

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVII. NO. 19

KANSAS CITY, MO., AUGUST 1, 1928

WHOLE NO. 851

A PRAYER FOR SPIRITUAL PROGRESS

THE desire of the apostle Paul, after hearing of the faith and love of the Ephesian Church, voiced itself immediately in a prayer for their spiritual progress. This prayer is not only indicative of the supreme attention which the apostle gave to spiritual things, but reveals with true insight the essential steps in the unfolding of the knowledge of God.

The watchword of the church now seems to be "efficiency" rather than "devotion." Church members generally are more interested in "doing" than in "being." This is a reversal of the divine order but it is a danger which confronts us all. There is a sad lack of devotional literature, even among holiness people. The highest efficiency must ever spring from the deepest devotion.

The first step in spiritual progress is a recognition of the true source of knowledge. Progress in spiritual things is not due to intellectual attainments or scholarly research but has its source in "the spirit of wisdom and revelation" which is the gift of God. Here then is our danger—we look to men, to books, to external things, when we should look to the Spirit.

The second step in spiritual progress is a recognition of the hindrances. These are not to be found in external things, but in the dulness of our own spiritual powers. The apostle, therefore, prays first of all that the eyes of their understanding may be enlightened—and shall we not pray now and ever that God will deliver us from our narrowness and widen the range of our comprehension until He can communicate to us His glorious truth?

The third step in spiritual progress is to give attention to the truth. We can never make progress by dealing only in negations and proscriptions. The Spirit uses only "the truth." He desires to make known to us, (1) "what is the hope of his calling," and (2) "what is the riches of his inheritance in the saints." To attempt to comprehend what Jesus has done for us, and what the Spirit can work in us, must ever be the true spiritual goal.

The fourth step in spiritual progress is the inspiration which comes from a constant vision of Jesus—exalted above all things by the Father, both in this world and that which is to come—and for what purpose? That He might communicate this fulness to the church, His body (Ephesians 1:15-23).

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

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

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

ENTIRE SANCTIFICATION

ENTIRE sanctification has been defined as a comprehensive word which bridges the chasm between hell and heaven, sin and holiness, guilt and glorification. To understand the spiritual significance of this work of grace it must be experienced, for spiritual things can be known by experience. In consideration of the doctrine, however, attention must be given to both its objective and subjective phases. Objectively, sanctification is the work of grace in the heart of man, which Christ accomplishes by the baptism with the Holy Ghost, through the merit of His atoning blood. Subjectively, entire sanctification is the work of the Holy Spirit who comes in answer to faith in Jesus Christ, purifying the heart from all original sin or depravity and filling it with His own blessed presence.

There need be no confusion here. It will greatly assist us in making clear this distinction if we use a simple illustration. It is as if one would cleanse a garment by washing it in water. It is the agent certainly who washes the garment, but it is equally true that it is the element of water which cleanses away the stains. Or, it is as if a dyer desires to change the color of a garment and to this end plunges it into a vessel filled with dye—it is the agent who colors the garment, but it is equally true that it is the dye that furnishes the color. Two things here are separate and distinct, yet conjoined in one purpose. Christ is the agent who "baptizes"—the Spirit is the "element" with which He baptizes. Since the Holy Spirit is a Person—another Comforter, we are justified in speaking of Christ as the objective agent, and the Holy Spirit as the subjective agent in the work of entire sanctification.

Any true theology must make clear this distinction between objective soteriology and subjective soteriology—the first being the work which Christ has done for us, the latter the work which the Holy Spirit does in us. Failure to make this distinction clear is the source of confusion between justification and regeneration, is the source of the Catholic confusion of justification and sanctification, and likewise, the source of the modern theological and practical antinomianism which abounds in many churches.

A careful study of the terminology of Scripture writers will also greatly assist in clarifying and illuminating this truth. These two phases of the work of entire sanctification are clearly stated in the Bible under the terms (1) "the baptism with the Spirit," and (2) "the gift of the Spirit" as "the promise of the Father." The first set of Scripture references cover the time from the day of John the Baptist, who introduced Jesus with the words, "Behold the Lamb of God which taketh away the sin of the world . . . he shall baptize you with the Holy Ghost and with fire" (John 1:24-33; Matt. 3:11; Mark 1:8; Luke 3:16), to the time of the resurrected Christ, who in His first recorded conversation with His disciples authoritatively stated that "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5).

On the day of Pentecost it is recorded that "they were all filled with the Holy Ghost" (Acts 2:4). Peter in his pentecostal sermon mentions in his introduction the prophecy of Joel, "I will pour out of my Spirit upon all flesh" (Acts 2:17, 18); in the body of his sermon he amplifies this position, by stating that the Holy Spirit is the "promise of the Father" and the gift of the exalted Christ, (Acts 2:33, 34); and closes with an exhortation that the "gift of the Holy Ghost" is a promise "unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39).

We think that it is placed beyond dispute that the "baptism with the Holy Ghost" predicted by John and authoritatively promised by our Lord; and the "gift of the Holy Ghost" as "the promise of the Father" is one and the same event and constitutes what we call "entire sanctification." And we have further, to confirm this position, Peter's inspired interpretation of the work accomplished on the day of Pentecost in comparison with that wrought at the house of Cornelius, when he said "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).

A clear distinction then between objective soteriology and subjective soteriology, together with strict attention to the proper use of scriptural terms, must show the futility of that teaching which maintains that "the baptism with the Spirit" is an endowment of "power for service," without being at the same time the purification of the heart from all sin. As well maintain that a dyer can plunge a garment into a vessel filled with dye of brilliant or sombre hue, without having that dye impart its color to that garment, as to maintain that Christ can baptize us with the Holy Spirit without that sanctifying Spirit purifying our hearts from all sin and communicating to us His own holiness.

And the opposite error is equally futile—that the Holy Spirit is a "gift of power" conferred as a "third

blessing" upon those who have already been sanctified. This is as if a dyer should attempt to color a garment without the use of the dye. It is the presence of the Holy Spirit that sanctifies—and to suppose that a person may be sanctified, and receive the "baptism" later, is to overlook the fact that impurity can be removed from the soul only by the positive presence and power of the Holy Spirit working in it.

Entire sanctification then, as accomplished by the baptism with the Holy Spirit, is the great outstanding truth of this dispensation—promised to all by "the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:73-75).

THE COLORADO-WYOMING ASSEMBLY

It was the privilege of the Editor of the *HERALD OF HOLINESS* to spend a short time at the Colorado-Wyoming Assembly held at La Junta, Colorado. Just whether the high altitude, or the ozone of this remarkably invigorating mountain atmosphere, had anything to do with the assembly or not is uncertain, but the abounding spiritual exhilaration and the holy hilarity of this assembly was certainly remarkable. The first day was marked by great outpourings of the Spirit in the missionary and devotional services, and a great amount of shouting over the reports of the pastors.

It is not our purpose to report this assembly but only to make a few editorial comments. The assembly was unique in one particular at least—it was the first assembly presided over by our new General Superintendent, Dr. J. B. Chapman. It seemed strange at first to see someone in the chair other than Dr. Reynolds, Dr. Goodwin, or Dr. Williams, but the ease and grace with which he presided soon made us forget that he had not been presiding during the last quadrennium. Dr. Chapman has the confidence of our people everywhere and will certainly make one of our great Superintendents.

The confidence which this assembly has in the leadership of District Superintendent Davis was shown by the fact that he was re-elected on the first ballot. Sister Davis was re-elected District Evangelist. They are a great pair of workers, they preach turn about in their meetings and God honors their labors.

Sister Muse, of Western India, presented in a very interesting and able manner the needs of the work in India. What the people thought of Brother Schmelenbach's missionary address may be judged from a conversation at the dinner table. Said one, "When I hear missionaries talk, I generally want to go to the field myself, but when I hear Brother Schmelenbach speak, I think he ought to go back." Another said, "If he is not sent back soon, it will kill him," to which the reply was, "If he is not sent back soon it will kill the rest of us." Thank God for faithful missionaries who can present the work with such convincing ear-

nestness and spiritual unction that their hearers are made to feel the importance of this great work.

The Pasadena College Rally on Educational Day was a great success. Previous to the assembly it had been decided that \$3,500 would be a fair proportion of the college debt for the Colorado-Wyoming Assembly to assume. The Committee on Education recommended that this amount be raised at the assembly, and the preachers in a conference decided to support the action and raise the money. The hour fixed for the rally was 10:00 o'clock Friday morning. The congregation was led in singing a hymn by Fletcher Galloway, a former Pasadena student, after which the Chapman sisters sang a duet. The president of Pasadena College made a few brief remarks and introduced District Superintendent Balsmeier, of the Kansas District, who spoke briefly concerning the work of Bresee College. Ralph Wyntoop, another student of Pasadena College, sang a solo, after which District Superintendent Little, of the Southern California District, who has been acting as campaign manager, made an address and presented the financial proposition. Before the noon hour, \$2,500 had been secured in subscriptions, and immediately after noon the balance was raised to make a total of \$3,500 subscribed.

This now completes the total amount of \$80,000 which Pasadena College set out to raise in order to cover the full amount of its indebtedness. With this debt eliminated we believe that Pasadena College is on the eve of a new day, and that in the near future it will begin to realize the vision which Dr. Bresee, its sainted founder, had for it.

We were privileged to be in one evangelistic service only, at which time District Superintendent Little preached. It would be a trite saying to report that "he was at his best" but such was the case, and a spirit of conviction settled down upon the congregation and several souls knelt at the altar as seekers.

IN LABORS ABUNDANT

The Church of the Nazarene is usually spoken of as being "Wesleyan" in doctrine, but John Wesley, the founder of Methodism, has left us a wider inheritance than the clear statement of the doctrines which we believe and teach—he has left us the pattern of a successful ministry which should serve to stimulate to greater activity the preachers of our church. We are not saying that a preacher should attempt more than he can do well, but by time conserved and well spent, most ministers could accomplish far more than they do accomplish. It is said of John Wesley that he improved every moment of the day. It may serve to stimulate us to labors more abundant if we refresh our minds occasionally concerning the enormous labors of this great man.

John Wesley preached for a period of fifty-four years an average of almost three sermons a day. He also visited the bands and classes, stationed the preach-

ers, appointed the leaders and traveled on an average 5,000 miles a year, mostly on horseback.

In addition to this, he edited over a period of years, the "Arminian Magazine," a fifty-six page periodical, which in itself might well be considered sufficient labor for one man. He wrote and published a commentary on the whole Bible in four large volumes, and another four-volume work on church history.

He was interested also in what is usually termed the secular studies, and wrote comprehensive histories of England and Rome, published a work on Natural Philosophy in five volumes, wrote a book on electricity, and another on medicine for the common people, published in three volumes. He was a linguist and wrote grammars of the Hebrew, Greek, Latin, French and English, and compiled in addition a dictionary of the English language.

His "Christian Library" which is said to have been one of the finest collections in the English language, was first published in fifty volumes, but later was reread and abridged and published in thirty volumes.

In connection with his brother, Charles Wesley, he published fifty volumes of poetical works, including six volumes on church music. It is true that Charles Wesley wrote the greater part of these poems and hymns, but John Wesley always carefully revised them, and to him in some measure is due the credit of giving the church some of the most beautiful and inspiring hymns in the English language.

What is generally styled "Wesley Works," comprises seven large volumes and includes his sermons, journals, letters and controversial papers. It has been estimated that the total number of Wesley's publications, including translations and abridgments, amounts to at least two hundred volumes. How this could be accomplished in the midst of his preaching and pastoral work is difficult to understand, especially when we take into consideration his constant traveling and his wide itinerary.

