall under the children's table. And Jesus says, "O woman." The heart of the Son of God was stirred. "O woman, great is thy faith

be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

It is very pleasant to conduct a revival when everything is working to your hand, when everyone seems to be your friend, and the power of God is on the people, but it is another thing, when everybody seems to be against you, and view your efforts with sarcasm and scorn. Paul said, "I know how to be abased." If John Wesley had regarded bitter opposition, hard knocks and often sore defeat, there would never have been a Methodist church, unless God could have raised up another man to do the work. Paul said, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." Defeat often comes when victory was just about to come. When the army had deserted Saul, the king, and he was discouraged and crushed, Jonathan said, "There is no restraint to the Lord, to save by many or by few," and he took one man and defeated the whole army of the Philistines.

This life is a warfare. We must fight for our homes, our children and fellow man. We must fight the enemy in society, in the Church, sometimes in the pulpit, and sometimes in the home. If we find ourselves alone, we must fight like an army. To be on the unpopular side is no reflection if we are right. Never quit the fight, but keep on keeping on.

SAVED FROM SINS AND SIN

By REV. A. W. ORWIG

AS SOON as John the Baptist was divinely assured that Jesus was the Son of God, he exultingly exclaimed, "Behold the Lamb of God that taketh away the sin of the world." While this glorious statement doubtless refers primarily to the taking away of the guilt of sin, it is susceptible of a far wider meaning, namely, the cleansing of the heart from all original impurity. We may not disconnect this more comprehensive idea from the atoning work of Jesus Christ. The holy Scriptures are replete with the teaching that, through the sacrificial death of Christ, sin, as an innate state or principle, may be removed from the soul of man. If this were not so Jesus would not be a complete Savior. He would not wholly meet the needs and frequent intense longings of the soul.

Thank God, however, for the glorious fact that Jesus, as the spotless Lamb of God, takes away or remits all actual sins committed. It is the first great cardinal fact or truth that meets us in connection with the redemption of fallen man. And to the degree that our actual transgressions have polluted us may we also receive cleansing, Scripturally designated "the washing of regeneration and renewing of the Holy Ghost."

But let us briefly consider the existence and the taking away of "the sin of the world"—not sins—the "sin that dwelleth in" us. That is, the sin in which we were born, and before we knew anything about sin, either outward or inward. And it is this inherent and all-pervading evil which causes all of man's hostility toward God, and more or less constant and heinous breaking of the laws of God. This dreadful tap-root of sin is so deeply imbedded within man's nature that it is the most appalling of all the evils with which he is afflicted and cursed. Were the actual transgressions of the whole world taken away, yet the great, specific "sin of the world" would remain. And it does remain, in greater or less degree, until washed away by the blood of "the Lamb of God," subsequent to pardon and regeneration.

There are many passages of Scripture clearly showing the difference between sin as a transgression, and sin as a state or condition. A few of the former are the following: "Christ Jesus came into the world to save sinners"; "Through this man [Jesus] is preached unto you the forgiveness of sins"; "Your sins are forgiven you for His name's sake"; "Who his own self bare our sins in his own body on the tree"; "He was manifested to take away our sins." And what a flood of hymns based on the divine Oracles, speak of sins being borne

or taken away by Him who was "brought as a lamb to the slaughter"—this same holy "Lamb of God."

*"Our sins on Christ were laid,
He bore the mighty load;
Our ransom price he fully paid
In groans and tears and blood."*

And that familiar, precious, helpful hymn, written by a young lady seeking the forgiveness of her sins—

*"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come."*

But now let us have a little Scripture language referring, not to sins committed, but to the original condition of man, sometimes called inbred sin, and by various other terms, as follows: "Sin that dwelleth in me"; "The carnal mind"; "Unrighteousness"; "Sin in the flesh"; "The old man." These and other expressions denote that which may comprehensively be called "the sin of the world," in contradistinction from sins which men commit. And for the elimination of this "sin,"—this inborn or hereditary evil—the Lamb of God died as well as for the taking away of sins. Of course, in a general sense, the word sin covers both the act of sin and sin as a state.

Oh, what a mighty Savior we have! He meets the deepest necessities of our fallen, depraved nature. No matter how many and great the sins committed, they are all taken away when we, by true repentance and faith, "behold the Lamb of God." And deep-seated as is the defilement, it too is taken away. "The blood of Jesus Christ cleanseth us from all sin." For this "uttermost" salvation, wrought out by "the Lamb slain from the foundation of the world," let us greatly rejoice, and let us unceasingly praise God.

LOS ANGELES, CALIF.

TOMORROW

By HALDOR LILJENAS

Tomorrow—

*Tomorrow I'll be kind to those I meet
Bestowing smiles on those I chance to greet;
Endavoring to guide some wayward feet—
Tomorrow.*

Tomorrow—

*Tomorrow I will sing a happy song,
To cheer the heart-sick, weary, troubled throng,
The sin-scarred, hurried world where I belong—
Tomorrow.*

Tomorrow—

*Tomorrow I will seek another's good,
Permitting Him to stand where I have stood;
Nor profit at his loss e'en tho' I could—
Tomorrow.*

Tomorrow—

*Tomorrow I will pluck the fragrant rose
That in the quiet of my garden grows,
That on some bosom it may find repose—
Tomorrow.*

Tomorrow—

*Today I am too busy with my toil
Of serving self—of digging in the soil—
But from my duty I shall not recoil
Tomorrow!*

A MEDITATION ON SOLITUDE

By REV. BYRON H. MAYBURY

WE live in the day of efficient "efficiency." Life is one grand rush. Pep, snap, hustle and bustle are essential to daily existence. He who would lag will be left behind. This is true in every field of human endeavor, from the marts of trade to even the pulpit and pew. As never before "the survival of the fittest" rule of thumb characterizes life's judgments. None liveth unto himself. From the dawn of early morning, through the all too brief day, into the gloom of the night, the torrent of modern life ceaselessly sweeps on, crowding, jostling, damping whosoever loses control of self in its rushing maddening flow.

Solitude is a lost art. Few have the habit of prayer. Fewer still are acquainted with the A. B. C's. of meditation. Is it any wonder that character has little depth, that the mind has little freshness, that the purposes of life are a little confused? The need—the crying need of the individual to-day—is to get alone. Alone with himself and with his Maker, like Elijah of old; getting "apart" from the coming and going of the throng, as did Jesus and His disciples; or the going up on the house-top, like Peter; or even into the desert occasionally, like Paul. The doctor has his office, the dentist has his chair, and if we would have their help and advice, we must close the door behind us while they examine us alone.

Just so, the need of those who would "be strong in the Lord, and in the power of his might," those who would develop depth of thought, and strength of heart, and individuality of character—must have a secret place, to often steal away from every cumbering care, and spend awhile with self alone, with God in humble, grateful prayer, and quiet meditation.

We are not advocating anyone becoming a recluse, like an ancient monk. No, but like our automobiles, we need to drive off the thronging highway to the side of the road, into the little gas station for a fresh supply of oil (the anointing of the Spirit) and gas (grace to help in the time of need). How many times we fail to stop our rush through the day to replete our stock of gas. With what disaster, unpleasantness and loss we have met when thus we hurried by. And when our gas (grace) ran low (generally at the time we needed it most and were in the greatest hurry), or when our bearings burnt out and we commenced to knock so that others knew there was something wrong with us, and all through lack of stopping to get in fresh oil (an anointing of the Spirit), we not only lost time, but money, and perhaps, who knows, an important opportunity. By high-priced experience, and needless shame brought on ourselves and the Cause, we have paid for our haste. Neglect of prayer and meditation generally results in getting out of God's will, and grievous mistakes in our lives that are costly, many times to the work.

With motorists, there are generally one of two reasons why they do not pull up to the station by the side of the road. Either they are careless, or, having a little supply of gas, and not caring to just stop to take the time thinking, they can make the next town or station, or not being willing to pay the price for additional supply, trying to hold the money in their pocket as long as they can, they would go as big as life on their way, until they got into trouble by running low, and having to stop, and then most generally someone has to help them get fixed up again. In other words neglect and procrastination cause more backslidings, more mistakes, more getting out of God's will, more failures, more loss of opportunities than can be estimated. Many folks know just what we are writing about. How many through sheer carelessness, by mere presumption, thinking they could get along just once by missing private prayer, or family worship, or the mid-week prayer service, etc., have gotten into trouble? How

many, not willing to take time from the cares of home or business, or preachers not taking time from the cares of a busy pastorate, have had spiritual engine trouble? How many not willing to pay the price of solitude, not willing to take the trouble, make the effort to meditate and pray, have gotten low in grace? It requires time to be holy, and forethought and meditation to do right, that is, to ascertain the will of God in many given cases. God has plenty of supply according to our need, if we will stop in for it. He has warned us that we ought to fill up (not to faint, but pray) and not run out on the road. Keep the tank full, and every so often get a fresh supply of oil.

It is in the place of meditation and prayer on the house-top, by the brook, away from the throng that we find solitude, privacy, security in God, and communion with Him; rest from the crowd, deliverance from ourselves, fresh courage, renewed power, added blessing, and a bigger vision of better things. Moses on Sinai, John in the wilderness, the three disciples with Jesus on the Mount, Peter on the house-top, Paul in the Arabian desert, John on Patmos, Luther in the castle, Bunyan in Bedford jail, these and others have found the sweet secret of solitude, that brings blessing, power, rest, security, and vision while alone with God.

To sum up—all need solitude. All should have a nook somewhere, in the bedroom, attic, cellar, barn, fields, or wood, a spot most dear, often frequented, a place hallowed because of the many cherished memories associated there. Have you a hiding place? By the brook? On the housetop? Jesus found solitude with His father necessary. So will we. He could not get along without it. Neither can we. And if the truth were known, neither do we. The fruits of meditation may be found in the following words:

*I have a treasure which I prize;
It's like I cannot find;
There's nothing like it on the earth;
'Tis this—a quiet mind.
But 'tis not that I'm stupefied,
Or senseless, dull, or blind;
'Tis God's own peace within my heart,
Which forms my quiet mind.
I found this treasure at the Cross;
And there to every kind
Of weary, heavy-laden souls,
Christ gives a quiet mind.*

BRADFORD, PA.

SENTENCE SERMONS

Where is the wisdom of rejecting what is revealed because we do not understand what is not revealed?—JOHN WESLEY.

The atonement of Jesus Christ is the only hope for earth's misery and failure, the only ground for confidence, the only remedy for sin.

"Do not be so anxious to get out of your trouble as to get that experience out of your trouble that God intended you should."

Prevailing, or effectual prayer is that prayer which attains the blessing that it seeks. It is that prayer that effectually moves God.

Learn to do your own thinking. It is both expensive and dangerous to depend upon others to do your thinking for you. You can find divine help in settling many of your vexing problems of life. God says, "Come, let us reason together."

Man may doubt as he will, but the great fact remains; he is here, and not to ask questions but to work.—CARLYLE.

Home Life

Dear little children:

I am going to tell you about a little girl named Betty, and how she learned a lesson which helped her. Maybe it will help you.

Now Betty was a Christian, even though she was but seven years old. And a person who is a Christian is God's child; he has been born into our heavenly Father's big family.

But although Betty had been born into this family she did not always understand what a wonderful Father God is to His children and so she was afraid of Him sometimes when she really ought to have been trusting Him which is the way some of His older children feel very often, I am sorry to say.

Betty had been sick. She still looked pale and thin, and when a strong wind began to blow around the corners of the house one night, making queer moaning noises, she couldn't go to sleep.