Mr. Fletcher says of him, "His diligence is matchless. Though oppressed with the weight of seventy years, and the care of 30,000 souls, he shamed still, by his unabating zeal and immense labors, all the young ministers of England, perhaps of Christendom. He has frequently blown the gospel trumpet and rode twenty miles before most of the professors who despise his labors have left their downy pillows. As he begins the day, the week, so he concludes them, still intent upon extensive service for the glory of the Redeemer and the good of souls.

"From four o'clock in the morning until ten at night every moment was occupied in loving efforts to save the lost; and he never lost ten minutes from wakefulness at night, as he himself affirmed. His motto was 'Always in haste, but never in a hurry.' 'Leisure and I have taken leave of each other.' 'Ten thousand cares are no more to me than ten thousand hairs on my head.' 'I am never weary with writing, preaching,

or traveling,' are a few of the utterances of this remarkable man. And in the midst of all this wonderful activity he says, 'I enjoy more hours of private retirement than any man in England'."

A BEAUTIFUL LEGEND OF LOVE

Love is the source of that which is most beautiful in the world, and the impelling power which leads to the greatest and most lasting achievements of men. Of the many beautiful legends which chronicle the labor of love, perhaps none is more beautiful than that which gathers around the cathedral of Tronjheim in Norway as told by Richard J. Cook:

"When the building had been covered in, an aged artist came and asked to be allowed to carve one of the blocks left for that purpose. Because of his years his request was declined, but he begged so hard, and he was an artist, that eventually the chief architect allotted him a block in a remote corner of the roof, where, in that high latitude, the sun can only strike upon it during six weeks in the midst of summer. In those weeks, however, artists from many lands may be seen copying the work he wrought. Thankfully the old man accepted his task, climbed slowly up to his scaffold each morning, and retired early each afternoon. One day he did not come down as usual, and was found to be dead, with his open eyes fixed on a face he had chiseled in the stone. It was the face of a woman, a woman he had loved in early life. She had loved him, but death had snatched her away, and he had cherished the fond image all these years. He knew himself to be a dying man, he knew also that his art would be buried with him in the grave; he was therefore resolved that the last work of his hand should be to carve the features of the woman so dear to his heart in speaking stone. When the attention of the chief architect had been called to the circumstance he gathered the other artists around him and said: 'Gentlemen, do you see that face? That is the finest piece of work in this cathedral, and it is the work of love'."

Pretty soon now Dr. A. M. Hills will complete his second series of special articles for The Preacher's Magazine. The first series was on "Homiletics and Sermon Making," and the second is on "Pastoral Theology." As soon as this second series is completed, we trust Dr. Hills will find time to arrange the material of both series for publication in book form and that our Publishing House will bring this book out very soon. When this is done, we will have the newest and best text book extant on the subject and it will find a good place in our course of study for licensed ministers, and it will be the greatest single contribution that Dr. Hills has made to the cause of holiness and the Church of the Nazarene. I am sure you will hear more about this matter soon.

THIS PRESENT COMPOSITE AGE

By F. M. Messenger

ARE we living at the present time in the period predicted as the "time of the end"? Every sane method of reasoning indicates that we are. We must be living in the latter part of the sixth thousand years of man's existence. But we are told that our calendar is incorrect, that our chronological reckoning is faulty, but even so, it is not claimed—so far as we know—that we are far enough afield to affect in any way what we are endeavoring to say.

The year two thousand of this dispensation will complete the six thousand years, or six days of man's labor, and the seventh thousand will be the seventh day or Sabbath of rest—the millennium; therefore it is quite evident that the hands of the clock of time are now very close together and pointing to the midnight hour of this dispensation.

Jesus, in responding to the questions asked of Him regarding the sign of His coming and of the end of the age, summed it all up by pointing out that a great uprising, an unprecedented war of nations against nations, and kingdoms against kingdoms, of unusual famines, pestilences and earthquakes in diverse places, would characterize the beginning of sorrows of the time of the end.

The greatest war ever known—and the greatest that ever will be known until Armageddon—has recently taken place. The most widespread famine conditions throughout Europe, climaxing with that fearful famine in China, have just passed into history. The most gigantic pestilence—the flu—coupled with many others which followed the war (the flu alone taking a toll of between fifteen and twenty million lives) has become a recent historical fact, and two of the most gigantic earthquakes—that in China in 1920, and the one following in its wake in Japan—accompanied as they were by a frequency of earthquakes from 1913 to 1923 in a ratio of ten to one as compared with two hundred years prior to that time, makes a record that would seem to fulfill the prediction of Jesus in His Olivet discourse in the 24th chapter of Matthew's Gospel; all of these were the beginning of sorrows.

Should we go back into the Old Testament prophecies we could easily formulate an array of facts that would make a large volume in and of itself, but that is not the object of this article; our title refers to "This Present Composite Age." In Daniel's vision of Nebuchadnezzar's dream, the lower extremities of this image, its feet and toes, were made of a composition of iron and clay: "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay" (Dan. 2:42, 43).

One need not look far to observe this mixed condition in society today, it is found in the educational, in the social, in the political, and in the religious world. Our educational institutions are teaching evolution and they are endeavoring to force its acceptance in states where the laws forbid its being taught at public expense. Modernists and infidels are opening the doors for an influx of atheism which has already made its appearance in no small proportion in our schools and colleges throughout the land. Among these so-called modernists there are no well defined standards of religious ethics; one believes in the deity of Christ but not the virgin birth, or the efficacy of the blood atonement; another denies the whole bill of particulars; while many stand on neutral ground, declaring they do not see how it makes any difference as long as they consider that Christ was a good man and the great example for the world to copy.

In the social realm one's standing had formerly been based on character and intellectual ability, but today, when one of these notorious Chicago characters is shot down by a competing bootlegger, racketeer, gambling king or what not, he is buried in a ten thousand dollar silver casket and is honored in his last obsequies by the presence of United States senators, judges from the bench, and other notables too numerous to mention.

Little need be said about politics, the two great national conventions recently held, where wets and dries in each party straddled the issues, one party camouflaging the dry issue, the other camouflaging the farm relief question. The result is that there is much dissatisfaction in certain sections in both parties.

In the religious world the conditions, it seems to us, are much more mixed. The outstanding question just now is the Catholic versus Protestant issues. With extreme agitation on the part of the Ku Klux Klan and the quiet objections of the Masonic fraternity, there is enough agitation at work to keep the old sore pretty well sensitized and an energetic agitator like Senator Heflin of Alabama can create quite a ripple, but the greatest of divisive factions in the religious world is found today in Protestantism itself. The Sunday School Times, commenting on "The Conference at Lausanne" says: "The Conference at Lausanne on World Faith and Order, held in August, 1927, was perhaps the most remarkable gathering of Christians—certainly the most comprehensive—that has been held for a thousand years. The conference represented the Anglican, the Greek, the Baptist, Congregationalist, and Presbyterian churches; the Methodist churches; the Society of Friends; the Lutheran churches; the Moravian church; the Old Catholics; and the new United Churches of Canada and Northern India."

After considerable favorable comment, it says:

"Nevertheless, in spite of the noblest intentions and magnificent patience, the conference wrecked."

Referring to their ignoring of prophecy, they say: "As we should expect of so great a miscarriage in the mind of God's Church, we find that the Spirit's careful system of warning lights is wholly ignored. For the conference the prophetic page simply does not exist. The future is merely a lump of clay to be molded exactly as we choose. Now in this blank on prophecy the modern church shows a mind widely diverse from her Lord's. Christ's warnings of the end are profuse and somber beyond all other warnings in Gospels or Epistles; and the greatest of all prophetic books, charged with appalling thunders, is described as 'His Apocalypse' (Rev. 1:1) given to us by an angel through John."

In this country the churches are divided between modernism and fundamentalism and there are nearly as many grades of modernism as there are shades of human opinion; these things however matter but little to a modernist so long as man is deified and Christ is humanized; they can and do agree to disagree.

But among fundamentalists, those who believe that Christ is divine, that only through the efficacy of His blood can man become reconciled to God and finally be saved, we find the iron and clay conditions. There are the Calvinistic and the Arminian wings: one believes in the destruction of the carnal nature in the present life, the other believes it an impossibility, and there are other doctrinal differences. Then we find that both the Calvinists and the Arminians are mixed with what is known as postmillennialists and premillennialists; the first believe that Christ may not return for many thousands of years while the second claim that His coming is imminent.

If the above disintegrating processes were all that there is to encounter, it would be regrettable indeed, but the great truths—the prophetic pages—are being sidetracked and crowded out for less important matters, while Satan's antichristian propaganda is growing and flourishing like a green bay tree; and still more bewildering than all is the fact that many who, purporting to have an interest in these great truths which God's people need so much to know about, instead of a careful prayerful study of the subject in God's own book, and particularly that part which specializes in, and is the last word on the subject—the book of Revelation—they are studying hieroglyphics, figuring with their pencils and working on every conceivable plan but the one prescribed by Christ himself who, when He had answered their questions as to the "sign of the coming," enumerated the signs and added, "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32, 33).

In concluding its comments on the Lausanne Conference, the Sunday School Times says: "Advancing

with a blank mind utterly unwarned, the churches move through a dense fog that completely conceals the precipice falling sharply ahead, a fog that even deadens the roar of horrible cataracts."

Unquestionably the signs are fast fulfilling right before our very eyes, and if the Christian Church were alive to the situation they would be saved from many a delusion and deception which awaits them down the road a little way.

OUR HOLY BUSINESS

By REV. R. PIERCE

"BE YE KIND ONE TO ANOTHER"

HERE is a brief and simple command, that if obeyed would revolutionize the world. What a heaven earth would be if it became the rule of life in all phases of society to be kind. How it would stop the wheels of evil and start in motion the wheels of good, and keep them buzzing throughout the world. There are very few people who can withstand persistent kindness. But this command is given to believers, and if it were universally observed and practiced in the churches, it would bring about the consummation of our Lord's prayer: "That they all may be one." Kind in our wishes, kind in our words, kind in our ways; every motive of our dealings with others having its tap-root in kindness. Oh, what a delightful life it would be to live, and what a magnet it would be to win others. No wrong thoughts, no harsh words, no uncouth mannerisms, but to have a heart of love going out in helpfulness with motives sincere to do others good without thought of recompense. It would be like a gleam of sunshine on a cloudy day. Say, brother, will you be kind? You must—God commands it.

"TENDER-HEARTED"

This is not merely a "soft emotion," but a renewed state of the soul from which springs a sympathetic interest in others. It is a heart that not only glows with sympathy for those who suffer, but is instant in action in its ministrations of helpfulness. The tender heart is the mainspring that keeps all the other mechanism of the soul in perfect order: the tone of voice, the touch of the hand, the glance of the eye, and all the manifold emotions of the child of God, are under its control. It does not need to be coaxed or bribed, but springs forth instantly at the cry of pain; yea, while it lies in its negative state, its thoughts are tender, and purposes are born of it that find their practical outcome in blessing of others. It is a preventive of censoriousness, criticism and condemnation, and always is patient toward others, and gives them the benefit of a doubt. While it is a great blessing to others, it is a constant heaven to the possessor of it, and one of the evidences of a pure heart filled with holy love. It is a constant companion to "kindness." Lord, give Thy children tender hearts.

"FORGIVING ONE ANOTHER"

This is the bridge over which we must all cross to

be saved. It speaks the specific and constant state of every renewed heart. There is not on the footstool of the Eternal such a contradiction as an "unforgiving Christian." Our blessed Lord settled that question forever when He said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." It is not so much the forgiving of others when they seek it, as the more active outgoing of the soul toward the transgressor. There is nothing that can stand between us and our fellow-men that cannot stand between ourselves and God. We must have the same spirit of forgiveness as our Father, else we are not His children. We must forgive or remain unforgiven. Some may be in the visible church and entertain an unforgiving spirit, but none can be in the kingdom and do so. When God forgives, it is settled forever; and brother, when you forgive, see that you meet the forgiven ever afterward as though they had never transgressed against you. Forgiven, or not?

EXTENT OF OUR FORGIVING

God has not left us in ignorance as to the extent of forgiveness which we are to extend toward our fellow-men. Christ's "seventy times seven," and Paul's "even as God for Christ's sake hath forgiven you," shows that our forgiveness must be full and hearty. There is no room—whatever the injury—for a Christian to have a grudge nestling in his heart against any human being. As God meets the forgiven sinner, "remembering his transgressions against him no more forever," so must our forgiveness place the forgiven again in our hearts and fully restored to our affections and care. Many will say, "Yes, I forgive him; but —". There is no "but" in forgiveness. "Well, I have nothing against him, but I don't want to have anything to do with him," is a contradiction. Christian forgiveness is not a legal thing, but a matter of the heart's outgoing to be right with every living being. Brother, to be forgiven is to forgive. I hope you are forgiven.

THE MAN OF IRON

By REV. W. B. WALKER

"Elijah was a man subject to like passions as we are"
(James 5:17).

THE followers of Jehovah were hiding in fear of their lives, but God sent this shaggy headed, fierce looking, powerfully framed prophet to thunder in the ears of the wicked king Ahab. Elijah was an earlier edition of John the Baptist. He was rough in exterior, rude in manners, and abrupt in speech. He appeared as suddenly before the king as though he had dropped down from the sky. He spoke with the voice of thunder, and gestured with the sword. There was the roar of the mountain lion in his voice and the shudder of the earthquake in his tread. There are several interesting facts in the life of this man to which I wish to call your attention.

I. ELIJAH'S ENVIRONMENT HAD MUCH TO DO IN MOULDERING HIS CHARACTER

He was from the mountain country Gilead, a region stern, bleak, rocky, majestic, awful. As the region, so the man. The might of the mountain entered into his muscle. Fighting the fierce mountain storms gave him strength to fight the fierce Jezebel. Struggles made him strong. The struggles, the stern opposition, and the cruel misunderstandings of life, tend to make us strong and to bring us into our best.

A gentleman added a choice emperor moth to his vast collections. In due time the moth tried to cut his way out of his house of imprisonment. The struggle to get out was severe. To assist the moth the owner clipped the hole, to make its escape possible. But the moth was sickly, and died at an early age, *because struggle was its very life*. Without struggle its physical powers could not be developed.

The soft, balmy breezes of the south tend to make

flabby muscle. The force and fury of the north wind makes for might. The Swiss is hardy, the Italian effeminate, and the Highlander is of iron muscle. A pound of feathers is as heavy as a pound of lead, but they will not kill as quickly.

Heredity means much in the life of an individual, but it does not mean everything. With what we are surrounded in our formative years, has much to do with the molding of our character. Boys and girls who constantly associate with bad company have ninety-nine chances against them, where one is for them. We are so apt to take on the coloring with which we are surrounded. Beware with whom you associate!

II. ELIJAH WAS A MAN OF OBEDIENCE

The prophet was commanded to go to Cherith. He obeyed orders. How important it is to obey God. The Lord will never lead in the wrong way. It is impossible to disobey God and keep a vital Christian experience. Obedient to orders, Elijah hides in the deep gorge, six hundred feet deep, where the divinely sent ravens feed him. Why should it be thought an incredible thing for God to send ravens to feed His servant? The ravens were at God's disposal. They became heavenly messengers to feed a prophet who had dared to obey God. It may seem that God has commanded you to do a hard thing, but ever bear in mind that He can commission ravens to feed and support you.

With the blue sky for a roof, the rocks for walls, stars for candles, moss for a bed, and no companions but the hoarse croaking ravens for a year and six months, Elijah did the hardest thing to do—*sat and waited*. Have you ever been to Cherith, the place of

isolation and separation? Paul had his Cherith in Arabia, Moses in the desert, John in Patmos, and the Master in the wilderness. Cherith is the place that tests.

After eighteen months the brook ceased its song, and the prophet is again under marching orders. He hastens away from Cherith to Zarephath, a heathen city (1 Kings 17:8-24).

One evening, as the great fiery sun was sinking behind the hills, unkept, unwashed, untrimmed, Elijah entered the outskirts of the town. A widow was gathering a few chips with which to cook the last bite of food in her house for her son, and then, like their neighbors, to die. Elijah said, "Bring me, I pray thee, a little food to eat." The widow in reply said, "I have nothing save a handful of meal and a little oil which I am preparing for my starving child." "Bring me something to eat, and fear not," said Elijah. And, with a rare faith, the widow cooked the last bite of meal for the prophet. Now the meal is all gone and the son is to be sold to pay the debts. What a plight! What happened? "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

No matter how small our resources, we can do something for God and others. If the widow had felt that she was too poor to give, she would have eaten her last bite of food and died. *Not what we keep, but what we give away, enriches us.* It is more blessed to give than to receive. Whosoever shall give a cup of water in the name of the Lord shall not lose his reward.

III. ELIJAH WAS A MAN OF COURAGE

Some are born on the dark side of things. They cannot see the sun for low hanging clouds. They cannot enjoy the present, for fear of a coming storm. But courage was Elijah's strongest trait. What is courage? Edgar A. Guest gives the best definition I have ever found:

Courage isn't a brilliant dash,
A daring deed in a moment's flash;
It isn't an instantaneous thing
Born of despair with a sudden spring;
It isn't a creature of flickered hope
Or the final tug at a slipping rope;
But it's something deep in the soul of man
That is working always to serve some plan.

Courage isn't the last resort
In the work of life or the game of sport;
It isn't a thing that a man can call
At some future time when he's apt to fall;
If he hasn't it now, he will have it not
When the strain is great and the pace is hot.
For who would strive for a distant goal
Must always have courage within his soul.

Courage isn't a dazzling light
That flashes and passes away from sight;
It's a slow, unwavering ingrained trait
With the patience to work and the strength to wait.
It's part of man when his skies are blue,
It's part of him when he has work to do.

The brave man never is freed of it.
He has it when there is no need of it.

Courage was never designed for show;
It isn't a thing that can come and go;
It's written in victory and defeat
And every trial a man may meet.
It's part of hours, his days and his years,
Back of his smiles and behind his tears.
Courage is more than a daring deed:
It's the breath of life and a strong man's creed.

So this shaggy headed prophet had courage to stand before Ahab, the wicked king. "Art thou he that troubleth Israel?" said the king. It had been more than three years since rain had fallen upon the earth. Art thou he that has caused this terrible drought? Elijah answered by placing the blame upon Ahab and his household: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Elijah challenges Ahab and his false priests to meet him on the summit of Carmel, to see who is God in Israel. Ahab was delighted, and called his eight hundred and fifty priests together. Thousands of people attended the meeting. The genuine test was, the God that answereth by fire, let him be God. The false worshipers were given the first chance to pray fire down on the sacrifice. Prayer was offered unto Baal from morning until evening, but no fire fell. Elijah mocked them. Elijah repaired the broken down altars, and prayed a very short and simple prayer, and the fire fell and consumed the sacrifice and licked up the water. This was a test of true and false religions. Heavenly fire is still the true test of old-time religion. Does the fire fall in your life?

Through mighty prevailing prayer Elijah shut up the heavens, so that it rained not for three years and six months. Again, he prayed for God to send rain, and it rained torrents. He was a man of like passions as we are, yet God heard his prayer and broke natural laws. The effectual fervent prayer of a righteous man availeth much. God's children in this day can pray down streams of holy fire, refreshing rains of Holy Ghost revivals. God is not dead. His hand is not shortened that He cannot save. While Elijah prayed Ahab went to eat. Elijah prays and Ahab feasts. Crises show what men are.

IV. ELIJAH FAILED AT HIS STRONGEST POINT— COURAGE

When Ahab reported to Jezebel that the eight hundred and fifty priests had been slain by Elijah, she was as furious as a tigress robbed of her whelps. The warm showers that Elijah prayed down softened the fields, but did not soften her stony heart. She vowed by everything that she would have Elijah's head by "tomorrow about this time." Why did she wait until tomorrow? "The eyes of the Lord are upon the righteous." By tomorrow this time Elijah will be far beyond the reach of her fury. The prophet who stood fearless before eight hundred and fifty priests of Baal

and the armies of the king, now flees from the threats of Jezebel.

Yes, he failed at his strongest point—courage. This has ever been true of men since the beginning of time. Moses, the meekest man of earth, flew into a rage. John, the apostle of love, wanted before Pentecost to call fire down upon those who were not numbered among his crowd. Before Pentecost Peter turned coward. The castle at Edinburgh was captured only once, and that was on the side that was strong, for no guard was placed there. Not only do we need to guard our weak points, but our strong points likewise. It is the strong side of our character that needs guarding.

Elijah lost heart, and in losing heart he lost his power. The man who keeps heart doubles his strength. Elijah had been looking up, but now he is looking down like Peter on the boisterous waves. "He sat down under a juniper tree." He made the mistake of sitting down. Too many sit down under the juniper tree.

The prophet said he was alone. There were at that time seven thousand secret disciples in Israel. When Elijah slew the prophets of Baal, if these seven thousand had rallied to his support—but they didn't. Many an Elijah is driven to the wilderness of despair because there was no one to *speaking a word of encouragement*. How sorely men and women need encouragement. Many an Elijah has looked for encouragement that never came.

In his awful plight the prophet prayed, "Let me die." In an hour of dark discouragement Moses

prayed a similar prayer. What a blessed thing that some of our prayers are not answered. Had Elijah's prayer been answered there would have been a lone grave in the desert, and nothing more. There would have been no chariot and horses of fire carrying him home. And a thousand years later there would have been no appearance of him with Moses on the mount of transfiguration. Never form conclusions when you are discouraged.

V. ELIJAH WAS TAKEN TO HEAVEN IN A CHARIOT OF FIRE

The hour came when God would take home this weather-worn old man, with his long, flowing, gray locks and his sheepskin coat. Elijah came to this world in a whirlwind, he lived in a whirlwind, and he went to heaven in a whirlwind. As he walked amid the wild rocks and the rugged crags, a chariot and horses of fire swept down the sky and swept the old hero up. Some one of these mornings, while God's people are busy with the common duties of life, the chariot of God will swing low and sweep them up. Soon our Lord will ride the clouds in chariots of fire. The time for the rapture of the saints is drawing nigh.

If you will but watch the chariot of flame, you'll see that life does not end here. There is life beyond. This homesick prophet went up on wings of lightning. Some day we shall go up on wings of light. Death is but passing through a *door*, crossing a *bridge*. It is being "absent from the body and present with the Lord." What birth does for this world, death does for the next.

WICHITA FALLS, TEXAS

STANDARDIZING OUR COLLEGES

By H. Orton Wiley

THE report of the Board of Education at the last General Assembly showed that the colleges generally are in a good financial condition. A few of our institutions were not able entirely to eliminate all indebtedness, but the outlook is very hopeful.

The next object of the church in reference to its colleges should be the standardizing of its institutions scholastically. While our educational work is peculiar and distinctive, and must ever be so, there are certain points at which our work touches the larger work of the state, and it is at these points that our students often suffer great inconvenience, if not positive handicap. There is first, the question of certification in order to teach which varies in different states, and with many of our women especially, preparing themselves as teachers, failure to receive state accrediting usually means a slow, round-about way in order to receive the credentials necessary in order to secure positions in the public schools. Then, there is the question of graduate work in the professional schools and universities. As a church we can never hope to

undertake graduate professional work, nor should we desire to do so. Our primary work is not education but evangelization. We should arrange, therefore, for such accrediting as will make it easy for our students to find their way into the graduate professional schools.