Her mother sat by her bed later than usual but at last she said: "It is nine o'clock, Betty. Suppose we learn next Sunday's text, and then I'll turn out the light and leave you to go to sleep.

"The text is: 'Thou God seest me.' You can repeat that, can't you?" To her surprise Betty burst into tears. "I don't want to say it. It frightens me," she said hysterically.

"Why should it frighten you?" asked her mother.

"Old Mrs. Bender talked to me about it the other day when you went down town, and I don't like it. She said there was no use trying to get away from God's eye; that He watched people every minute of their lives, even little girls like me. She said He saw every naughty thing I did and that He looked straight at me through the dark quite as easy as He did through the light. And since then I have felt like a great big angry eye is staring at me all the time, and I am afraid of it," sobbed Betty.

Mrs. Graham took the child in her lap and held her quietly until the sobs had ceased. Then she said: "Would it help you to know that I, too, was very much afraid of God's eye when I was your age?"

"O mother, were you?" asked Betty.

"Yes. My dear mother was sick a good deal, and my father hired a woman from a neighboring farm to do the heavy work," said her mother. "Miss Jenny was a good woman, I have no doubt, but she was pretty cross with children

"There were three of us, all lively youngsters, and I suppose we were often a trial to her. One of Miss Jenny's favorite ways of reproving us was to quote the Bible at us, and one of her favorite texts was this one, 'Thou God seest me.' It was really terrifying to hear her quote those words, staring at us solemnly over her spectacles as she did so.

"She gave us the idea that God wasn't very much interested in us as long as we behaved ourselves, but that He kept a strict watch over us all the time, nevertheless, so as to keep up with our every naughty act. Like you, I felt that God's eye was a very stern terrible one, and often wished it was possible for me to get away from it."

"Do you still feel that way, Mother?" asked Betty.

"O no. As I grew older, after I had become a Christian, I learned to understand this verse better; and now it is one of the most precious ones in the Bible to me."

"I don't see how that can be," said the child.

"It is like this, Betty. I have learned that my heavenly Father loves His children very dearly, and watches over us with the most faithful, loving care. He does not forget even the weakest of His children for a moment, and is always looking out for our welfare. Do you think it should frighten us to have a person like that always seeing us?"

"No, Mother, not when you are being good. But suppose you are being bad?" asked Betty.

"That has come to be the most precious part of it all to me, that my Father *does* see everything I do, whether good or bad. How terrible it would be if I should fall into temptation, commit some sin, and then be able to hide it from God so that He would never know anything about it. I am so thankful that can never happen. As it is, if I should do wrong, my Father who knows all things begins at once to talk to my heart about it, and He does not let me alone until I have confessed it, and things are made right. So, Betty, I have learned to be so very glad, so very thankful that the eyes of my dear heavenly Father are upon me every moment of my life, night or day. And I do not think of His eyes as stern, terrible eyes of which to be afraid. No, I think of them as being kind and tender, pleased when I obey Him, grieved when I do wrong, but always loving and faithful

That is the way God wants all His children to feel about Him. And you are His child, for you have given yourself to Him, and have trusted Jesus to wash away your sins and to save you."

"I am so glad you told me this, Mother," said Betty. "I am not afraid any more, so you can turn out the light and I will go to sleep, feeling safe because God sees me, even in the dark and is watching over me."

Now some of you little boys and girls who will read this are Christians too. You are God's children. When you say that verse then, "Thou God seest me," don't be afraid of it. Just be glad and thankful that He does see you. For if you do wrong, He will certainly talk to your heart about it, seeking to lead you to repentance, and to confession, so that you can be made right and clean again. And if you are being good and obedient, He will be very pleased and happy as He watches over you. I think this is beautiful, don't you?

MRS. JOHN T. BENSON.

WHAT A NOTED VIOLINIST HAS TO SAY ABOUT STEWARDSHIP

Fritz Kreisler, the world's greatest violinist says: "I was born with music in my system. I knew musical scores instinctively before I knew my ABC's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for music. Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today truly are a crime against society. I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement. I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!"

WHEN GOD SPEAKS

You are in God's world: you are God's child. When God speaks to you, you must not believe that it is the wind blowing or the torrent falling from the hill. You must know that it is God—PHILLIPS BROOKS



Foreign Missions

ADVANCING IN MISSIONARY ZEAL

Chicago Central District, led by the irrepressible Chalfant, is marching steadily forward in missionary zeal and achievement. On Thursday night of the District Assembly a huge crowd in First church pledged themselves to pay splendid sums for this holy cause, far in advance, many of them, of former offerings. The totals equalled about \$4,500 for the evening. A most enthusiastic resolution was adopted looking to unusual advance. Trust District Superintendent Chalfant and Chicago Central District to do up brown anything they undertake.

Reports come of the greatly improved condition of Sister Fritzlan in England. She and Brother Fritzlan are preparing to return to their work in India.

Brother and Sister Peter Jurich who are doing independent missionary work in Yugoslavia, have arrived on their field, and write that the poverty, distress, ignorance and spiritual darkness are very saddening.

A cable from Missionary Kauffman in Jerusalem states that all Nazarenes are safe, and that the trouble is now suppressed.

Missionary J. F. Penn plans to do missionary deputation work from Washington-Philadelphia District to the west coast. He carries a burning heart for Africa.

Missionary Nellie Ellison plans to take up the study of nursing, and minor surgery while on her furlough.

I am so thankful for the gift of the little booklet on Intercessory Prayer by Brother W. G. Bennett. The night it came, I read in it till midnight. It has been a great blessing to me.—ELSIE M. HASELWOOD.

REVIVAL AT MONSEFU, PERU

You will rejoice to know that God has sent us a revival here in our mission in Monsefu. We feel that it is just the beginning of what God wants to do for us, and are praying that He will help us to pray so that the flame will spread all over our district here in Peru.

One morning in chapel the burden of prayer came upon the missionaries and native students. There continued a week of constant prayer. Sinners were convicted so strongly that two "hard cases" were stretched out on the floor until they confessed and got right with God. How I praise God for this old fashioned conviction.

(I call it "old fashioned" for I am afraid we do not see as much of it as we should). I am convinced that sin is sin whether in brown or white and the same remedy is necessary. Constant prayer continued through the week, confessions were made and things straightened up, in a way that only takes place when the Spirit is working. Continue to pray for us.—ELSIE M. HASELWOOD.

LET US HAVE SPECIAL PRAYER

For a Missionary Spirit. That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

For a Spirit of Prayer. That Nazarenes may learn to pray as Christ prayed and taught His disciples to pray; and that an ever increasing number of intercessors may be raised up until the whole Church is awakened to prayer.

For a Spirit of Sacrifice. That our people may be willing at whatever cost to follow and bear witness to the way of perfect love.

For a Spirit of Unity. That the whole Church of the Nazarene may desire and experience a fresh unity in Christ with 100 per cent loyalty to the Nazarene program.

For the Gift of Interpretation. That the Church may learn to preach holiness by word and life in terms that the men and women of this age will understand.

For Courageous Witness in Moral Questions. That the witness of our church on the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the nation.

Some things praying will accomplish, and some things preaching will accomplish, but there are other things that nothing but money will bring to pass. Since the days that manna stopped falling in the wilderness, and the quails stopped flying to the hungry, we have been obliged to use money to rescue the perishing.

BENEFITED SPIRITUALLY AND FINANCIALLY

Mr. Thomas Kanc, a Chicago manufacturer, who has spent multiplied thousands in tithes and offerings, is of the opinion that a person is benefited spiritually and financially by giving one-tenth of one's income to religious and charitable purposes. He has sent out many thousands of inquiries to this purport. "My personal belief is that God honors both temporally and spiritually those who devote one-tenth of their income to His cause. I have never known an exception. Have you?"

If you want to serve your race, go where no one else will go and do what no one else will do.

THE EDEN TREE AND THE NEW TESTAMENT TITHE

In Eden's garden God reserved one tree for His own peculiar property, and forbade man to touch it on pain of death. But man wanted the whole garden, and death or no death, proceeded to eat of the forbidden tree. In finance, God has reserved a tenth. He declares it is His. He states that it is holy. He pronounced a curse upon His ancient people if they touched it. In the New Testament our Master thought so much of the financial plan of the Old Testament that He placed His approval and commendation upon the most punctilious instance of its exercise that came to His attention. The apostolic church early sounded the slogan of Christianity: "That none of the things that a man possessed was his own," but that it all belonged to the Master. But, in our modern day, despite the commendation of God in the Old Testament, the commendation and approval of the Master in the New Testament, and the example and decision of the church of Pentecost in disclaiming ownership in anything they had—many modern Christians, we repeat—curse or no curse—claim all the finance that is permitted to reach their hands. They dole out a pittance here and there to the cause of the Lord who died in blood and spittle and agony to redeem them. Ah, my brethren, is this right, or fair, or just? Who will dare face that Master, He of the nail-pierced hands, in case you have "kept back part of the price?" Who desires to be classed with Ananias and Sapphira?

Information is the true foundation of missionary interest. Special appeals will arouse enthusiasm for a time but it will not last.

"PLEASE GIVE ME—"

In so many churches the pastor is little better than a beggar. If the local bills fall due, he has to beg for means to pay them. If the district budget isn't paid, he has to plead and ask and solicit in order not to go to the assembly shame faced. If the general budget falls down, again it is the pastor who must go about with his hand out begging for enough to keep the missionaries from literally starving to death, and the mission fields from closing. A beggar, why? The Master never intended it so. It is failure on the part of the people to tithe that makes beggars of the ministers. For shame.



If the different occult and heretical movements of today realize the importance of evangelizing the English speaking world, why should not the Church of the Nazarene realize more its responsibility to the people of our own race?

Who is going to give the gospel of holiness to the large centers of population now untouched by any holiness church? The One Hundred Thousand Dollars Home Mission Project being fostered by the N. Y. P. S. is to be used for this purpose. Has your society been enlisted in raising their portion for this great fund?

It is only as we strengthen our home base, and increase the number of churches and members in the home land that we will be able to expand in the foreign field. If you want the Church of the Nazarene to give more for Foreign Missions tomorrow, give some for General Home Missions today.

THE HUNGRY HEART CRY

By R. H. M. WATSON

While it is true, that this old world is overrun with sin and crime, and a spirit of careless unconcern seems to dominate the universe, there is beneath that stony surface a hungry heart cry for God. The church as a rule means so little, as to spiritual life, that many persons are disgusted with the shameful pretense. Not because they are any better themselves, for they realize their own lost condition, but they are disgusted with a system that seems such a failure in the world; yet in their heart there is a hungry cry for something that they do not see and cannot feel.

When Jesus spoke to the woman at Jacob's well, it was not by accident that He was there at that moment that she came to draw water, but He was carrying out an appointment conceived by our Lord before starting on that day's journey. But how could that be? Did her life before men indicate that she had any desire for salvation? No, but the Lord, who knows the hearts of all men, knew that while that woman was a sinner, there were times when she wept alone and cried for deliverance from her bondage. That is true today of thousands, many whom you might least suspect.

There is so little in most churches to teach men the way of life and peace. Only yesterday a gentleman said that he had been in the church for many years, but had never been satisfied. All these

years, he said, his heart had craved something that he could not seem to find, nor could he get any help from either his pastor or church, and not until this meeting had he ever been made to understand the remedy. He seems real happy even to find that there is a way of deliverance from sin and bondage. Many times he had said to himself, "Surely there must be an experience of perfect peace and victory, but where oh, where, can I find it?" Thousands are in the same condition. They do not say anything about it, because there is no one suggesting such a thing to them, they see nothing, nor hear anything to give them hope, or encourage them to speak of it; hence they go silently longing for something better, and hoping that some time, somewhere they will find that which their soul craves.