The first step in standardization is to bring our institutions up to the standards of the state in which they are located. Since the states vary so widely in their educational standards, our colleges in securing state recognition within their own state, should be careful not to infer that this is general accrediting in other states. Some of our institutions which rank the highest scholastically, find it difficult to secure degree-conferring power, owing to the stringency of the regulations obtaining in the state in which they are located. Others, with equally high scholastic work, are not granted recognition because of finances. State accrediting, however, is the first step toward a wider recognition, and we are sure that all of our institutions rejoice with those that have recently received such accreditation.

The second step in standardization should be that of eligibility to membership in one of the national accrediting organizations. There are five principal accrediting organizations in the United States—The Association of American Universities, The Association of Colleges and Secondary Schools of the Middle States and Maryland, The Association of Colleges and Secondary Schools of the Southern States, The North Central Association of Colleges and Secondary Schools, and The Northwest Association of Secondary and Higher Schools.

The older denominations are recognizing the advisability of bringing up their institutions to the standard of one or more of these associations, and are devoting their energies to this end. This wider recognition will prove helpful to young men and women in Nazarene schools and colleges, and it should be the aim of the church to bring all of its institutions to the standards necessary for membership in one of the associations as early as possible. In order that our people may be informed as to the standards toward which we should aim, we give the principal standards of the American Association, noting some of the standards of other associations where none are mentioned by the American Association.

1. *Definition of College.* An institution of higher education which grants nonprofessional bachelor's degrees.

2. *Entrance Requirements.* Satisfactory completion of a four year course of study in a secondary school approved by a recognized accrediting agency or the equivalent of such a course. The major portion of the secondary school course accepted for admission should be definitely correlated with the curriculum to which the student is admitted.

3. *Graduation.* One hundred twenty semester hours (or equivalent in term hours, points, etc.) with further scholastic qualitative requirements adapted by each institution to its conditions.

4. *Faculty—Size.* Should bear a definite relation to the type of institution, the number of students, and number of courses offered. For a college of approximately one hundred students in a single curriculum, the faculty should consist of at least eight heads of departments devoting full time to college work. With growth of student body the number of full-time teachers should be correspondingly increased. The development of varied curricula should involve the addition of further heads of departments.

5. *Faculty—Training.* The training of the members of the faculty of professorial rank should include at least two years of study in their respective fields of teaching in a recognized graduate school. It is desirable that the training of the head of a department should be equivalent to that required for a doctor's degree, or should represent a corresponding professional or technical training. A college should be judged in large part by the ratio which the number of persons of professional rank with sound training, schol-

arly achievement, and successful experience as teachers bears to the total number of the teaching staff.

6. *Faculty—Salaries.* The American Association has no statement concerning salaries. The Southern Association states that the "average salary paid members of the faculties is an important consideration in determining the standing of an institution. It is recommended that the salary of full professors be not less than \$3,000 for nine months. The local cost of living and other factors should be taken into consideration.

7. *Faculty—Schedules.* Teaching schedules exceeding sixteen hours per week per instructor should be interpreted as endangering educational efficiency.

8. *Size of Classes.* Classes (exclusive of lectures) of more than thirty students should be interpreted as endangering educational efficiency.

9. *Finances.* Minimum annual operating income for an accredited college, exclusive of payment of interest, annuities, etc., should be \$50,000, of which not less than \$25,000 should be derived from stable sources, other than students, preferably from permanent endowments. Increase in faculty, student body and scope of instruction should be accompanied by increase in income from endowment. The financial status of each college should be judged in relation to its educational program.

10. *Library.* A college should have a live, well distributed, professionally administered library of at least 8,000 volumes, exclusive of public documents, bearing specifically upon the subjects taught and with a definite annual appropriation for the purchase of new books.

11. *Laboratories.* The American Association makes no statement on this subject, but the North Central states that, "The college shall be provided with a laboratory equipment sufficient to develop fully and illustrate each course announced."

12. *Material Equipment.* The material equipment and upkeep of a college, including its buildings, lands, laboratories, apparatus, and libraries, and their efficient operation in relation to its educational progress, should also be considered when judging an institution.

13. *Secondary Schools.* A college should not maintain a preparatory school as a part of its college organization. If such a school is maintained under the college charter it should be kept rigidly distinct and separate from the college in students, faculty, buildings and discipline.

14. *Registration.* The American Association makes no statement here. The North Central provides that, "No institution shall be admitted to the accredited list or continued more than one year on such list unless it has a regular college registration of at least 100 students. A notably small proportion of college students registered in the third and fourth years continued over a period of years, will constitute ground for dropping an institution from the accredited list."

15. *Preparation of Students for Advanced Study.* Emphasis should be placed upon the success of a col-

lege in stimulating and preparing students to do satisfactory work in recognized graduate, professional or research institutions.

16. *Professional Departments.* The North Central Association provides that, "When an institution in addition to the college of liberal arts has professional or technical schools or departments, the college of liberal arts shall not be accepted for the approved list of the association unless the professional or technical departments are of an accepted grade."

17. *General Standards.* In determining the standing of a college, emphasis should be placed upon the character of the curriculum, the efficiency of instruction, the standard for regular degrees, the conservatism in granting honorary degrees, and the tone of the institution.

18. *Inspection.* No college should be accredited until it has been inspected and reported upon by an agent or agents regularly appointed by the accrediting organization.

"THAT THEY ALL MAY BE ONE"

By REV. J. W. MONTGOMERY

LITTLE faults diminish and are erased while words and acts of kindness loom in one's memory with the passing years. Greatness is always greater at long range, because it is no longer associated with little differences of opinion over incidental matters. When all minor disturbances in camp life are forgotten one more fully appreciates the service rendered by the fellow-soldier who fought like a hero by his side for the common cause. Those who fought hardest to overcome Abraham Lincoln and his plan to free a race from bondage now join the ranks of his admirers each year and celebrate the birth of the leader of the army that defeated them. The short but powerful speech delivered at Gettysburg is no more sacred now to any people than to the hot-blooded Southerner who would have dared to ridicule it at the time it was uttered. At one time the emperor of Germany was a subject of hate among millions of the earth, and ten years later one of our own American writers reported him as a quiet citizen of a small village, who walked the streets unarmed, unguarded and unmolested, without the spirit of war, or the slightest expression of hate. Since time so quickly blots out the bitterest hatred among people who may not know God, is it any wonder that grace makes it possible for us to be *one* right in the midst of the sharpest disagreements that we have?

Jesus did not pray that we might be one in the matter of detailed opinion in incidental affairs. If so we would be bound to confess that no two persons living together on earth have the experience for which He prayed. The husband and wife may differ in the less important affairs of the home, but so long as they do not ignore the essential elements that go to make up a happy home they are still *one*, and their love and appreciation for each other are strong and

unshaken even at the time of their little disagreements. A few hours later they laugh at the thought of becoming agitated over such things.

Jesus did not pray that we might be *one* in judgment, neither did His prayer for His disciples embrace freedom from prejudice. If so, it never was answered in their behalf, for after they had "tarried until they were endued with power from on high" they well-nigh split the general conference through their prejudice against the Gentiles. After much deliberation, forceful argument, strong debate, clear testimony regarding the manifestation of God's Spirit among such people, and prayer, they finally decided that since the Lord was determined to let the uncircumcised saints go to heaven they would let them have a seat in the conference. After a clearer understanding of their problems and desires some of the leaders of the movement saw fit to live and die among them, and coming to the end of the way expressed satisfaction with the results from their labors with them. Holy people may have much prejudice, since such is a condition of the head and not necessarily of the heart. It may, however be eliminated in the same period that is required to change one's mind, which, in the case of the wise is said to be only a minute, or as soon as information or understanding about a matter is obtained. As the people of God come to know and understand each other better they realize more and more that they are truly *one* in purpose, doctrine, faith, hope, love, etc. While we shall never be one in temperament (if we were life would be tiresome), nor one in detailed opinion (if so there would be no need of so many of us), thank God, we are *one* in effort to get this glorious message of light to the dying millions before they perish without hope in the darkness. We are one in desire to exalt Jesus Christ as the only hope of man's redemption, and the only solution for the problem of sinful and dying humanity. The manifestation of such unity and love is, in itself, a proof of the greatest truth ever given by divine revelation, for Jesus prayed that "they all may be *one* that the world may know" that He was sent from God, and that He loves them. Without such knowledge all who are to come will be born only to die without hope. Let us pray that we "all may be one."

PT. WAYNE, INDIANA

Healing for the body is indeed in the atonement, but this does not mean that it is offered to everyone on terms which every person can at all times meet—as salvation for the soul is offered. Healing for the body, along with all the blessings of life, is included in the atonement and is offered to us as a sovereign "gift" which God may at any time withhold. Some of the saintliest people are frequently sick, and all the holy men of the ages, except two, have succumbed to death.

THE MERCY OF THE LORD

By Evangelist J. F. Harvey

MERCY, in a biblical sense, is defined as "That essential perfection of God whereby He pities and relieves the miseries of His creatures."

We notice that this attribute of the eternal God calls forth the greatest thankfulness and rejoicing from the writers of the inspired Word. And well it may, because we creatures of God, in our fallen estate, have many miseries that make needful and precious the mercy of the Lord.

We need pardon for our transgressions and forgiveness for our sins. He who is awakened to a sense of sin, and feels the burden of his guilt, is a most miserable man until that awful load is lifted from his life and heart. David said, "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow." In his distress he called upon the Lord to deliver his soul. The Lord heard and answered and we hear David shouting, "Gracious is the Lord and righteous; yea, our God is merciful" (Psalm 116:5).

It is in the mercy of the Lord that the penitent soul finds hope. The prayer of the publican was voiced in a single sentence, "God be merciful to me, a sinner." It is the only cry a sinner can make that will bring help to his soul. If men pleaded for justice the whole world would be damned.

Sin is without excuse. It is only through the mercy of God that men who sin against Him and despise His salvation are out of hell today. So the man who wants to hear from God, and be forgiven and restored to divine favor, must come with the cry, "God be merciful to me."

The ear of the Lord is always open to such a cry. David cried: "Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions" (Psalm 51:1). God heard and answered that prayer, and we hear David saying, "This poor man cried and the Lord heard him, and saved him out of all his troubles." Then he lifts his voice in praise and says, "I will sing of the mercies of the Lord forever."

The mercy of the Lord is the only hope for pardon and restoration, for peace and purity, but thank God, it is a sufficient hope.

How awful it is that men will ignore and despise this mercy, and how deep is the sin and guilt when the rejection is of Mercy dying on the middle cross of Calvary for the sins of the whole world. Christ on the cross is the mercy of God suffering and dying that the world might be redeemed. Yet millions of earth will persist in ways of wrong doing, going on in unconcern and indifference and dropping at last into a devil's hell in the face of all God has done to save them. In the regions of the damned, with the white-

winged angel of mercy gone forever, the black-winged demons of the pit will lash them with the firebrands of hell and torment their souls throughout eternity.

May the Spirit of God awaken men to see the awful maelstrom that is just ahead of them, and yawning to receive them. May they see the Mercy of God dripping blood from Calvary's cross, and turn, like Peter, weeping bitterly, and crying, like the publican, "God be merciful to me."

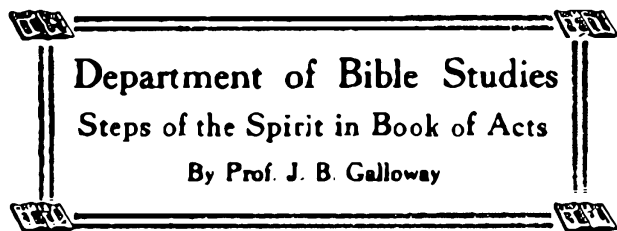
Some of us will never cease to praise God, in time or eternity, for His mercy. All our blessings, every favor, both spiritual and temporal, we have received, and are now receiving, because of the mercy of the Lord. It has been mercy all along our pilgrim journey. Mercy wept over us when we sinned and went into forbidden paths. Mercy rejoiced when we returned unto the Lord with a broken spirit and contrite heart. Mercy forgave us, cleansed us and restored unto us the joy of salvation. Mercy died for us on the cross. Mercy entered the grave and robbed it of its terror. Mercy arose from the tomb and ascended to heaven. Mercy sitteth at the right hand of God to make intercession for us. "O give thanks unto the Lord, for he is good; for his mercy endureth forever." It was Mercy that went out into the wilderness through the dark and stormy night, seeking the sheep gone astray, and bringing it tenderly back to the fold. Mercy is the Father watching, grieving, hoping, for the return of the prodigal, and, when He sees the wanderer coming, runs to meet him with the kiss of forgiveness, the ring of acceptance and the new robe of righteousness.

O saints of God, lift your voices in praise to the Lord for His mercy! Think about it! Meditate upon it! Rejoice in it! For *only* by His mercy are we saved (Titus 3:5).

Jesus taught that as *we* needed mercy, and as *we* expected to receive mercy, so we should extend mercy to others. He said, "Blessed are the merciful; for they shall obtain mercy."

Blessed Christ, may this quality of thy divine attributes possess and permeate us, that we may be like unto Thee in Thy tender love and compassion for the erring and the sinful, for the lost sheep and the prodigal sons. Holy Ghost deluge us with mercy! Sweep over our souls in great billows! May the penitent, the sin-sick, hungry, weary and helpless souls see Jesus *in us*, seeking them and leading them to the Lord who is very pitiful and of tender mercy (James 5:11).

As we press upon men the thought of the consequences of sin, as we preach of the terrors of death, hell, judgment and eternity, may we do it with scalding tears upon our cheeks, and bleeding Mercy held up before their eyes. Lord, give us not only the faithfulness, but the compassion of the Savior of men.



Lesson Twenty-six

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for Week Twenty-six.*

First day, Psalm 73-78. Second day, Psalm 79-88. Third day, Psalm 89-94. Fourth day, Psalm 95-104. Fifth day, Psalm 105-108. Sixth day, Psalm 109-118. Seventh day, Psalm 119.

2. *A Choice Morsel from the Week's Bread-Basket.* *"But I gave myself unto prayer"* (Psalm 109:4).

God's permissions often surprise us because they are so far beyond our comprehension. We are so limited that we do not see His great plan for us or the fact that He is working out some great purpose in our life. Hence we often think something that comes from His kind hand of divine providence is so unlike Him. We look at one of the details of His dealings with us and question the fact that all things are working together for good to those who love the Lord. We do not see how seeming evil is working out God's plan for us. But God can make even the wrath of man to praise Him. And He is able to overrule the devil's fiery trials and temptations to our good and His praise. What the devil sends to us labeled evil passes the permission of the Lord and reaches us marked blessings for those who love the Lord. David was learning this secret in his prayer in the hundred and ninth Psalm. He says, "The mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries:" what did he do? "*but I gave myself to prayer.*" He recognized God's permissive will and almost every sentence in this prayer he begins with "let." Twenty-seven times he uses this permissive word. All about him it was dark and it seemed that evil was triumphing, but after prayer that which seemed to be evil was an occasion for his heartfelt praise at the close of the Psalm. By giving ourselves to prayer and trusting the Lord our trials and difficulties may be transformed into a praise meeting.

PART TWO. STUDYING THE BOOK OF THE ACTS TO SEE THE FOOTSTEPS OF THE HOLY GHOST

The Week's Study, Acts 1

1. *Build Your Own Commentary.*

What was the relation of Jesus to the Holy Ghost? Compare Acts 1:5 with Isa. 11:2,3; 42:1; 48:16, 17; 59:20, 21; 61:1; Matt. 3:16; John 3:34; Rev. 1:4.

Find the fulfillment of the promise of the baptism with the Holy Ghost. See Acts 2:1-4, 16-21; 10:45; 11:15. On what other occasion had it been foretold? (Joel 2:28-32).

Find the geographical extension of the witnessing of the Holy Ghost filled disciples through the Book of Acts. Note the manifestations of power exhibited. Study carefully 1:5.

Who is the author of the Scriptures? See 1:16 and 2 Peter 1:21.

2. *Awaiting the Promised Spirit.*

Before Jesus began His earthly ministry He was baptized with the Holy Ghost and all through His service here on earth He manifested a fulness of the Spirit in all that He did. Isaiah, the prophet of old, had foreseen that the ministry of Jesus on earth would be in the demonstration of the Spirit. He said that Jesus would be endued with a seven-fold manifestation of the Spirit. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa. 11:2, 3). And again he said, "I have put my spirit upon him" (42:1). Jesus himself said that the prophet spake of Him when he said, "The Spirit of the Lord is upon me" (61:1). When Jesus ascended to heaven and left His disciples He had no more precious treasure to leave them than this baptism of power, the filling with the Holy Ghost. Paul says, "This is the will of God, even your sanctification." They inherited from Him this blessing. As Elisha desired a double portion of the power that was upon Elijah and awaited his mantle as an evidence that this power was his before he would take up the work left, so the disciples tarried in the upper room awaiting the promise of the Spirit that Jesus left them. "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). As the cloak of Elijah fell upon Elisha from the fiery chariot, so the Holy Ghost fell and appeared as cloven tongues like as of fire upon the disciples. The symbol of tongues was an evidence that it was power to testify and speak in the name of the Lord that they received on this occasion. The promise was, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." The power of Pentecost was witnessing power. The Holy Ghost came upon them that they might witness. The one whom they were to witness about was not themselves or their new power, but Jesus. Jesus says, "Ye shall be witnesses unto me" (1:8). It was not even the Holy Ghost that they were to testify about, but Jesus. Those filled with the Holy Ghost are missionaries witnessing about Jesus. When this gospel is preached to all nations as a witness then shall the end come. God has no other program for this age. It is evident that the power of the Holy Ghost received with the baptism of the Holy Ghost was not power to do wonders and signs, for the disciples had such power before they received the Holy Ghost baptism at Pentecost (Mark 6:13; Luke

9:6). Before they could go out as Spirit-filled witnesses they must have a spiritual preparation of their hearts. God's law for His servants of old was, "Be ye clean, that bear the vessels of the Lord." According to Acts 15:8 and 9 there was a purification of their hearts by faith when the Holy Ghost was given unto them. Hence the baptism of the Holy Ghost is a purification of the heart and power to witness.

The chapters that follow in the book of Acts are records of the acts of the Holy Spirit. May we follow the footsteps of the Holy Ghost through the book.

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

The Personality of the Holy Spirit

The terms Holy Ghost and Holy Spirit are used interchangeably in the Scriptures without any distinction between them. Both terms are translated from one Greek word, *pneuma*, literally spirit. The third person of the Trinity is both divine and a person. We have an abundant evidence for this in the Bible. The terms by which He is known form the first proof. The title Comforter means an acting agent. This name cannot be a mere abstract, impersonal influence for the same term is used for Jesus in 1 John 2:1. In John 14:16 the Comforter is to take the place of Jesus. Personal pronouns are used for the Holy Spirit. Twelve times in John 16:7, 8, 13-15 the pronoun *he* is used for the Holy Spirit. The only exception to this usage is Rom. 8:16, 26 and this is changed from itself to himself in the Revised Version. Other proofs for the personality of the Holy Ghost will follow.

MANUAL CHANGES FOR THE SUNDAY SCHOOL

A NUMBER of important changes were made by the recent General Assembly in the Sunday school arrangements. The Editing Committee is now busy at work on the new Manual, harmonizing all the various actions and putting all in proper shape. The new Manual will probably not go into effect until it has been published, but the sooner we can get in operation according to the new arrangements for the Sunday school, the better. To this end we are making this brief statement relative to the changes that were made.

1. The work of the General Sunday School Committee was enlarged. It is now a department of the General Board, known as, The Department of the Church Schools—all of the work known as Christian religious education. The support for this department will be through the General Budget. These funds, however, will not be available for this department until the first of the year and we will have to depend on the 5c per member fee until then. Those who have not paid this for 1928 should do so that there be no deficit as we begin the new arrangement.

2. A District Church School Board was created. Each District Assembly must elect this board, consisting of five members. The District Sunday School (or Church School, should its name be changed to this) Committee will nominate ten names to the District Assembly and the five receiving the largest number of votes will be declared elected on this board. Care must be taken to elect persons who are the most familiar with and most interested in this line of work. This board will have charge of the Christian religious educational work of the district, push the Sunday school, Vacation Bible School, hold

conventions and institutes, encourage teacher training, gather statistics and other information, receive reports from all the schools and report to the District Assembly. They will organize with a chairman, vice chairman and secretary, the District Treasurer acting as the treasurer. They should also elect a superintendent of leadership training to push this work. They may also have a superintendent of children's work, one of young people's work and one of adult work. We desire an effective working organization on each district. This is new and will take some time to get it to working well, but it will be a great help when it gets in operation.

3. Instead of the local Sunday School Committee with practically no job as heretofore, the local church will elect a Local Church School Board, or Committee, of not fewer than three nor more than seven, with the pastor as ex-officio member. This board will act for the church and have charge of all the local Christian education work—the Sunday School, Vacation Bible School, Week-day Bible School, Leadership Training, and such other work as may be undertaken.

The Local Sunday School

1. The local Sunday school year was changed from the current to the assembly year. All of the Sunday school officers are to be elected before the meeting of the District Assembly and are to take their places the first Sunday after the assembly adjourns. The new superintendent's name and address appears in the district minutes, but the old superintendent attends the assembly and gives the report.

2. The superintendent is elected by the local church board upon nomination of the local church school board, the pastor concurring.

3. The other officers of the school—one or more assistant superintendents, secretary, treasurer, librarian, music director, one or more ushers—and the supervisors of the different departments when there are such, are elected by the local church school board upon the nomination of the pastor and the superintendent; and the other officers of the departments in the same manner, except that the supervisor must concur in these nominations.

4. There is to be a Sunday School Cabinet consisting of the pastor, superintendent, officers and department supervisors which meets once each month and has general care over the school. This cabinet appoints the teachers, each supervisor nominating for his own department, where there are departments.

5. When the school is departmentized there shall be a Department Council consisting of the supervisor, the officers and the teachers of the department, to consider the interests of the particular department. Where the school is not departmentized, the teachers may be considered members of the cabinet.

As soon as the Manual Editing Committee has completed its work we expect to issue a hand book for the help of our Sunday schools. In the meantime, the above will be a help and get us started. It is our desire that all of the districts shall appoint their Church School Board at once and that the local schools will operate as fully as possible under the new arrangements. Let us give these arrangements a fair trial. If they are not the best they can be changed. But do not condemn until they have been tried. Try them and then let us hear from you.

E. P. ELLYSON, *Chairman,*
Department of Church Schools.

Alas for him who never sees
The stars shine through his cypress trees;
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own.