We send missionaries to the heathen, who have never heard the name of Christ, to teach them that there is a real God, a real Savior. Not that they request it of us, but we sympathize with them in their ignorance, and I thank God for this foreign missionary spirit that is among us, and I pray that it shall never wane, but reader, had it occurred to you that we have almost the same conditions at home? What good is the name of Christ without Christ? What good is a church without salvation? We all know that the vast majority of church members are without salvation, whole churches and whole communities are without a single real Christian. This is sad, but it is true, and yet we are passing by whole towns and cities and counties without putting forth an effort.

I do not think that I am expressing an unreasonable opinion, when I say that I firmly believe, that there are from fifty to one hundred thousand persons in Mississippi, and as many more in Louisiana, the two districts which I am trying to superintend, who are without any Christian experience, and who would accept Christ if the gospel were properly presented to them. May God give us such a home missionary spirit that we cannot be still until we see the gospel tide rising here at home, bringing a wave of conviction and prayer that will stir this nation. There is not a greater mission field on the face of the earth today than Mississippi and Louisiana. There are more Nazarenes in these two states, if they can ever find it out, than we have in all the Nazarene churches in the United States.

This may seem unreasonable to some, but listen, we are holding a meeting right now in a city of fifteen thousand

people, and the church we are holding in will not hold over five hundred people, and it is never full, and it is almost the same people coming all the time. I am trying to say that there are more than twelve thousand people right here in this city who have never heard a Nazarene preach, and perhaps have never heard true holiness preached at all. You say, "Why don't they come?" Why, they have never been awakened yet. I believe there are quite a number of Nazarenes among those thousands, and if they can find it out they will be glad.

Truly hungry hearts are crying to God, and God is moving upon the Church of the Nazarene to carry bread to the hungry, that bread of life eternal.

IN CANAAN

By HELEN SMALES

*I know I have crossed over
The Jordan's swelling tide;
I have no condemnation
Since Jesus Christ abides;
The Spirit fills and thrills me;
My grief has passed away;
I walk with God like Enoch
In Canaan land today.*

*I know I have crossed over,
For Jesus I adore;
I taste a thousand pleasures
I never knew before.
The chains that tightly bound me
Are severed—I am free!
I've lost the pull toward Egypt—
This is the land for me.*

*I know I have crossed over;
Afar the land I see
Of carnal sin's dominion—
Praise God! I now am free.
Gone are the endless longings,
For Jesus gives instead
Each hour the living water,
Each day the living bread!*

*I know I have crossed over,
But you are still behind,
Unsatisfied and seeking
For rest and peace of mind.
You will never be contented
With Egypt taunting you;
God parts the Red Sea torrent—
Haste, brother, to go through*

It is a mistaken notion that peoples of other races are easier reached by the gospel than people of our own race. The most susceptible people to the gospel of Christ are the English speaking people. Let's do more to reach a larger number of them.



LESSON FOR SEPTEMBER 22, 1929

By M. EMILY ELLYSON

LESSON SUBJECT: Malachi Foretells a New Day.

LESSON TEXT: Malachi 3:1-12.

GOLDEN TEXT: *Behold, I will send my messenger, and he shall prepare the way before me (Mal. 3:1).*

THE plan for this lesson seems to give three main lines of thought; the coming of the Lord, His work of purification, and the people's work of preparation.

The thought seems to have been prominent throughout Israel, that they had paid full penalty for the sins of the past because of their exile and the sufferings occasioned by this captivity. After their return Israel never again went into idolatry as she had so often done in the past. But there were other sins that became prominent which gave clear proof to Malachi that sin and wrong still dwelt among his people. Like a true prophet of righteousness he called them to repentance because of these sins.

We are shown in this lesson that sin is not just among the laity. The offerings of the priests were not acceptable to the Lord. Animals unfit to be used as sacrifices were being presented. Only the best in every way were acceptable as offerings, but they were offering the imperfect. All of these abuses must be corrected before they would be ready for that coming of the Lord for which they were longing.

To show this to the people and to warn them was the work of Malachi, whose name signifies "messenger." He was God's messenger. God was "speaking to Israel through Malachi, His herald, and making proclamation to them of truth concerning the glorious hope of the Hebrew nation at the coming of the Messiah. The office of every preacher, teacher and Christian is that of a Malachi, a messenger of God to His world. It is probable that this first verse of the lesson bears reference to John the Baptist, for Jesus quotes it in Matt. 11:10, 11.

The prophet here makes use of an ancient custom, a custom that was in vogue in his day, that of troops of men repairing roadways when a king is about to pass over them. Much had been done by prophets to "prepare the way of the Lord," but even so the way was still very rough for our Lord at His appearing. There is to be a second appearing of the Lord. What are His messengers now doing to prepare the way for this appearing? Whatever the obstructions are that are spoken of in this lesson we have only to look about us to see that the same things again prevail and should be corrected. There is very much work to be done. The King's business demands

our individual attention, for, as before, He "shall suddenly come to his temple."

His work was to be a work of purification and refining. The great need of just such a work being done is revealed in the question that was asked, Who among the Jewish nation—His own people—could "stand when he appeareth?" Even the priests must go into the crucible fierce with heat, for the water of cleansing which they had received could not reach the deep-seated virus of their sin. If they are valuable ore the Refiner will see His own image reflected in them when the base metal is all burned away. Observe, that God's purifying process begins with the religious leaders. "Like priest, like people." When they that bear the vessels of the Lord are pure then the offerings will be in righteousness for they will come from unblemished lives. Only such are "pleasant unto Jehovah."

We note with interest the list of wrong-doers in the fifth verse and will ask, "Are we free today from the charge of Malachi to Israel?" Although these rebukes were offered long ago, before Jesus came, they still remain the same today. He who said, "I will come near to you in judgment," also said, "For I Jehovah, change not." His unchangeableness demands both justice and mercy. He will keep His promises.

We note in closing the preparation necessary for the people to make in order that "the way of the Lord" may be made smooth and clear. Just here Malachi places his finger on the sin of all ages, a failure to meet God's requirement in paying tithes and offerings into the treasury of the Lord. How strange when such great blessing is upon meeting this obligation that they or we should fail to respond. All we have that is worthwhile is given to us of God.

To rob from God is even more wrong than to rob from one another.

THE BLIGHT OF THE ORDINARY

Dr. Simpson once wrote:

*"God has His best things for the few who dare to stand the test;
God has His second choice for those who will not have His best;
It is not always open sin that risks the promised rest;
The better often is the foe that keeps us from the best."*

We might substitute here "a part" and "the whole" for "the better" and "the best" and then we would have it, the part is often the foe that keeps us from the whole. The sin of Ananias was not alone lying to the Holy Spirit, the Ananias club takes in more than liars; he did lie, but he also kept part of the price and then lied to hide this

Here is the great tragedy of the modern church and of modern Christianity, men do not pay the price. There is a price for all success. This is just as true relative to the church and its work and to Christian experience as of anything else. In the very early church the price was paid, "neither said any of them that ought of the things which he possessed was his own." As a result they were greatly blessed and prospered in their work. The first sermon brought 3,000 converts, and soon this was increased to 5,000. This larger success continued until a keeping back of part of the price began.

The writer is persuaded that we are all getting from the Lord all we are paying for, that God is doing for us everything we are letting Him do. He could do very much more but we will not make the conditions such that He can. When here on earth there were places He "could not do many mighty works" because of the condition of the people. We are now having just as good individual experiences and just as good churches and Sunday schools as we are paying for. We are so satisfied with the ordinary, with a part, with the better, and it may be with merely holding our own—and some are not doing this—that we never get the best and thus the ordinary becomes a blight on our work. Sometimes this is the case without shame or concern.

Just as we go to the doctor and get a prescription for our ailment and take the medicine until we feel better and then quit before the cure is complete, so we pray and read the Bible and go to church and do enough to keep from back-sliding but not enough to grow "strong in the Lord and the power of his might." And so we do enough to keep the church and school moving a bit, but not largely; we put on a Children's Day or Christmas program hastily and practice enough to get by without making a full success—some of the numbers are poorly rendered because not well drilled or prepared.

Are not these conditions too largely the case among us? Will this be true of our Rally day? What are you doing about it? Shall we allow this blight of the ordinary to be upon this day? We must not. It need not be so. We may have the extraordinary if we will put forth the right effort, and the extraordinary will please the Lord and be a great testimony to the world. It is our hope that every school is co-operating in this special effort to build our enrollment and reach the larger number for the Master. This Rally day is not to be just a spasm, but the beginning of a continued campaign. Would it not please the Lord to give to the Church of the Nazarene Sunday schools double the present enrollment? Can we not be trusted to give to the larger numbers a true religious education?

We are not yet reaching all we should reach in any community, and we have not yet put forth our full effort.

The effect of this simultaneous effort will be most helpful. Just the fact of general co-operation will be a great blessing. Then the enlarged attendance will mean new interest and inspiration and larger opportunity. It should also mean a better revival this fall and enlargement of church membership. The results will be in proportion to the effort. We hope that no superintendent is indifferent or unwilling to co-operate but that all have their program well developed and are hard at work. We hope you will use the date, September 29. This is review day and we will lose no lesson. However, if this is impossible, then select a suitable day just as near this date as possible, do your best, and send in your report. Let us see what we can do. Remember, we must have an annual increase of 15,000 if we are to reach the 200,000 by the next General Assembly. All together now for a great forward move.

THE ANNUAL CONVENTION OF THE MICHIGAN N. Y. P. S.

The Annual Convention of the Michigan District Nazarene Young People's Society was held Saturday afternoon, August 10, on the Nazarene Assembly ground at Indian Lake. A loyal group of young people gathered from every part of the state with reports from their local societies that were spiritually uplifting and encouraging. Every report showed an increase financially and numerically which surely convinced us, more than ever, that the Lord remembers His own and still answers prayer. For whether we are young or old, many or few, He is always present to supply our needs.

Thanks to our District President, Rev. W. F. Wiggs who so efficiently performed his duties and like a good shepherd stood by with words of encouragement and always ready to help one in need, a splendid example.

The new district officers that were elected are as follows: President, W. F. Wiggs, 808 E. Buttles St., Midland, Michigan; Vice President, Edith Gillespie, 217 Van Lue Court, Flint, Michigan; Secretary, Vera Eggleston, 2116 Eastern Ave., Grand Rapids, Mich.; Treasurer, Benj. F. Kranich, 3584 Willis Ave. E. Detroit, Michigan. An exceedingly capable cabinet of workers known throughout the zones for their efficiency.

Our District Superintendent, Rev. Starr, in a short talk, opened our eyes to the need of a young people's tabernacle. A building of our own in which to hold our evangelistic services and our business sessions. With the help of the Lord we are going to raise the necessary funds and dedicate our N. Y. P. S. tabernacle at the next Annual District Convention.

The whole session was one of harmony and satisfaction and the presence of the Lord was felt throughout. Immediately after the convention the young people went to the grove, which is on the lake front, for their supper. After supper the young people gathered along the shore for a Galilean service. Dr. H. W. Jerrett, pastor of the Detroit First Church, was rowed out in the water, stood up in the boat and preached a soul stirring message

which could be heard all along the shore. The service was crowned with four young people kneeling by the shore weeping their way to victory. To God be all the honor and glory for the success of the Michigan District young people.

EVELYN HEINMILLER, Reporter.