—WHITTIER.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

A covert in the storm! The storm—the howling winds, the raging tempest, the sweeping torrent, the blast of watery death—furies uncontrollable, tornadoes of destruction—mangled bodies, the moaning of death, the shrieks of the doomed. The pictures of storms that have swept the earth can well be painted from the imagery of memory. How mankind hates them—the crack of the earthquake, the boom of the striking lightning, the crash of the rushing, twirling cyclone, the burning winds of the simoon and the sirocco. Enemies they all are of man. A covert, a place of safety, somewhere to hide without the range of the power of the fiercest storm—how man would long for such. But oftentimes it cannot be found. Dying men of Japan's quake, wouldst thou find a covert? Drowning men of our floods, wouldst thou discover a place of safety, a shelter? Torn men of the cyclone's winds, wouldst thou rush to the caves for protection? A thousand times yes. "A man shall be . . . a covert from the storm." Storms that sweep the soul—the battle with enemies of passion and lust—the sweeping, rushing tide of temptation—the cataract of the onrush of the world against the heart life—the blowing winds of hatred—the howling simoons of jealousy—from such, where can the soul hide? Christ is the covert of the soul in the storm. He is the hiding place of the soul; He is the sheltering rock; He is the towering rock higher than the tides of any sweeping flood that shall overwhelm; He is the guide through the battle. For the blinded soul, whose sight has been burned out by the glitter of the lights of the earth, Christ is the true light. For him that is deaf to the call of the Spirit, from hearing the howling winds of the world, Christ gives hearing when He softly speaks to the heart. For the lost man Christ is the pathway that leads home. For the wayward prodigal, He is the Father's messenger bidding him return to the mansion, the robe, and the fatted calf. To the mariner on the sea of life, Christ is the compass and the chart. He is all that the soul needs—hungry? then He is the bread of heaven—blind? then He is the true light that lighteth every man—thirsty for soul satisfaction? He is the wells of salvation—tired of the world? then He is the remaining rest for the children of God. He covers in the winds. He leads through the darkest night. He commands in the thick of the battle. He sits in constant vigil by the dying bedside. He stirs with holy emotions the downcast. He lifts with eagle wings those bound by the chains of sins. Christ is the "sun of righteousness" that arises with the new dawn, and brings the light of the day of salvation. He is the "morning star" that heralds the coming of the day of liberty and righteousness. Christ is the "rose of Sharon," with a charm eternal, a fragrance undying, the symbol of consolation. He is the "lily of the valley," that blooms in holy beauty when in the springtime the gardens burst with lilies fair—the emblem of a new resurrection, that resurrection of the soul, dead in trespasses and sins. He is the rock that overshadows with its shade the weary pilgrim, that forms an anchor for the soul that is swept here and there by the tides of the ocean of life. He is our all and in all—a light where shadows fall—the star for the night—the sun for the gloom and the fog of the day. Soul, He is thine inheritance. For thee His beauty shines—for thee His blood was spilt—for thee His benedictions are poured out—for thee His treasures of love, light and peace are opened. Oh, taste and see that the Lord is good!

*"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.*

*"When the woes of life o'ertake me,
Hopes deceive, and fears annoy,*

*Never shall the cross forsake me;
Lo! it glows with peace and joy.*

*"When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more lustre to the day.*

*"Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide."*

The call of the heights! To the call of the heights there is a stirring glory. Higher, higher, every light that shines is bidding—every saint who has excelled in holy bliss is beckoning—and deep in the soul of every child of God there is hidden this desire to climb to those heights of love divine, those peaks which stand nearest the hilltops of eternity. It was from such hilltops that the prophets caught their grandest visions, saw the unfolding panorama of the coming ages. From such towering peaks the apostles in the sunlight of heaven's glory dwelt. The mountain climber is never satisfied until he has stood on the highest peak of the towering range—his desire is never to permit a single peak to overtop him—he wants to stand out where the air is rarefied, the scenery unobstructed, and the fogs below him. This should be the drawing desire of the child of the Lord—to climb nearest heaven's portals—to dwell so high that his spiritual vision is unobstructed by the ills of life, and the scenes of temporal and worldly power—to live where the fogs of time are below him. The eagle is known for its power to pierce through the highest cloud, to climb above the densest fog, to sail out of the storms to the sunlight of the blue skies. Be then an eagle for God—develop thy soul power of climbing above the skyline, of winging thy flight through the darkest clouds, of soaring through the thickest fogs of doubts and worldly pleasures, where the sunlight of heaven is beaming, and the glory is streaming, and the crystal music of the celestial land is rippling!

Holiness! "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery and burns in the spirit of the whole scheme, from its alpha to its omega—its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and the completeness of its wondrous theme! It is the truth glowing all over and voicing all through revelation; singing and shouting in all its history and biography, and poetry, and prophecy, and precept, and promise and prayer; the grand central truth of the system." Let holiness add lustre to the light of thine eye, fire to thy countenance, and a glory divine to thy daily walk. It alone pleases God, inherits the promises, and opens the gates of glory. It is the essence of God filling, thrilling the soul, electrifying the entire being, and burning carnality from the inner man. Man's one need is holiness of heart—it adds wings to the soul to soar above the sordid and the evil—it places holy fire in the inner being and brings a joy unspeakable.

The beauty of the Psalms! They grow in tenderness as the days pass. Their thunders are majestic and solemn; the minor strains are delicate and comforting. Each psalm bears its own marks of inspiration. They anticipate every phase of human experience. How mountainlike are the sublime old Hebrew songs among those of the earth, how noble their billowlike swell amid the waves of meaner songs and speech. David knew me; Solomon is my confidant. All the unnamed minstrels are bringing me music from heaven. Under their spell

oratory becomes poetry, and the rains of grief are turned into the rainbows of hope. All the other parts of the Bible are in the Psalms. There is creation repeated; there the wilderness with its wanderings is remembered; there the Church is outlined; there Christ is born; there the wail of Calvary sanctifies all other agony. There Sinai is interpreted in righteousness, and there the cross gives welcome to contrition. The soul that dwells in the beauty of the Psalms is the soul luxuriating in the grandest songs of the ages. Herein are flowing, rippling meadow streams to delight, rushing streams of holy wonder, cataracts of love divine and billows of the glory of God. All nature is a ripple with celestial harmonies. The birds chant their anthems of praise; the thunders swell with their majestic voices the volume of thanksgiving; the trees clap their hands; and the firmaments sing their glory chant to the praise of the Almighty One. Herein God sits at His organ, playing oratorios on the reeds, overtures through the whispering needles of the pines, and the rush of the winds as they sweep down the mountain side into the valleys. All nature is a voice with music as God sweeps His fingers across the keys. All earth is a cathedral of worship—the mountains are the altars, the fragrance of the rose gardens is the incense, the streams and the lakes are the baptistry, the sunset glows, the auroras of the breaking dawns, and the lacy network of the clouds are the stained windows through which the heavenly light streams, and every man is a worshiper. Soul, if thou art downcast, dwell in the beauty of the Psalms and thou shalt take on newness of divine life. If thou art weary from the toil of the day, there is rest by the cool, refreshing streams, and the still waters, out in the green pastures of the songs of David. Wouldst thou sing? then catch something of the harmonies of the psalmists. Wouldst thou learn how to meditate on the magnificence of God? David through the nineteenth psalm will teach thee how. This is the heart book of the ages, the poetry of mankind, the love story for every century.

Though the clouds may be dark! The clouds will be dark, they will hover over the face of thy soul sky, they will cover the light of the sun of righteousness—but beyond them there is always sunshine, and through their gloom, the light of heaven will find its way to cheer thy soul. Let the clouds be dark, and overhanging, so long as there is sunshine behind them, and the rifts that appear are silver-tinted. Let the night be long—and it shall be—so long that it seems that never will the morning dawn, nor the sun arise—but always the morning is near, and the purple pencils of dawn will drive away the darkness of night. Let the vale be deep—so deep that light seems never to find its way to the depths—yet there is always music around it. And even in sorrow, bright hope is always near. The clouds are the heralds of sunshine—the night is the promise of the dawn—the vales are beacons lighting the way to the heights—and sorrow is the assurance of hope. "Though the cloud may be dark, there is sunshine beyond it, Though the night may be long, yet the morning is near; Though the vale may be deep, there is music around it, And hope 'mid our sorrow, bright hope is still near." PITTSBURGH, PA.

CHOICE WORLD NEWS NOTES AND COMMENTS BRIEFLY TOLD

By REV. C. E. CORNELL

According to a government count the seals of the Pribilof islands of Alaska increased more than 47,500 or about 6.5 per cent.

Scientific tests of mine dust explosions in England have shown that they travel at speeds of from 3,000 to 4,000 feet a second.

Gen. R. E. Wood has been elected president of Sears Roebuck & Co., succeeding the late C. M. Kittle, Julius Rosenwald, chairman of the board, announced recently. Mr. Wood has been vice-president, in charge of retail stores.

The government of Finland owns more than 21,000,000 acres of forest lands and scientific efforts will be made to double their productivity.

All the Faroe islands in the north Atlantic soon will have been connected with one another by telephone. Already the main group enjoys wire or radio intercommunication, but the small islands of Mikenes, Fugloy and Skugoy, farther off in the Atlantic, are still isolated.

After extensive tests, University of Pennsylvania scientists have decided that low oxygen consumption is one cause of stammering.

Heavenly Father, teach me how to breathe in the sweetness of life. Reveal to me the life that will bring peace to the soul. May I not be dismayed, but find the "Peace that passeth all understanding," the perfect peace that comes from thee.—ANON.

The French government is building a scenic railway from Lake Geneva to Nice which, when completed, will be one of the world's finest.

Motor vehicle registration in England has increased more than 100,000 during the last year.

Descending at a rate of 16,000,000 tons a second, the earth's daily average rainfall would fill a reservoir 400 miles square and 10 feet deep.

Chemists have learned that the water of a town in France that is noted for the health of its residents is the most highly radio-active water known in the world.

When you wake, or as soon as you are dressed, offer up your whole self to God, soul and body, thoughts and purposes and desires, to be for that day what He wills.—E. B. PUSEY.

One of the most remarkable egg-incubators known in nature is that of the small seahorse, the water creature that gets its name from its remarkable resemblance to the "horse" used as a knight in the game of chess, both resembling the head and shoulders of a horse. The seahorse father somehow opens up a little pouch, somewhat like that of a kangaroo, and the female lays her eggs in this pouch. Then the old man seahorse travels around with these eggs at the end of his body until he finds they have hatched. Then the old fellow opens the pouch, and out come several hundred little seahorses, perfectly formed, yet so small that they can be seen only with the aid of a magnifying glass.

A Minnesota builder uses green lumber to reinforce the walls of concrete, the wood when dried leaving air spaces that insulate against heat and cold.

Girls in select schools in England have a new fad—it is the collecting of mice. Heads of the institutions have frowned on the idea, so the girls are now smuggling in their pets. They say the collection of the tiny rodents is more exciting than gathering stamps.

A machine that turns out a hollow steel axle for a railroad car every 15 seconds has been invented by a Californian.

Traces of trees of a species unknown today, but which probably grew in Oregon many thousands of years ago, have been found between strata of lava along the Deschutes river, says Popular Mechanics Magazine. The discovery further strengthens the belief of geologists that great forests flourished in primeval Oregon only to be obliterated by floods of molten rock which poured from huge fissures in the ground and cov-

ered large areas before cooling. In one locality, the explorers found as many as thirty different strata, each representing a separate flow of lava.