LETTS, INDIANA, SPRING GROVE CAMP

One of the most beautiful camp grounds for situation is located about sixty miles southeast of Indianapolis, Indiana, and the Decatur County Holiness Association has charge. This is their sixth annual camp and it was well attended and good interest shown throughout, with many saved and God was pleased to bless and manifest Himself in every service.

Plans were made for next year's meeting and over three hundred dollars was pledged. The camp ground is on Mr. and Mrs. S. A. Hodson's farm and will in the future be known as Spring Grove Camp. Here we have the finest water and excellent shade; a splendid frame tabernacle, an excellent three story women's dormitory with kitchen and dining hall, and two cottages are on the camp ground, and quite a number more cottages are planned and will be erected for next year.

Pastors and people came for miles to attend the meeting. All denominations were welcome and took part. Greensburg was well represented, Columbus, North Vernon, Indianapolis, Anderson and people from many other places came and were well paid for their trip. The evangelist Rev. N. B. Herrell was pastor years ago in this part of the country and had many old friends; this was the home of Mrs. Herrell before she was married and many of her friends and relatives are located in and about here. Misses Katie Locke and Esther White were co-workers. Miss White was the song leader and Miss Locke with drums and cornet and other musical instruments was greatly blessed and used of the Lord, in singing the gospel and gave the afternoon messages, a number of times to the delight of many.

Rev. Herrell's messages were heart searching, deep and rich, quite a schooling for young workers. Mrs. Herrell assisted in the meetings and had charge of young people's work and their daughter Naomi had charge of the children. Many precious souls were saved, believers sanctified, the sick healed, and God glorified and the workers invited back.

REPORTER.

EIGHTEENTH ANNIVERSARY OF THE FIFTH STREET GOSPEL MISSION, LOS ANGELES, CALIFORNIA

On August 11, the Mission Hall, seating nearly 200 people, was nearly filled in the afternoon service. There had been no special preparation made; only a few announcements and invitations had been given from the platform during the week preceding, and yet among the number present there were thirty-five who had either been saved or sanctified at its altars and the testimony of six others who found it impossible to be present on this occasion had been sent in to the superintendent. The oldest present, Mrs. Laura Gray, and the youngest, Mr. Osborn, about eighteen years, led in prayer. Four

of the converts in attendance are now in the active work of the ministry, preaching and leading others to God in jail meetings, street services, church and mission, or elsewhere, wherever opportunity presents itself. Several others are now out in the field in tent or revival meetings in different parts of the country. Two of the converts, Brother Jack French and Sister Leffler, brought messages in special songs much to the edification of the audience and were responded to by shouts of praise and holy laughter from the congregation. The service was then turned into a time of Jubilee, which has been peculiar to Fifth Street Gospel Mission ever since its opening. A man and a woman, both friends and worshippers with us from time to time and who were present at the opening of the Hall eighteen years ago, spoke about that initial service and recalled many blessings received among us during these past years.

Several references were made to the founders, Brother J. F. Sanders and Phoebe A. Sanders, his wife, and many were the references made to sermons, remarks and trite sayings of "Brother Jack" who slipped off to glory so suddenly, March 25, 1928, while on a campaign rally trip in Arizona for Pasadena College. He was greatly loved by the Mission family and still lives in their midst.

After he left for heaven the converts associated themselves together, called his widow for superintendent and one of the converts, R. R. McKinzie, then Sunday school superintendent, to be her assistant. The work has been progressing steadily onward, honored and blessed by God who graciously supplies the finance from month to month. Fifth Street Gospel Mission is truly a faith work, being supported solely by pledges given by its many converts and friends besides free will offerings from the public. There is a spirit of friendliness and good fellowship among the worshippers and as souls are saved or sanctified they are welcomed into its genial atmosphere and each is made to feel that he is part of the whole.

Fifth Street Gospel Mission holds a unique place among missions in this city, being known for its distinctive second blessing preaching which characterizes all of its services.

A hearty welcome is extended to all who may visit Los Angeles from time to time. Services are held every night in the year.

PHOEBE A. SANDERS, Superintendent.

DALLAS DISTRICT N. Y. P. S. ZONE RALLY

The regular Zone Rally of that zone which includes the southern part of the Dallas District was held at Houston, Texas, August 18, 1929, with a good representation from the different churches. The zone organization has just recently been formed in this territory and each Rally seems to be better than the preceding one. There were some interesting and instructive papers and discussions, and unusual talent and initiative were displayed in some of the special features of the programs. But best of all, God was there to bless.

As the next regular meeting would be about the time the district assembly convenes at Beaumont, Texas, it was decided

to postpone the next Zone Rally until a later date. This postponement made it necessary to elect officers at the present meeting, and the new officers are as follows:

D. E. McCravy (Houston) President.
W. D. McGraw, Jr. (Beaumont) Vice-President.
Miss Myrtle Malone (Port Arthur) Secretary-Treasurer.
Miss Bonnie Behannon (Lufkin) Reporter.

REPORTER

PORTSMOUTH, R. I., CAMP-MEETING

The Thirty-ninth Session of the Portsmouth Campmeeting, closed in great victory Sunday evening, August 4, with a goodly number of seekers at the altar calling on God. The evangelists, W. R. Cain and Albert J. Fryhoff, seemed to be at their best.

Portsmouth is among the oldest of the holiness camps of America. Many of the older ones who used to come regularly have long since gone to their reward, others have moved to parts which make it impossible for them to attend and still others for unknown reasons this year were absent, but in answer to the cry of honest hearts God this year seemed to raise up and bring in a new crowd. Over the last week-end not an available bed was to be had.

Andrew B. Starbuck, who has served the camp as vice-president for three years and as president for three years, felt that with the closing of this year's camp his services in that capacity were finished. He declined further nomination for the office as president, making a speech in favor of and placing in nomination the name of S. Edmund Slocum of Baltimore, Md. Mr. Slocum has more or less been connected with Portsmouth Camp for many years. He was elected unanimously. Under his guiding hand it is believed by all that the camp will rise to higher heights. Mr. Starbuck accepted a place on the advisory board.

Inasmuch as next year marks the fortieth anniversary of the camp, it is looked forward to with great anticipation, if Jesus tarries, to the celebrating of that event.

Money never seemed to come much easier than it did this year; the last Sunday afternoon sufficient was pledged to erect before another camp a needed children's tabernacle with a new dormitory above which is also much needed.

CORRESPONDENT.

CHURCH NEWS

PASTOR W. M. CARTER, MADILL, OKLA.—“We came here last November from the Western Oklahoma District. We found some fine consecrated people, one hundred per cent Nazarenes, but the church was struggling under adversities. The heavy debt against the church, crop failure in this section of the country now for several years, together with other

hindrances, made the future look very unpromising. Through all this the Lord has helped us to go over the top with our financial obligations, local, district and general. Our services from the beginning of the assembly year have been owned and blessed of God. Our revival meeting August 16 to 25 with Allie and Emma Irick as evangelists and B. J. Wilkins and wife as singers, was one of the old-time kind. The Iricks were a wonderful blessing to our church and town. The God-given messages were uplifting to the church, brought conviction to the unsaved and hunger for the fullness of God to the hearts of the unsanctified. They won to our church the respect and favor of the people. Brother Wilkins is an excellent choir director, and he and Sister Wilkins brought beautiful messages in song throughout the meeting. There were fifty-eight prayed through to definite victory, either saved or sanctified, ranging in age from four years to seventy-four years. Five good substantial members united with the church and we hope to have a goodly number come to us in the near future. On the last Sunday afternoon we held a rescue service. Sister Arbaugh and some of the girls from Rest Cottage were present. An offering amounting to nearly one hundred dollars was taken to be applied on the memorial fund. The Lord has marvelously blessed us throughout the year. The church has recalled us for another year with a raise in salary. We are expecting to close out this year with gracious victory, and we are looking for greater things through the hand of the Lord in the coming year.”

PASTOR WILLIAM R. DIKES AND WIFE, WAURIKA, OKLA.—“We have just closed a revival with Rev. B. H. Edwards and party. We wanted a man that had a level head, who could preach the truth without compromise. Brother Edwards filled the bill. A number of our members said they never heard any more solid preaching than that which fell from the lips of Brother Edwards. Sister Edwards's prayers, amens, and shouts make heaven seem a little closer. The singing was conducted by his daughter. She is a real choir leader and a soloist. On the last Sunday a nice love offering was taken for the pastor and wife which was appreciated.”

ADRIAN, MICH.—“We have just had the privilege of having Rev. Paul J. Goodwin in a ten days' meeting which was a success. It was through Dr. Goodwin that we were enabled to have him at this time. It seemed entirely providential for the church needed just such a meeting as we had. A number were at the altar seeking and finding God. Three united with the church. We had splendid attendance all through the meeting. The last Sunday was a great day. Over \$1,000 was raised in cash and pledges to apply on our new church. Expect to begin building within thirty days. We found Brother Goodwin to be a congenial coworker. His preaching was of the highest order and we went away

each time feeling we had been helped. You will make no mistake in calling him for a meeting. But after all, the whole affair would have been a flat failure had not the blessed Holy Ghost been present. We honor Him and give Him all the praise for all that was accomplished.”—O. B. Arnold, Pastor.

SLICK, OKLA.—“Closed a real good union meeting here Sunday night. Some thirty or forty souls found the Lord. Rev. J. C. Minor and F. E. Facker were the workers in charge. They also held a meeting at Osage school house; about eighty were saved. This is one of my monthly appointments. They also held a meeting at Newby; at another one of my appointments, and about thirty were saved.”—L. A. Dodson.

EVANGELIST W. P. JAY—“This summer I have been engaged in evangelistic work on the Colorado District with wife and daughters as the Jay Evangelistic Party. Our daughters, Miss Naomi as pianist and Miss Chlor as chorister, along with their special singing have been a great help. To them and to my wife, who did part of the preaching, is due the greater part of the credit for what success we have had. We had quite an experience at Stirling that reminds us of pioneer days in the windy and stormy seasons in Texas and Oklahoma. We had to lower the tent every day of the three weeks' meeting except four, and one of those days it blew down, and some children set it on fire in an attempt to end the meeting, but some other people put out the fire before it did much damage. The little church took on new faith and vision with a determination to succeed instead of disbanding as they had planned. Since the meeting, the Sunday school under the leadership of their efficient pastor, Rev. L. A. Ogden, has so increased that they will have to look for larger quarters, I understand. Our pioneer tent meeting at Fort Morgan was a decided success. We had large crowds most of the time and a number prayed through while a host of people were won to the cause of holiness and the Church of the Nazarene. We organized with fourteen adult members and six more promising to come in soon. Arrangements have been made for Rev. A. C. Mize of Kansas to take the new church and the work at Brush. Wife and family are driving through to Nampa, Idaho, where the girls will be in school another year, and I will remain in the evangelistic work. My next meeting is with Rev. N. M. Lewis and his church at Fort Collins. I have two more open dates before Christmas. My present permanent address is 1134 W. 2nd, Florence, Colo.”

EVANGELIST J. D. SAXON—“After a pleasant tour of Kentucky-West Virginia District for Trevecca College, I then toured the state of Mississippi, where I also held several short meetings. At Mathiston, Miss., the Methodist pastor allowed us to hold a week's meeting in his church, which was not a great suc-

cess from the standpoint of professions, but we trust the seed will yet come up and bring forth fruit. Our next meeting was with Pastor Brown at his church near Tylertown, Miss., where we had one of the most blessed meetings of its length I ever held. Professions in most services after the first. Brother Brown and family are fine, zealous workers, and have the good will of the public in their community. After the close of this meeting I visited with some of my friends and relatives in northern Mississippi, holding a few days' services by request at Houston and Calhoun City, then came home for a few days and on to Shelbyville, Tenn., where God gave us eight professions, four of them joining the church. I am now at home for a few days before the assembly, after which my duties as pastor will begin with the church at Springfield, Tenn. Altogether this has been one of the most fruitful years of my ministry so far as professions are concerned, also my work for Trevecca has been dear to my heart. It has been a great inspiration to be associated with Dr. Hardy and Colonel Kelly in this work.—J. D. Saxon.

DUNCAN, OKLA.—"Truly this has been a great year in the service of Jesus Christ for the salvation of lost men and women, and the sanctification of believers, and the uplift to the local church in general. Our summer's revival was a glorious success. We were privileged to have with us those dearly beloved evangelists, Rev. Alice and Emma Erick. The Lord surely used them in reaching the unsaved and unsanctified, and the building up of the church. There were one hundred that prayed through to victory, only three that knelt at the altar that failed to get through. Thirty-seven of this number united with the church. The general condition of the church is good. Spiritually speaking, it is fine. Our General Budget is overpaid, and our District Budget is paid up to date. To God be all the glory. Our Sunday school has gained a few through the summer, running from 130 to 140. The N. Y. P. S. is doing a fine work. We are very thankful for the leadership of our faithful president, Mrs. A. W. Wagon. Our young people have a heart to work. The W. F. M. S. are doing a good work this year. The Lord has blessed them in their study. I forgot to speak of the singers that were with us, also, for the summer meeting, Rev. Johnnie and Jackie Douglas. They surely were a blessing in the meeting with their special singing. There was not one vote against us in the recall meeting, so we have accepted the work for another year, and are trusting the Lord for greater things this next year. Pray for us.—Edgar Pierce, Pastor.

PORTSMOUTH, OHIO.—"We closed a very gracious meeting August 11 with Evangelist J. B. McBride. The meeting was of the old-fashioned type, not a barren service. God came on the scene, workers prayed until the fire fell. 'And when he is come he shall baptize you

with the Holy Ghost and fire.' Rev. McBride did some splendid preaching and conviction for holiness was on and many were sanctified. There was not a barren altar service, from three to fourteen were forward every night. We took into the church a fine class of ten at the last service. Cooper Brothers had charge of the singing. They are very good and no one can make a mistake in giving them a call, as they are engaged in that work and the Lord certainly blesses them and their singing. This ends our first year in Portsmouth. The Lord has given us a great year here, for which we desire to give Him much thanks and praise."—A. E. Boso, Pastor.

HECLA, S. D.—"We have just returned from the most gracious and blessed assembly it has ever been our privilege to attend. Never in all of our experience have we witnessed such blessed fellowship and wonderful harmony among God's people as at the assembly of the Central Northwest District which has just closed. We are expecting great things from God this year because of the beautiful spirit of co-operation and helpfulness among the brethren. The last year of our ministry as pastors of the local church has been filled with hard work and we have had our trials but we can truly say, 'Hitherto hath the Lord helped us.' Never have we been without the consciousness of His abiding presence. Through all our trials and problems He has safely led us and we are deeply grateful. We feel that we have at last caught the real swing of the Nazarene movement and can now fit into its program better than ever before. We wish to say that we are Nazarenes to the core, one hundred per cent. God has graciously blessed during the last year so that we went over the top on both our General and our District Budgets. We give Him all the glory! We have added a few to our numbers and have seen some progress in the way of organization. The church has seen fit to call us back for another year and we purpose by the grace of God to be better pastors this year than we were last year. We earnestly covet the prayers of God's people. We hope, by God's help, not only to see the local church strengthened this year, but also to see a new church planted somewhere near us. We are not sufficient for these things, but, praise God, He is able! We have an earnest determination to be at our very best for God this year."—Earl W. and Anna T. Bush.

EVANGELIST RALPH C. GRAY.—"We closed one of the greatest and most powerful meetings at Cisco, Texas, last Sunday night that I have witnessed in years. More than a hundred sought God at the altar and most of them prayed through to bright and definite victory. There was not a barren altar service from beginning to close and on the last Sunday night the climax was reached with twenty-eight at the altar and about twenty-five prayed through. There was something like twenty-five

people joined the church. The Cisco church is a flame of fire. Rev. Luther Pryor, the pastor, surely does keep things boiling for God. He has just completed a fine new church and almost out of debt when it was finished. We shall never forget the good times we had in the Lord and the kindness of this good pastor and people. We are now in Center, Texas, in a great Home Mission campaign. We have had one of the most encouraging starts that I have ever seen in a new field. There is not a Nazarene in the county, but last night more than five hundred people heard the old time gospel. We are going to get a good church here. John W. Davis is our singer in this campaign. District Superintendent Ellis was with us the first night. There are hundreds of towns in Texas just like this one where the people are waiting with hungry hearts for the Nazarenes. Pray much for this campaign."

MEMPHIS, TENN.—"On June 27 I was installed as pastor of the First Church of the Nazarene of this city. Membership had gone down to fifteen, only nine active members, the congregation to nothing. The church has been repaired and the Young People's Society bought a new piano. The congregation has been on a constant increase, and souls have been finding the Lord right along. Three weeks ago we started up a revival tent meeting, Brother Paul and the pastor doing the preaching for the first week. For the last two weeks Brother Brooks Mathews, formerly pastor of Asheville, N. C., has been doing the preaching. He has surprised the people of Memphis. After hearing him every night for two weeks we have all reached the conclusion that we know of none that can excel him as a preacher. He's a man of God, very humble and a man of prayer. Souls are finding the Lord. The interest was so great last Sunday night that we decided we'd run for another week. We have received some twenty members since the first of July. God alone be praised. Pray for us."—A. J. Vallery.

SASAKWA, OKLA.—"Rev. Steel Shaw just closed a ten days' meeting five miles south of Sasakwa in the oil fields where people are hard to reach, but God greatly blessed two souls. I got a wonderful blessing out of the meeting and am encouraged to press the battle for God and lost souls."

MACDOWELL, SASK., CAN.—"After the Manitoba-Saskatchewan Assembly we held a ten days' meeting at Rolau, Sask., a little town on the prairies. This was the first time for the full gospel meeting to reach the town. We found many hungry hearts, longing for real spiritual meetings, and God blessed our efforts, giving us a number of precious souls for salvation and several for sanctification. Praise His dear name! We felt the presence of God from the first service. We praise God for the wonderful way Regina and

Moose Jaw churches rallied to make the meetings a success for God. Rev. A. C. Metcalf, pastor of Regina church, was with us several nights and gave some very helpful messages, also Rev. George Ieines, our District Superintendent, was with us to push the battle for the Lord. Other helpers were Rev. H. Vogt, pastor of Moose Jaw church; Rev. J. E. Ayers, also of Moose Jaw, and Brother H. Traub of Regina who brought a chart lecture on prophecy. On several nights several carloads of our N. Y. P. S. of Regina brought with them a real Christian atmosphere; they also brought all of their musical instruments and were a real blessing in their playing and special singing. Praise God for our young people! We feel God is raising our N. Y. P. S. up to win many precious souls. The people in Roleau desired a Church of the Nazarene to be established there so we rented the Odd Fellows' Hall and Brother J. E. Ayers is carrying on the good work there with his two daughters, Grace and May, who also helped in the meeting—May, eleven years of age played for the meeting and Grace, seventeen years of age led the singing. God is using these two young girls for His own glory. While we were still in the meeting there we received a call to Donny Brook to take the pastorate and accepted the call. We came on here and found a fine little church. Our precious saints here are faithful, and though it is harvest time and all our men are in the field from early morning, yet they don't forget the meetings, but come out. Last Thursday night we had a wonderful time with the Lord in our prayermeeting. Please pray for Donny Brook. We are looking for a great revival here.—Rev. E. E. Dunstan and Wife, Pastors.

BUFFALO, KANSAS—"The work of God in this place has moved slowly but substantially forward the past eight years under the unbroken ministry of B. F. and Ima Lehman. They have built a neat bungalow church, free from debt, purchased a parsonage, souls have been saved and the membership of the church more than trebled, for which we praise the Lord, from whom all our help cometh. We have had two good meetings with Brother Ray Davis the past year which resulted in some definite victory. We covet the prayers of the HERALD OF HOLINESS family for the Lehmans as they leave for their new field of labor with the Ft. Scott church, also that God may continue to bless the church at Buffalo, that it may be a soul saving station in the future as it has been in the past."—Reporter.

EVANGELIST J. E. HUGHES, SUMMIT, KY.—"Praise the Lord for old fashioned victory through the blood. This has been a great summer in the work. This is our fifth tent meeting and there have been souls saved and sanctified in every meeting to God be the glory. Will be here until September 8."

HAZELTON, IND.—"Sunday night, August 18, was the closing service of the Wheeling camp. God gave us a gracious

salvation time during the ten days. Our preachers this year were Rev. Mack Anderson and Rev. Holland London. We certainly thank God that they ever came our way. Their messages gripped the hearts of the people, more than one hundred and thirty seekers, counting them as they came, bowed at the altar. Many were happy finders. Large crowds were in attendance. On last Friday night we had a special young people's service, reserving special seats for the young people. Rev. London was the speaker and at the close of his message twenty-six souls bowed at the altar. Rev. Robert Johnson was the song leader, assisted by local talent. Harmony prevailed throughout the camp and we are praising God for hearing and answering prayer. God is still on the throne, our help is in Him.—Stella E. McRoberts, reporter.

EAST ST. LOUIS, ILL.—"We are asking the prayers of all the good Nazarene people to pray that we may see a Church of the Nazarene in East St. Louis. Brother C. I. DeBoard and wife of the Missouri District have been with us since January 8, with the exception of four weeks. On June 6, they started a tent meeting and have been singing and preaching and praying in the big tent which District Superintendent Chalfant sent us from Chicago Central District. We are in the battle to win. A few have been saved and we hope much holiness seed sown which may spring up in the future and bring forth a harvest for the Lord. We invite all of the holiness preachers passing through St. Louis to stop and give us a call as we need your help; also evangelistic singers, as we would like to see a real Church of the Nazarene here. We appreciate the help from Brother Wilson the pastor at Roxana, Illinois and Brother Sullivan of Wood River, Ill. Wife and I have prayed and sacrificed to see a Church of the Nazarene here and we really need two. The city is large enough for we have about 75,000 inhabitants here and not one Church of the Nazarene. My address is: 515 a Verconica Ave."—J. L. Isbill.

THE KNIPPERS EVANGELISTIC PARTY—"We have had some wonderful revivals since I resigned from the pastorate of the Second Church of the Nazarene in Detroit, the first of May. Our first meeting was at Baton Rouge, La. We continued a meeting there which was started by District Superintendent R. H. M. Watson and Rev. H. T. Isgitt. They organized a Church of the Nazarene with fourteen members, after which we had

about seventy conversions, also adding fourteen more members to the church. Our next meeting was at the Cenckrea Church of the Nazarene, Florien, La., where we conducted a two weeks' meeting resulting in about thirty converts. Rev. A. D. Ashby is pastor and is keeping the work moving up the road. We then conducted a tent meeting at Robeline, La., where we had a great revival with about seventy-five souls praying through to victory. We also organized a Church of the Nazarene with twenty-one strong members. From Robeline we went to Nacogdoches, Texas, and conducted a ten days' revival in which about thirty-five souls prayed through. There was a great spirit in every service and many people received abundance of blessing from God. We then conducted a tent meeting at Flora, La., resulting in a good revival with about thirty conversions. Our next meeting begins tonight, August 24, at the Church of the Nazarene, Jonesboro, La. Pray that we may win many souls to God in the future."