Towards the close of a prize distribution, in the great hall of the Sorbonne, by the president of the Society for the Prevention of Cruelty to Animals and after scores of human beings had presented themselves to receive their awards for kindness to animals, a large shepherd dog, held in leash by his master, walked onto the platform. Last summer the dog saved his master's life, and the society decided to present the faithful animal with a "collar of honor" festooned with ribbons. He accepted an invitation to climb onto the chairman's table and seemed pleased when the collar was put round his neck, but the tremendous applause from the huge audience frightened him, and he went away after the manner of a dog whose tender conscience troubles him.

My Father! see
I trust the faithfulness displayed of old,
I trust the love that never can grow cold—
I trust in Thee.

—ANON.

Although the majority of Bulgarians were small farmers there was still such a demand for land after the World War that internal peace demanded a redistribution. This was done by using state land and purchasing some of the few large estates. Nearly 10,000 families have received land in small parcels, large enough to farm in the small way to which Bulgarians are accustomed. Nearly 50,000 people are affected by this change. Giving the peasants land has removed from the Communist agitators one of their strongest weapons.

There are at present approximately 1,800,000 automobiles licensed in Great Britain, according to the National Automobile Club. This represents one car to every twenty-five persons.

That Sweden have seven less annual holidays and thus give a week additional for Swedish industrial production has been proposed to the government by the chambers of commerce of Smaland and Biekinge, two manufacturing centers. Sweden now has 290, and the United States 308 working days in a year. The holidays the chambers of commerce would secularize are New Year's Day, Thirteenth Day After Christmas, Annunciation Day, Ascension Day and the so-called "Second Days" after Christmas, Easter and Pentecost. Good Friday would be retained as a holiday.

Harvard University has rejected a legacy of \$60,000 for the establishment of a Department of Eugenics, because the institution questioned the theory of treating defective and criminal classes by surgical procedure.

A train devoted entirely to the feminine part of farming is touring Australia. It is run under auspices of the Better Farming Train department of the government. Experts on cookery and child welfare are traveling in the cars, and demonstrations are given daily. Exhibits of women's farm work are also shown.

More, 1 Sam. 1:10-28. We can give God more by letting Him have more of ourselves. Hannah could give God more now. She had more. She was more. Samuel was more than she had dreamed of at first. He became the man he came to be by the spirit of the woman that brought him. So God's world-plan of a Savior-nation, and through it the world-Savior, was saved. Hannah gave more in her son because she had given more of herself.—S. D. GORDON.

MRS. CARRIE M. FLOWER GONE HOME

Mrs. Carrie May Flower passed to her reward July 11 at 7:35 a. m., 1928, at Iola, Kansas. She was born at Winnebago, Ill., April 15, 1866. Her father, S. M. Phelps, 87 years of age, Jerico Springs, Mo., a veteran of the Civil War and a soldier of the Cross still remains but will soon go to be with his daughter he so loved. Her mother having answered the call sixteen years ago is there to greet her. One brother, Frank F. Phelps, of Winnebago, Ill., and a sister, Mrs. J. S. Bouton, Forreston, Ill., are left to mourn the loss of a loving sister whom they hope to meet in the land of endless day with many other loved ones.

Mrs. Flower was converted at the early age of ten and sanctified later, being of a very conscientious nature, always walking in the light and endeavoring to be a blessing to others.

She was united in marriage to Rev. John Harvey Flower November 29, 1888. They labored in evangelistic work and pastorates for many years with great success, their labors finally resulted in the founding of Light House Mission at St. Louis, Mo., where thousands of souls were turned from darkness to light and will greet them on the other shore, he having preceded her to that glorious home thirteen years.

After his departure, Mrs. Flower continued her work in Light House Mission and as city missionary for some time.

Miss Minnie Hammer served as her housekeeper and co-worker. Many are the cares and burdens they have shared together, she having been her assistant for eighteen years. Mrs. Flower became an ordained elder in the Church of the Nazarene and served the Lamar, Mo., people as pastor for four years and was greatly beloved and appreciated by her church, honored and respected by the city. Two years ago she was called by the Church of the Nazarene to Iola, Kans., as pastor, and has served the church faithfully. Their loss is her gain, and only the church which has stood by her so loyally and faithfully can fully know what her departure means.

The pastors, churches, W. C. T. U., business people, and officials of the city greatly respect and honor her for her beautiful life and her wonderful Christian character.

The many preachers and friends of the Church of the Nazarene love and revere her memory; and in their gatherings Sister Flower, as she was so well known among them, will be sadly missed.

She was privileged to attend the General Assembly of the Church of the Nazarene at Columbus, Ohio, last month. Many were the expressions of delight with the wonderful work of which she realized that she was a part, and so much loved.

On her arrival home she was immediately taken very ill, and for the past two weeks her suffering was intense. Her death resulted from cancer of the stomach.

There were friends from Kansas City, Mo., Topeka, Carthage, Mo., Pittsburg, McCune and other cities nearby present for the funeral, which was in charge of the Rev. N. B. Herrell, Superintendent of the Kansas City District. He used for his text the Scripture, "She hath done what she could," telling something of her life and labors for her Master and of the appreciation of the many friends and loved ones. The quartet of the local church sang two very impressive numbers. The Ministerial Alliance was present in a body, the president, Rev. C. I. Coldsmith, offering prayer. Scripture quotations were read by many of our preachers from various places. Rev. and Mrs. Lehman, Buffalo, sang very impressively "There Is No Disappointment in Heaven." The W. C. T. U. was also present in a delegation.

Services were held at the church of which Mrs. Flower was pastor, at 2 o'clock, Friday afternoon, July 13. The church was filled to capacity, and the many beautiful floral offerings showed the appreciation of her many friends. Burial was in Highland Cemetery, Iola, Kansas.—Mrs. N. B. Herrell.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter up about the great General Assembly. There was too much of it to write about and it was too interesting to say anything, so I only said a few things. I stayed over for Tues-

day night and preached in the Mt. Vernon Ave. M. E. church, where I had preached on Sunday and Monday nights before. We had three fine nights there with some of my old friends that I had seen saved twenty-one years ago. We had large crowds and fine altar services, but Wednesday morning we left for Akron and gave from Wednesday night over Friday night to Dr. and Sister Sloan. We had three great nights there with souls in the altar at each service. We stayed in the home of Dr. Sloan and family—Brother and Sister Messer and Miss Reubena. We had one delightful time with that fine family. There is simply no way on earth to improve on Dr. and Sister Sloan and their children. In all of our travels we have never found any home that was nicer and more homelike and heavenlike than at Dr. Sloan's.

Saturday morning came all too soon and we had to pack and make the run to Pittsburgh where we were to open on Sunday morning of July 1st, with Brother and Sister B. W. Miller. We had some time ago planned for a fifteen days' campaign in Pittsburgh, but we struck it right in the hot weather and there on those rocky hills the sun seemed almost blistering. Our people were at work and by night they were worn to a frazzle, and the only sensible thing to do was to run for the first eight days and close, which we did; but we had some great services with three fine services on the first Sunday, and three fine services on the second Sunday, and a great service on Friday night. On Sunday the 8th, we had in the afternoon about twenty at the altar and some fine work done. That one service was worth more than the convention cost. Brother Miller is doing a fine work at Pittsburgh and is getting the love and respect of the good people of that whole country. He is a hard student and is right there by the great universities and the greatest library almost, in the nation and he is doing some fine work and is making us one of the fine writers of our church. Let him have ten more years to study and prepare himself and he will be a great writer.

On Monday, the 9th, we moved over to Terrace, Penn.; here we have a fine pastor, young Brother Samuel Howell, and wife. We had one day with them and a fine service at night. We all met at the home of Brother and Sister Sprout for supper—it could not have been better. We had a rain, but a full house.

Terrace is the home of the Corletts—they have many old friends there, but on Tuesday, the 10th, we all moved on over to Lincoln Place. Here we have most excellent pastors, Brother and Sister T. H. Arnott. I saw Sister Arnott sanctified at East Liverpool a number of years ago; also Brother and Sister Howell are from East Liverpool, and Sister Howell's sister, Miss Wilson, is a very fine pianist. She played for us at Terrace and also at Lincoln Place. We were all together for the two days and we did so much enjoy the fellowship.

Wednesday we moved on up the river to Monongahela; here we had two nights, Wednesday and Thursday. Brother Paul H. Andree is the fine pastor and we had two great nights—my, my but the people did come! We had a fine home with a fine Nazarene family. On Thursday we all planned and went to the country out some eight or ten miles from the city to the beautiful country home of Brother and Sister Wilson. They had brought in their neighbors and we had five in our party and we had one great day, and it could not be improved upon. Brother Wilson was saved on that farm in his own barn over thirty years ago and about thirty years ago he was sanctified in his own home. His home is a regular country church. He has had many people saved and sanctified in his own house. He and Sister Wilson are about the greatest prayers that you will meet in a lifetime. Our stay was one of delight, but after a great dinner and some old-fashioned friendship we had prayer and then loaded up the big car and made a run back through the country by the old Methodist church west of the Alleghenies, at Feesboro, Pa. Here Lorenzo Dow and Bishop Asbury both have preached; it was an interesting trip, but on Thursday night we had one great crowd at Monongahela and a lovely service and on Friday morning we were up and the car loaded to make the run to Oil City, Pa. We preached on Friday and Saturday nights there. We had a fine home with Brother and Sister Harry, as fine Nazarenes as walk the earth. We had two fine nights with large crowds. Here we have a most excellent young pastor from our Eastern Nazarene College, Rev. Alfred Smith, but thank the Lord he is not the one that is running for President on the Democratic ticket. If Smith is elected by this nation, great God wake up a slumbering protestant church to its awful perils! May God save the American people and homes from the curse of Rome and rum!

On Saturday in the afternoon we had the pleasure of listening to United States Senator Thomas Heflin from Alabama. He gave us facts enough about Rome to scare the American people to death, and yet political blindness has taken the nation by the throat. If it is allowed to go on there is no hope, but a blasted,

blistered and doomed nation. Let every Nazarene pray for God to help us to save the nation. Mr. Heflin has been in Congress and the United States senate for twenty-four years, and he knows just what is going on in the nation. If you get a chance go and hear him. From what you read in the Romanized American newspapers you would judge him to be a monster, but to see him and to hear him, he is as kind and cultured as any Christian gentleman that you will meet in a lifetime's travel. He uncovers Rome and rum in kindness and in such a manly way. May God bless and protect him, is my prayer.

Well, Sunday morning of July 15th came and we were around the great old Alleghenies. After a good breakfast with the Harry family we loaded our car and made a run to Bradford where I was to preach on Sunday afternoon and night and each evening over Thursday. Here our people have on a great campaign and are planning to build a great church here in this lovely city. It is Miss Lula Kell's evangelistic party who is here, and Mr. Stapleton is the business manager. We have a lovely home with Brother and Sister Simon, two sacks of salt for the hungry Nazarenes to lick at. We are having fine crowds in a large theater in the heart of the city, and they are to run here to September 6.

In perfect love,

UNCLE BUDDIE.

IDAHO-OREGON DISTRICT EASTERN ZONE N. Y. P. S. RALLY

The eastern zone of the Idaho-Oregon District enjoyed a great N. Y. P. S. rally July 12, with our church at Twin Falls, Idaho. Rev. J. C. Anderson, pastor of our church at Pocatello, brought a very helpful message to our young people, using for his text: "In the Beginning God," also the words of Solomon: "Under the sun." At the noon hour we enjoyed a splendid basket dinner in the park. Again at 2:30 we met in the church to have our souls blessed by a short talk by Rev. Wilkinson, pastor of our church at Jerome, Idaho; also special songs by members of the Twin Falls and Jerome societies. Some of the problems of the N. Y. P. S. were discussed. One conclusion reached was, if we are to keep spiritual we must keep busy. Ice cream was served at 6 p. m. At 8 p. m. Rev. Leckie brought us a splendid message, using the words "I have sinned," so our rally came to a close with a real Nazarene swing.