TAFT, CALIFORNIA—"On Thursday evening June 27, Rev. James H. Sturgis, pastor of the Church of the Nazarene, Bakersfield, California, started a tent meeting in Ford City a little burg two miles north of Taft, Calif., there being no place in Taft that we could pitch the tent. The meeting ran three weeks. The crowds were not large but the interest was good. A few people here wanted a holiness work so at the close of the meeting Rev. Frank B. Smith, Superintendent of the Northern California District organized the First Church of the Nazarene of Taft, California, with eleven members. Donald K. Dart was sent to us as pastor. At present we are holding services in the Adventist Church, Ford City. The Lord is very present in our services and we are looking ahead to a revival this fall, when we expect to build up our church. This is a needy field; it being an oil town and all that read this report please remember us at the throne."—Mrs. Minnie Williams, Reporter.

CUMBERLAND, MARYLAND—"God is still with our work here and is undertaking along all lines for which we praise Him. We have just closed another successful tent meeting with Rev. G. Howard Rowe of New York as the evangelist and Rev. Clarence J. Haas of Haverhill, Mass., as the song leader and soloist. Both evangelist and singer did a wonderful work and the Lord crowned every service with His presence. Over a hundred sought the Lord for pardon or purity. Such God-sent messages as Brother Rowe did bring with power from God; the Holy Spirit was present in convicting power. Folks saw themselves and cried out for mercy. One man called us out of bed at 2 o'clock in the morning to pray with him. A lady who was a Catholic was wonderfully saved. The last Sunday was the crowning day of the revival. In the morning fifteen new members were taken in to the church. There was \$1500 pledged to pay off the indebtedness on our present place of worship. The altar at night was lined with hungry seekers and happy

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finders. We have been worshipping all summer in a large tent as we have outgrown our present place of worship, and expect to break ground for our new church in a few months to be built on two fine lots which the church has purchased. We are enjoying our work here and grateful for the way the Lord is undertaking for us along all lines. Our District Budget is paid up to date and General Budget is over paid. We have in this church some fine true, faithful Nazarenes who are loyal to the church and their pastor and the future prospects of this church are as bright as the promises of God."—H. I. Basham, Pastor.

ANNOUNCEMENTS

NOTICE—There will be a Sunday school convention at the Kansas City District Assembly, Sept. 17, at two p. m., at Topeka, Kansas. Vital questions will be discussed and answered in a great round table session. Bring in your problems—best authorities obtainable to be there. Good music. Be present to help in getting ready for a great year of progress.—Rev. Estelle Reid Lienard, Chairman Church School Board.

NOTICE—My home address now is 1838 Noble St., Anderson, Ind. Those who desire to slate me for fall and winter meetings, please wire or write me at once.—Fred Thomas, Evangelist.

NOTICE—Pastors Nebraska District: Sunday, Sept. 15, will be observed as apportionment day. Please see to it that your apportionments are paid in full to that date.—Marvin S. Cooper, Superintendent.

RECOMMENDATION—Unsolicited and without the knowledge of Miss Bertha Pultz, I take pleasure in recommending her, especially to our churches and pastors of the Southern California District, as song evangelist. She has traveled with me for over four years and would be with me now, if it was not for her father's health. She sings solos, directs singing, is a good pianist and plays the guitar, mandolin and auto-harp. She carries a burden for the lost and knows how to help pray souls through at the altar. Her address is 2507 E. 55th St., Huntington Park, Calif., in care of C. H. Pultz.—Fannie Payne.

NOTICE—After Oct. 15, I shall be open for calls to evangelistic work, and will be ready to go anywhere that God opens a door. I refer you to my District Superintendent, Rev. J. W. Oliver, 621 Olive St., North Little Rock, Ark. I am now making up my slate for fall and winter.—Rev. J. S. Wallace, 234 East St., Jonesboro, Ark.

NOTICE—After several years of successful pastoral work in the Church of the Nazarene, Rev. Mrs. Cerena W. Jay and her daughter Eula, are entering the evangelistic field. They are both well versed in the Scriptures, and have a real gospel message. Miss Jay will render special solos, also conduct the congregational singing and preach alternately with her mother. They are open for calls anywhere, for freewill offerings. You cannot make a mistake in getting them. Write them at 1049 Congress Ave., Indianapolis, Ind.—E. E. Turner.

WEDDING BELLS—On August 10, at Placentia, Calif., Raymond A. Dutton,

son of our pastor at Placentia, was united in marriage to Miss Clara Schumacher, a resident of Placentia. Both Mr. and Mrs. Dutton are greatly interested in music and intend to continue their studies in that line. They will reside in Placentia for the present.—M. R. Dutton.

NOTICE—I have recently learned that Rev. Hiram Vinson has united with the Church of the Nazarene at Cisco, Texas. I am glad to recommend Brother Vinson as a splendid song leader and soloist. He will give you good service. Address him at Cisco, Texas, care pastor there.—I. L. Flynn, Brownwood, Texas.

NOTICE—I am entering the evangelistic work and will be glad to assist any of our churches which may desire me.—C. R. Chilton, address until Sept. 22, 8 Taft Ave., Haverhill, Mass., (see slate).

DEATH NOTICE—A telegram from Greenville, Texas, announces the death of Rev. DeJernett of Peniel, Texas, "killed by train Sunday, Sept. 1."

PRAYER IS REQUESTED by Rev. H. S. Land, Los Angeles, Calif., for his wife who is in a critical condition; by a mother in Missouri for healing for herself; by a sister in California for the salvation of her oldest daughter; by a sister in Texas that a good church may be established in her community; by a brother in North Carolina for healing for himself; by a sister in Pennsylvania for the salvation of a woman who has been deceived by the enemy.

PASTORAL ARRANGEMENTS Michigan District

DISTRICT SUPERINTENDENT—Rev. R. V. Starr, 918 W. Saginaw St., Lansing, Mich.

DISTRICT SECRETARY—Mrs. Ione Plowman, P. O. Box No. 888, Lansing, Mich.

DISTRICT TREASURER—Rev. W. W. Clay, 1026 Maple Ave., Jackson, Mich.

CHURCHES: Adrian, U. B. Arnold; Alma, Charles Swan; Bay City, Alva W. Eustman; Beulah, W. G. Martin; Bradley, Fred and Myrtle Sharp; Bunker Hill, —; Butterfield, Olin L. Randall; Cadillac, Elmer L. Buck; Caro, Hugh and Mabelle Putnam; Cass City, Edwin Ferguson; Charlotte, Frank Houghtaling; Colling, John Mellich; Detroit First, Howard W. Jorrett; Detroit Second, W. Wado Jernigan; Detroit Third, Fred Premer; Durand, Iven Warren; East Detroit, O. B. Wiederhold; Ellington, John Mellich; Elm Dale, Mrs. Dorothea Hayter; Falmouth, Olin L. Randall; Flint First, Ira R. Akers; Flint Central, E. E. Wordsworth; Oageton, Edwin Ferguson; Grand Ledge, E. A. Bowser (supply); Grand Rapids, Oscar J. Finch; Highland, C. E. and Lillie A.

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DEATHS

WILLIAMS—Mrs. Martha Ann Williams was born in Georgia, June 25, 1866. She departed this life June 14, 1929, at four p. m., at the age of 63 years 11 months and 14 days. Her going home was rather sudden as her husband and family thought that she was regaining her health. She suffered for a number of years with high blood pressure. She was married to J. L. Williams at Council Grove, Kansas, Aug. 25, 1882. To this union five children were born, two sons namely Albert Williams of Lynwood, Calif., and Frank Williams of Ponca City, Okla., and three daughters, Mrs. Edna May Starbuck, of Harlingen, Texas; Mrs. Viletta Walters of Tulsa, Okla.; and Mrs. Grace Hall, one of the leading members of the First Church of the Nazarene at Ponca City, Okla., who was promoted to be with Jesus a few years ago. She leaves to mourn their loss besides husband and children, eighteen grand children, two great grand children and a host of friends. Sister Williams was gloriously converted at the age of fourteen and united with the Methodist church, and lived a beautiful consistent Christian life in that church for a number of years. About twenty-two years ago, when the First Church of the Nazarene at Blackwell, Okla., was organized she became one of the charter members. She afterward became a member and faithful worker of the First Church of the Nazarene at Ponca City, Okla. She taught the ladies' Bible class in this church for eleven years. She was a consecrated deaconess in the church and a tireless worker in the interest of the church and the salvation of souls. Truly one of the mothers in Israel has passed to her reward. She moved with her husband to the Rio Grande Valley in Feb., 1928. She placed her letter in the newly organized Church of the Nazarene at San Benito, Texas. She was a faithful and devoted member of this congregation until her death. The entire church will miss the ministry of intercession of this dear saint, for she truly carried a burden for all the departments of the church and spent the most of her time in intercessory prayer for the success of the work. She was the most saintly woman, and we believe lived closer to the Lord, than any one that it has ever been our privilege to know. The funeral service was in charge of the writer, assisted by District Superintendent, Rev. W. H. Phillips, Rev. Batchelor, pastor of the First Methodist church in Harlingen, and Rev. McNeil, pastor of the Church of God in Harlingen, Texas. The special songs were sung by Mrs. W. H. Phillips and daughter, Miss Ellen. Interment was made near San Benito in beautiful Mount Meda Burial Park, amidst a grove of wild olive and ebony trees.—R. E. Cummings, pastor of the San Benito Church of the Nazarene.

LAMBERSON—William E. Lamberson was born Aug. 5, 1862, in Michigantown, Clinton County, Ind. He was united in marriage to Hattie Beebout Dec. 26, 1884. This union was blessed with three daughters and two sons, of which one son died in infancy. Twenty-five years ago a revival broke out in his home town and he was wonderfully converted and his whole family followed in his footsteps. Nine years ago his companion went on to bid him welcome. Brother Lamberson lived a consistent Christian life in these lonely years. In the last six months his health was rapidly failing and on Aug. 14 he was stricken with paralysis and lingered in an unconscious condition until 3:30 p. m. Aug. 20. He leaves one son in Detroit, Mich., and

also one daughter in Potosi, Mo., who were unable to attend the funeral service. Only two daughters, Mrs. Emmett Dixon of Hereford, Texas, and Mrs. Ray Wyer of Plainview, Texas, were present to bid farewell to his sacred dust.—Rev. A. D. Buck.

WEIDLER—Miss Mary Shoemaker was born in Highland County, Ohio, 1875. When six years old she came with her parents to Kansas. When she reached the age of fifteen, she was converted at the bedside of her dying mother, afterward assuming the care of the family, endeavoring to bring them up in the fear of the Lord. On May 3, 1897, she was married to Robert Weidler. To this union were born five children. Two of these, also the husband preceded her, Charley, John and Ethel remaining. For a number of years she was a member of the Church of the Nazarene at Minneapolis, Kans., a faithful Christian, a loyal worker, a devoted mother, and one whose excellent Christian character made her an example of good to all. Largely to her faithful, untiring efforts do we owe the existence of the Church of the Nazarene in this place. The funeral was conducted in her beloved church, Rev. Ida M. Attebery of Quinter, Kans., and Rev. O. B. Armstrong, local pastor, officiating. A beautiful and an unusual scene was witnessed when the two sons and the daughter clasped hands with the minister by her casket, pledging themselves to seek their mother's God. "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

HOUSE—Brother Jacob House, a beloved member of the First Church of the Nazarene, Berkeley, Calif., went to his

eternal reward May 10, 1929. He was born in Louisa Co., Mo., in 1851. In August, 1874, was united in marriage to Emma R. Cottey. To this union were born seven children: H. Ralph, Wm. T., Alice, wife of Dr. H. Orton Wiley, Pearl A., Alma, Dena Lee and Harvey G., of whom four preceded him to their eternal home. He lived in Berkeley forty-two years, following the business of contractor and builder. He built the First Church of the Nazarene at 9th West Oakland, also the present Berkeley church where he and his wife were charter members. He went suddenly Friday afternoon, and we are sure he was ready to go and be with Jesus who has washed him in His own precious blood. Wednesday evening at prayermeeting he gave a very clear, definite testimony to the saving power of Christ in his life and his little thought he would leave us so soon. He was buried from the church he loved and was laid to rest in Mountain View Cemetery, Oakland, to await the glorious resurrection morn.—Thomas Wilson.

TOBACCO

Can It Be Defended?

A 48-page booklet by J. B. Wright giving a comprehensive presentation of the case against tobacco. Every phase of the subject considered—the moral, physical, and spiritual effects. The statements of judges, legislators, doctors and ministers are quoted. We never have seen anything better on this question.

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For Sale: Tent, 40x60, in good shape. Top-side walls and guy ropes. Price right if taken soon. Rev. C. W. Souler, Iberia, Mo.

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

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Carolina-Virginia (Roanoke, Va.)Nov. 13 to 17
Florida (Miami, No. Side Church) Nov. 20 to 24
Louisiana (Monroe, La.)Nov. 27 to Dec. 1
Arizona (Phoenix, Ariz.)Dec. 4 to 8
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Western Oklahoma (Bethany) September 24 to 29
Eastern Oklahoma (Baptist)October 1 to 6
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Dallas (Desamont)October 15 to 20
Hartlin (Abilene)October 23 to 27
San AntonioOct. 28 to Nov. 3

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September Special

Our August Special Offer was a great success. We know that no one was disappointed in the Cruden's Concordance at \$1.50. For September we are offering about 25 copies of a small Bible—large, clear type, India paper, flexible imitation leather covers (not overlapping), gold edges. A very high grade Bible, pocket size, 6½x4½ in., weighing only 14 ounces. It is worth \$3.50. We have been selling it at \$2.50 but are closing out our stock at \$1.85, plus 10c to help pay for packing and postage.

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

Ask for September Special Bible—No. A1501

Specimen of Type

The great

REVELATION, 13

red dragon.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth; and knoweth that he bath but a short time.

13 And when the dragon saw

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 CAROLINA DISTRICT—C. M. Harrison, 1724 Spring Garden St., Greensboro, N. C.
 CENTRAL NORTHWEST—B. C. Taylor, P. O. Box 664, St. Paul, Minn.
 CHICAGO CENTRAL—E. O. Chaffont, General Delivery, Danville, Ill.
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 INDIANAPOLIS—C. J. Quinn, 1621 E. Raymond St., Indianapolis, Ind.
 IOWA—Rev. J. W. Short, 1308 W. 8th St., Des Moines, Iowa.
 KANSAS—A. F. Holmeyer, 29 W. 14th, Hutchinson, Kans.
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 OHIO—Chas. A. Gibson, 1433 Meadow Rd., Columbus, Ohio.
 PITTSBURGH—C. Warren Jones, 726 So. Linden Ave., Alliance, Ohio.
 ROCKY MOUNTAIN—J. O. Schuap, 304 No. 33rd St., Billings, Mont.
 SAN ANTONIO—W. O. Phillips Hamlin, Texas
 SOUTHERN CALIFORNIA—J. T. Little, 1558 Alchison, Pasadena, Calif.
 SOUTHWEST—(Mexico)—E. Y. Davis, 1635 N. Hill Ave., Pasadena, Calif.

We Have Just Purchased 2,000 Testaments

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



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No. 07. Bound in soft, flexible imitation leather. Square corners. Size $4\frac{1}{4} \times 2\frac{3}{4}$ inches. Printed on good paper. A very durable and attractive Testament at the price. Other dealers are selling it at 25c.

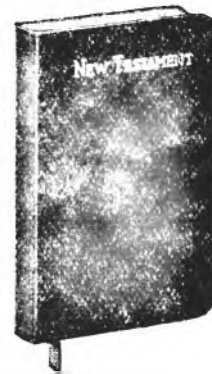
Single copy 15c;
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WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

Olivet College, T. W. Willingham, President, Olivet, Illinois.
Pasadena College, O. J. Nease, President, Pasadena, Calif.
Tennessee College, C. E. Hardy, President, Nashville, Tenn.

DISTRICT ASSEMBLY INFORMATION

TENNESSEE DISTRICT ASSEMBLY, Trevecca College, Nashville, Tenn., Sept. 11 to 15, Rev. H. H. Wise, Pastor, 3500 Murphy Road, Nashville, Tenn.

KANSAS CITY DISTRICT ASSEMBLY, Topeka, Kans., Sept. 17 to 22, Rev. R. S. Ball, Pastor, 612 Filmore St., Topeka, Kans.

WESTERN OKLAHOMA DISTRICT ASSEMBLY, Bethany, Okla., Sept. 24 to 29, Rev. A. L. Parrott, Pastor.

SCHOOLS AND COLLEGES

Bethany-Peniel College, Stephen S. White, President, Bethany, Okla.
Bresen Theological College, Sylvester Ludwig, President, Rutablossen, Kans.
Central Nazarene Academy and Bible School, B. F. Neely, President, Hamlin, Texas.
Eastern Nazarene College, Floyd W. Nease, President, Wollaston, Mass.
Northwest Nazarene College, Russell V. DeLong, President, Nampa, Idaho.
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Scripture Text Calendars for 1930 Are Ready



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

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

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R. C. AND GERTRUDE ALLEN
 Whiting, Ind. (531 N. Y. Ave.) Sept. 1 to 21
 Sylvia, Kans. (Pleasant Hill) Oct. 8 to 27

MACK AND ETOEL ANDERSON
 West Chester, Pa. Sept. 15 to Oct. 6
 Norristown, Pa. Oct. 10 to 27
 Lansdale, Pa. Oct. 31 to Nov. 17
 Columbus, Ohio (875 Siebert St.) Nov. 18 to Dec. 1
 Hixie, Kans. Dec. 8 to 22

CARL W. BARNES, Song Evangelist
 Artesia, N. Mexico Sept. 10 to 24

P. P. BELEW
 Plattsburg, N. Y. (Gen. Del.) Oct. 3 to 20

A. B. CAREY
 New Haven, Conn. Sept. 3 to 22
 New Bedford, Mass. Sept. 24 to Oct. 6

JACK AND RUBY CARTER, Song Evangelists
 Goose Creek, Texas Sept. 11 to 29
 Fort Arthur, Texas Oct. 2 to 13
 Beaumont, Texas (Dallas Dist. Assembly) Oct. 15 to 20

C. R. CHULTON
 Mansfield, Mass. Sept. 8 to 22
 Wooster, Ohio Sept. 25 to Oct. 13
 Cushing, Ohio Oct. 14 to Nov. 3

ARTHUR AND FRANK COOPER, Song Evangelists
 with String Instruments
 Toronto, Ohio (Nazarene Church) Sept. 1 to 15
 Chester, W. Va. (Nazarene Church) Sept. 16 to 30
 Rogers, Ohio (Nazarene Church) Oct. 16 to 31

C. B. COX
 Bluffton, Ind. (Camp) Sept. 4 to 19

PROF. C. C. AND MARGARET CRAMMOND, Song Director and Evangelist
 South Bend, Ind. (1314 N. Fremont St.) Sept. 29 to Oct. 13

STELLA B. CROOKS
 Peoria, Ill. Sept. 1 to 15
 Pittsburg, Mass. Sept. 22 to Oct. 6
 Everett, Mass. Oct. 13 to 27
 Cliftondale, Mass. Nov. 8 to 17
 Cambridge, Mass. Nov. 24 to Dec. 8

M. E. AND NINA DEVOLL
 Broadwater, Nebr. Sept. 8 to 29
 Oconto, Nebr. Oct. 6 to 27

H. N. DICKERSON
 Artesia, N. Mexico Sept. 9 to 23
 Harris Hook, Pa. Sept. 28 to Oct. 13
 Delmar, Del. Oct. 14 to 27
 Harrington, Del. Oct. 28 to Nov. 10

JOHNIE AND JACKIE DOUGLAS
 Springfield, Colo. Sept. 12 to 29

C. M. DUNAWAY
 Louisville, Tenn. Sept. 3 to 15
 Thomas, Ohio Sept. 19 to 29
 Los Angeles, Calif. (First Church of the Nazarene) Oct. 6 to 20
 Tampa, Fla. Oct. 27 to Nov. 10
 Ft. Wayne, Ind. (First Church of the Nazarene) Nov. 17 to Dec. 1
 Ottawa, Kans. Dec. 2 to 22

J. R. EDWARD AND WIFE
 Ellet, Ohio Sept. 8 to 22
 East Liverpool, Ohio (Orendale Mission) Oct. 6 to 20
 Mt. Vernon, Ohio Oct. 24 to Nov. 10
 Greentown, Ohio Nov. 17 to Dec. 1

EDWARDS EVANGELISTIC LADIES QUARTET
 Dwight City, Kans. Sept. 27 to Oct. 13
 Ruhlette, Kans. Oct. 18 to Nov. 3
 Oklahoma City, Okla. (First Church of the Nazarene) Nov. 8 to 24

HARRY J. ELLIOTT
 Homedale, Idaho Sept. 13 to 29
 La Grande, Oregon Nov. 8 to Dec. 1

YERO. ELSNER AND WIFE
 Canton, Ohio Sept. 29 to Oct. 13
 East Liverpool, Ohio Oct. 17 to Nov. 3
 Columbus, Ohio (First Church of the Nazarene) Nov. 10 to 24
 Rochester, N. Y. Dec. 1 to 16

KIRBY FIELDS
 Scottsbluff, Nebr. (Tabernacle) Sept. 2 to 29

BONA FLEMING

Brownstown, Pa.Sept. 15 to 20
 Detroit, Mich. (Gen. Del.)Oct. 6 to 20
 Winchester, Ind.Oct. 31 to Nov. 3
 Grand Rapids, Mich.Nov. 10 to 24
 Hutchinson, Kans.Nov. 26 to Dec. 8

JOHN FLEMING

Cincinnati, OhioSept. 22 to Oct. 6
 Detroit, Mich.Oct. 6 to 20
 Akron, OhioOct. 29 to Nov. 10
 Binghamton, N. Y.Nov. 13 to 24
 Owosso, Mich.Dec. 1 to 15

MRS. H. A. FORESTER, Song Evangelist

Louisville, Tenn. (Camp)Sept. 1 to 15
 Cherryville, N. CarolinaSept. 18 to 29

C. B. FUGETT

Elk City, Okla.Sept. 9 to 23
 Sharon, Pa.Sept. 24 to Oct. 8
 Cleveland, Ohio (First Church) Oct. 19 to 27
 Elkhart, Ind.Nov. 3 to 17

DORA GILL AND LILLIAN HASSELORE, Singers and Players

Bloomeburg, Pa.Sept. 15 to 29

MRS. GUSSIE MORRIS GILL

Okmulgee, Okla. (Home Mission Campaign) ..
 Sapulpa, Okla. (East Okla. District Assembly) ..
Oct. 1 to 6

PAUL GOODWIN

Minneapolis, Minn. (13th Ave. 8. and 18th) ..
Sept. 5 to 22

RALPH C. GRAY

Goose Creek, TexasSept. 11 to 20
 Abilene, Texas (Hamlin Dist.) Oct. 21 to 27

H. A. GREGORY

Mason, TexasSept. 15 to 29

THOMAS B. GREENE

Flushing, N. Y.Oct. 1 to 13

ERNEST J. HAERR

Columbus, Ohio (Parsons Ave. Church)
Sept. 8 to 22
 Laura, Ohio (Mission)Oct. 30 to Nov. 3

J. C. HAPLEY

Abilene, TexasSept. 6 to 22

J. N. HAMPE

Cleveland, Ohio (Church of the Nazarene) ..
Sept. 7 to 15
 Philadelphia, Pa. (C. & M. A.) Sept. 16 to 22
 Washington, D. C. (C. & M. A.) Sept. 23 to 29
 Pittsburgh, Pa. (C. & M. A.) Oct. 1 to 12
 (Annual Missionary Convention)
 Cleveland, Ohio (Bible Conf.) Oct. 18 to 20

LEE L. HAMRIC

San Angelo, TexasSept. 1 to 15

A. O. HENRICKS

Ponca City, Okla. (Gen. Del.) Sept. 4 to 18
 Dallas, Texas (First Church) Sept. 16 to 29
 Chattanooga, Tenn. (First Church) Oct. 3 to 13
 Pittsburgh DistrictOct. 15 to Nov. 17
 Seattle, Wash. (Central Church) ..
Nov. 24 to Dec. 8

LEE HILL

Caney, Ark.Sept. 6 to 18
 Blountville, Ark.Sept. 16 to 29

BUFF-EBY EVANGELISTIC PARTY

Mannington, W. Va.Sept. 5 to 29

J. E. HUGHES AND WIFE

Louisville, Ky.Sept. 18 to Oct. 1

ALLIE AND EMMA IRICK

Stout City, Ia.Sept. 29 to Oct. 13

K. BAWLEY JACKSON

Butler, Pa.Sept. 1 to 15
 Pittsburgh District (Missionary Conventions) ..
Sept. 15 to Oct. 13
 Bloomington, Ind.Oct. 20 to Nov. 3
 Spring Valley, N. Y.Nov. 5 to 24
 New Brighton, Pa.Dec. 1 to 15

W. P. JAY

Pt. Collins, Colo.Aug. 25 to Sept. 15

LUM JONES

Tishomingo, Okla.Sept. 1 to 15

MRS. S. A. KEBL

Evansville, Wis.Sept. 5 to 8
 Bloomington, Ill.Sept. 9 to 29

J. F. KNAPP

Wollaston, Mass. (Eastern Nazarene College) ..
Sept. 1 to Nov. 1

MISSES GERTRUDE KNIGHT AND AMY SHULTZ,

Evangelist and Singer
 Corydon, Iowa (Gen. Del.)September
 Arvin, Calif. (Gen. Del.)Oct. 6 to 20

C. C. KNIPPERS AND SONS EVANGELISTIC

PARTY
 Heber Springs, Ark.Sept. 3 to 15
 Malone, Texas (Tent)Sept. 17 to 29
 Natchitoches, La. (Tent)Oct. 1 to 17

THE LEOMANS AND SON JAMES, Song Evangelists

Steubenville, OhioAug. 15 to Sept. 15
 Pittsburgh District Work, Sept. 20 to Oct. 20
 Providence, R. I.Oct. 27 to Nov. 10
 West Somerville, Mass.Nov. 12 to 27
 Brazil, Ind.Dec. 1 to 15

W. W. LOVELESS

Groveport, Ohio (118 N. Hague Ave., Colum-
 bus, Ohio)Sept. 21 to Oct. 6

THEO. AND MINNIE E. LUDWIG

St. Louis, Mo.Sept. 7 to 29
 Newell, W. Va.Oct. 3 to 20
 Jamestown, N. Dak.Oct. 24 to Nov. 10
 New Rockford, N. Dak.Nov. 14 to Dec. 1
 Pesaden, N. Dak.Dec. 2 to 15
 Glendale, Ariz.Jan. 12 to 26
 Alhambra, Calif.March 16 to 30

MABEL R. MANNING

No. Attleboro, Mass.Sept. 1 to 22
 Union, MaineSept. 29 to Oct. 20

I. C. MATHEIS

Cape May, N. J. (Camp)Sept. 6 to 15

J. B. McBRIDE

Nashville, Tenn. (Trevecca College)
Sept. 17 to 30
 Mt. Sterling, Ky.Oct. 3 to 20

A. McNAUGHTON AND WIFE

Powell, Wyoming (Tent Meeting) Sept. 8 to 29

E. C. MILBY

Corvaton, Ind.Sept. 5 to 21
 Atlanta, Ga.Sept. 29 to Oct. 14

L. G. AND BERTHA MILBY

Springfield, Ill. (217 W. Capitol Ave.)
Sept. 1 to 20
 Canton, Ill. (Gen. Del.) Sept. 22 to Oct. 13
 Macoul, Ill. (Gen. Del.) Oct. 15 to Nov. 3

W. H. MINOR

Pt. Smith, Ark.Sept. 9 to 22

HERSCHEL MURPHY AND WIFE

Trumann, Ark.Sept. 20 to Oct. 6

WILL H. AND LILLIE B. NERRY

Bellingham, Wash.Sept. 1 to 15
 Kalama, Wash.Sept. 29 to Oct. 18
 Portland, Ore. (Brentwood Church) ..
Oct. 16 to Nov. 3
 Merced, Calif.Nov. 10 to 24

AUG. N. NILSON

Flint, Mich.Sept. 15 to Oct. 13
 Cadillac, Mich.Oct. 17 to Nov. 3

EDWARD C. ONEY

Tomlin, OhioSept. 1 to 15
 Wadsworth, OhioSept. 22 to Oct. 6

D. M. PEFFLEY

Mador, Ind.Sept. 1 to 15
 New Castle, Ind.Oct. 6 to 20
 Springfield, OhioOct. 27 to Nov. 10

LESTER AND EUNICE PRICE, Song Evangelists

Pt. Smith, Ark.Sept. 9 to 22

PURKHUSER EVANGELISTIC PARTY

Jerico Springs, Mo.Aug. 29 to Sept. 16
 Topeka, Kans. (Assembly)Sept. 17 to 23
 Bethany, Okla.Sept. 24 to 29

J. E. REDMON

Rozana, Di. (Gen. Del.)Sept. 15 to 29

LEWIS J. RICE

Richmond, Ky.Sept. 15 to 20

J. A. RODGERB

McDermott, OhioSept. 19 to 29
 Lynn, Mass.Oct. 6 to 20
 Providence, R. I. (First Church) ..
Oct. 27 to Nov. 10
 West Somerville, Mass.Nov. 12 to 28
 Brazil, Ind.Dec. 1 to 15

PERRY ROD

Boone, Iowa (Primitive Methodist Church) ..
Sept. 20 to Oct. 27
 Olney, Ill. (Church of the Nazarene) ..
Oct. 29 to Nov. 10

G. HOWARD ROWE

Cape May, N. J. (Camp)Sept. 8 to 15
 Troy, OhioOct. 6 to 20
 Barberton, OhioOct. 27 to Nov. 10

RICHARD AND DOROTHEA SHARP

York, Nebr.Sept. 1 to 15

E. D. AND WINNIE SIMPSON

Elk City, Okla.Sept. 9 to 22
 Bethany, Okla. (Dist. Assembly) ..
Sept. 24 to 29
 Sapulpa, Okla. (Dist. Assembly) Oct. 1 to 6
 Lamar, Colo.Oct. 8 to 20

E. H. STILLION

South Eliot, MaineSept. 15 to 39
 Portland, Me.Oct. 6 to 27
 Bath, MaineOct. 30 to Nov. 17
 Ashabula, OhioNov. 20 to Dec. 8
 Norfolk, Va.Dec. 29 to Jan. 12

MRS. LOLA YOUNG TAYLOR AND MRS. LOUISE CORNELL SHRUM

Franklin, OhioSept. 29 to Oct. 13
 Coshocton, OhioOct. 30 to Nov. 3

T. L. TERRY

Spencer, Ind.Oct. 6 to 27
 Bedford, Ind.Nov. 3 to 24

E. E. AND OMA J. TURNER

Winnipeg, Man. (737 St. Matthews St.)
Sept. 1 to 22
 Climbing Hill, IowaSept. 29 to Oct. 13
 Muscatine, Ia. (301 Stewart Rd.) ..
Oct. 20 to Nov. 10
 Logansport, Ind. (2005 N. 81) ..
Nov. 17 to Dec. 1

G. D. AND AGNES B. URSCHZEL

Bloomington, Ill.Sept. 8 to 29
 Coulterville, Ill.Oct. 3 to 20

N. B. VANDALL, Song Evangelist

Indianapolis, Ind.Sept. 22 to Oct. 6
 Johnstown, Pa.Oct. 13 to Nov. 3
 Glassboro, N. J.Nov. 10 to 24

VAUGHAN RADIO QUARTET

Bethany, Okla. (College Zone) ..
Aug. 31 to Oct. 1
 Nashville, Tenn. (No. Nashville Church of the
 Nazarene)Oct. 6 to 20
 Detroit, Mich. (Holiness Tabernacle) ..
Nov. 11 to 24

HAROLD L. VOLK

Burlington, Colo.Sept. 15 to 29
 Arroyo, Colo.Oct. 6 to 20

KENNETH AND EUNICE WELLS

Newton, Kans.Sept. 5 to 15

H. W. WELSH

Wapakoneta, OhioSept. 9 to 29
 Auburn, Ill.Oct. 1 to 20
 Arenzville, Ill.Oct. 25 to Nov. 10
 Columbus, Ohio (Sunshine Mission) ..
Dec. 8 to 22

IMPRESSIONS

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"The best book written by man" is the testimony of Prof. N. L. Ketchison, A. M., Ph. D., of Pasadena College. The book truly is one of the most helpful volumes for Christians ever published. It will fortify the young Christian against the wiles of the enemy and will deliver many of God's children from bondage. It treats of the origin of impressions; how to test them and conditions of being led by them. 145 pages.

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RALLY DAY MATERIAL

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

RALLY DAY PROGRAM

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

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

RALLY DAY INVITATION POST CARDS

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

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

20c a dozen; \$1.25 a 100

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

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

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

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

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

RALLY DAY NOVELTIES

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

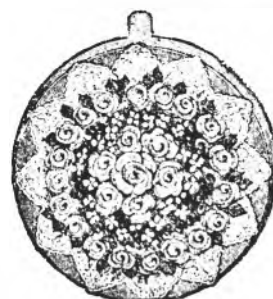
25c a dozen; \$1.50 per 100

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

650. Beginners' for Boys. This is a cut-out folder. One side shows the boy and the invitation, "Put on your hat and coat and come to Rally Day!" with space for name of Sunday school, date and hour of service. The reverse side shows the boy with his hat and coat on and provides space for address and stamp for mailing. Size 6 by $7\frac{3}{4}$ in.

651. Beginners' for Girls. This is a cut out folder the same as above except that it is a happy little girl who carries the Rally Day invitation. Size 6 by $7\frac{3}{4}$ inches.

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



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

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

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

RALLY DAY GRANDFATHER'S CLOCK

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

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

Size $2\frac{1}{4}$ x 6 inches

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

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



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