REV. PAUL WORCESTER, Zone President.

Quite a remarkable awakening is on in Korea, being conducted by Koreans themselves. The leaders are connected with the Methodist church, South.

Japanese Presbyterian churches are being taken over by the native church and cared for, in a very successful manner.

MISSIONARY NEWS AND COMMENTS

Conducted by the Foreign Missionary Department

ONE THOUSAND EVERY HOUR

By W. G. HESLOP, D. D.

At least nine million heathen Chinese go down to a Christless grave every twelve months! A multitude like the population of a dozen of our largest cities wiped off the earth yearly! All Chinese? Yes, all Chinese, and heathen at that. Just think of the procession of 9,000,000 coffins—nearly 25,000 a day going down to the grave! Why, you say, that means about 1,000 every hour! Yes, or sixteen every minute—try to conceive of what it means!

Four hundred and fifty million are still alive in China, but they too will soon be carried off to the graveyard, and almost all of them without one chance of hearing the gospel.

"O ye sons of God, here is a field for the exploitation of all your energies. Bring with you all your highest spiritual attainments, all your best talents, all your worth, you will find scope for the exercise of them all"—here is a task for you whose hearts are set to win souls, a wide field of labor, almost a half billion of lost heathen souls!

What an inspiration is such a task, to the man whose soul yearns to be a giant for God and shine as the stars throughout eternity! China should fill your vision! It ought to satisfy every holy ambition born of God, as a field in which one could burn out to the very best advantage and lay up treasures in heaven beyond human conception!

Young man, China needs you! Jesus stands on its shores beckoning you to His help!

Young woman, China's women are groaning in spirit for the help you can bring them!

Why delay? The procession of coffins never slackens—there they go! Sixteen every minute right across your soul's vision. Each coffin no doubt contains a body whose immortal soul waited the coming of the gospel messenger in vain—and the next, and the next and next, on and on they pass, an endless stream!

O Jesus, am I responsible for any of them? would some of them be shining and shouting in glory today instead of weeping and wailing in hell, if I had gone to them, or sent to them? How much, O how much am I personally responsible?

EMOTIONALISM

By REV. GEORGE SHARPE

A new *ism*? No, only an old feature in church life that needs to be reviewed wisely and in perfect love. It cannot be doubted that the fruits of the Spirit, love, joy and peace, are striking and characteristic emotions that are manifested in every sanctified believer. They ought to and should superabound, especially in psychological relations in service, in worship and in suffering. To conceive that their existence is otherwise is

to presume that they are ethereal, void of earthly contact and have invisibility in an unsatisfactory degree. To put it tersely, we believe in an emotional religion as the outcome of the divine in the soul. Nothing else suits the heart and life of men and women.

However, the phase of emotionalism that we desire to review deals with appeals and attitudes when recitals of the work of the Church are given to congregations. Striking incidents are overdrawn when told, even although they are based on truth and fact. Descriptions of existing conditions are given in exciting terms that create anguish and immediate compassion in feelings and gifts. Personal sacrificial features in the life story eat into the heart and soul enough to cause tears and sobs and contempt for one's own part in saving others. The whole man is stirred. A riot of benevolence is the result. This riot involves promises that cannot be kept. It consumes resources that had legitimate uses either in the home, or in the church, or possibly in business itself. It prepares the way for disaster in respect to obligations not yet matured. It hinders progress in the spiritual life and furnishes the devil with weapons that defeat the very ends anticipated in the deliverances of the speakers on missions or any other necessary work within the church. This kind of emotionalism is like a run of the fever, it leaves the victim absolutely weak and washed out.

We agree that in many things the church is hard and metallic. Too unresponsive to the call of the Holy Spirit. Too facetious with respect to the need and necessity of the several departments within the church. That is the other extreme. The one is a testimony of deadness, the other of looseness in methods and purposes of doing good and honoring the call of God. Both are wrong.

Why not measure one's capital and income relative to the teaching of Scripture, calmly and with faith in the promises of God? Why not lay aside the tithes and then prayerfully find out the mind of God when to spend and upon what to spend it? Why not consider the necessity of supporting the interests of your own church, knowing that the brethren entrusted with the great departments plan to build approximately upon the known resources of the membership? Why allow your emotions to be excited by rehearsals and recitals to the extent that you mortgage *your duty* to your church in its home and foreign work?

Duty should never be subordinate to emotion, but the latter should intensify and make real the former. My duty to my church, its work, its faith and its purpose, should have mixed with it the zeal, the fervor and the fire of the Holy Ghost. My duty is not to this missionary, or to

this object, or to this policy, my duty is to my church, that covers the whole of my faith, and zeal and sacrifice relative to missions and to all objects calculated to further the cause of holiness and to give strength to our church in every phase of its work.

Emotionalism that produces hurried and unwise sacrifices, the result of excited imaginations, can have but one result, namely, injury to the individual, the cause and the church, but duty based upon the Scriptures, that never takes a holiday, and never denies the call of the Holy Spirit will fill out the plan of God and will keep the treasury of the church replenished for every advance along the whole line of battle for God and holiness.

There is nothing reactionary in duty but there is in emotionalism.

NEWS AND NOTES

Forty-five thousand seekers in one year are reported by the Oriental Mission leaders in Japan, China and Korea.

Dr. John R. Mott, long time head of the world Y. M. C. A., has resigned all direction of this agency, in order to devote his time to the conduct of international missionary matters. He is president of the World Missionary Council.

Marshal Feng, long known as the Chinese "Christian" general, is declared by many still to be a devout follower of Jesus Christ.

Much headway in advancing Christianity among the Filipinos is reported. Methodist missions claim considerable success. The Y. M. C. A. is very active in portions of the islands.

Nearly \$1,500,000 has been raised in the United States since 1893 for the work of the American Mission to Lepers. The budget asked for 1928 is \$278,000.

Thousands of citizens of Mexico blood are growing up in the United States. The city of Los Angeles has more than 25,000 Mexican children in its public schools. In some communities they have carried off the honors in scholarship and oratory in competition with purebred Americans. The Church of the Nazarene has many hundred sanctified Mexican members.

In March, 1528, a Christian named Balthazar Hubmaier was burned at the stake as a heretic in Vienna, Austria. In March, 1928, the American Baptist Foreign Mission Society commemorated, with a great meeting, this event. Amid songs, prayers and addresses wreaths were placed on the spot where Hubmaier was martyred. His wife, who was thrown into a river three days after her husband's death, was also remembered.

Sunday School Lesson

For August 12, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: The Council at Jerusalem.

LESSON TEXT: Acts 15:1-35; Gal. 5:1-15

GOLDEN TEXT: *If the Son therefore shall make you free ye shall be free indeed (John 8:36).*

WE are today studying the subject of Christian Liberty. The first scripture assignment is an experience of Paul with others, and the second is a portion from a letter written by Paul. After a most successful missionary tour of Cypress and Asia Minor, where many had been converted and churches had been organized, Paul and Barnabas had returned to Antioch from whence they had started out and had rendered a glowing report. This report greatly pleased the church and all went on beautifully until "certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved."

All down through the Christian era we have had these "certain men" who have been bold to declare, out of their notions, or prejudice, or narrowness, or past training, which they cannot get away from, this "except" and "cannot." There has even been a tendency to make necessary in this same sense and give saving virtue to certain of the ordinances and ritual of the church. This addition of "excess baggage" has been a great hindrance. A denomination has the right to pass rules saying except you do so and so you cannot join us, but only the Master has the right to say except and cannot relative to salvation. When we speak of those things necessary to salvation we should be very careful to stick to the conditions given by Him.

The coming of these "certain men," as is always the case, brought dissension into the church so they thought best to have the matter thoroughly settled as quickly as possible. A committee, with Paul and Barnabas as members, was appointed to go up to Jerusalem and call a church council for this purpose. Along the way Paul and Barnabas told of the conversion of the Gentiles and the people rejoiced greatly. When they arrived at Jerusalem "the church and the apostles and the elders" received them gladly and rejoiced in their work. But there were "certain of the sect of the Pharisees who believed;" you will note this carefully that they believed. It is possible to believe and yet continue to be influenced by our past training. It is not always easy to get away from past training that has not been just right, and because of this the church has been and is still hindered. We should be careful to note carefully the source of our opinions lest we be found pressing upon others that which is not essential or helpful.

The council was called, and when they came together there was a time of free,

open, honest discussion. There is no sin in such discussion, in fact, it is a means of arriving at truth. Each man was listened to quietly and respected for his opinion. Peter at last gave his experience in connection with Cornelius. This was followed by the decision given by the moderator in which they all seem to have agreed. Note carefully this statement in the decision: "It seemeth good to the Holy Ghost, and to us." This indicates a sincere desire to know, not the opinion of men, nor for any to have his own way, but to know the will of God. And men in this spirit can usually find that will.

The decision having been made, it was sent out by appointed messengers to all the churches where the dissension was. This gave a new emphasis to missions and there was a great advance, though this class of "certain men" who contended for the law, have continued their lawlessness to this day.

Turning now to the second lesson assignment, we find Paul urging the Galatians to "Stand fast therefore in the liberty wherewith Christ hath made us free," but he adds the caution, "be not entangled again with the yoke of bondage." And a few verses later he writes, "Only use not liberty for an occasion to the flesh," do not make your liberty to mean a license to lawlessness. There are those in the church who seem not to be able to discern the difference between reverence and correct form, and formality and so they demand a license to irreverence and lawlessness in the name of what they call liberty. Here are two churches, you enter one and the organ is playing the prelude, the people present are sitting quietly listening and it may be worshipping, those coming in enter quietly, there is no noise in the aisles or corridors. You enter the other and you hear a continuous buzz of people talking and moving about, they are visiting in the pews, the aisles and corridors, if the organ is playing, no one hears it and no one is worshipping. The pastor with some effort secures quiet and the choir members rush to their places, a hymn is announced and the service begins with no spirit of worship. But some would call this freedom and the other cold formality.

There are two extremes the church that is to be spiritual must avoid. First, it must avoid bondage, and second, it must avoid license; first, it must avoid formality and second, it must avoid lawlessness. Church bandits, bootleggers, etc., are just as bad as any other kind; and so also are church legalists. Christian liberty avoids both, it is in the middle of the road, it is a beautiful and most desirable thing. Let us see to it that this is the liberty that we possess.

EVANGELISM IN THE SUNDAY SCHOOL

A pastor realizes early in his ministry that some people have gotten into such difficulties that it is hard indeed for them to find a way out. Having realized this we became very much interested in getting hold of the young lives before they had become entangled in sin. We believe in evangelistic services and revivals, but

we, to a large extent, are overlooking the best source to increase the kingdom, that is, among the children.

With this idea in view we started holding regular evangelistic services in the Sunday school. So often finding that Review Lesson was a kind of off day, we thought it would be good to use that day. We did so and found it worked fine. We recommended this plan to other schools and this year's report showed an increase of 87 conversions in the Sunday schools on the district, making a total of 241.

We feel this is a very profitable plan. It is not enough to get the scholars to the services. We want to get them saved and many of them do not remain for the preaching services. The expenditure as far as money goes is nothing and the results justifiable. Last Review Sunday we had a service in the primary department and six children were saved. Recently we heard a pastor give a report for the year's work and he stated there had been no conversions. (He was not a Nazarene pastor). This is a sad state of affairs. If Jesus was interested in the children and cared for them, certainly we cannot afford to neglect them. Their faith will put us older folks to shame. By all means let us not neglect this abundant harvest field.

CARLTON D. JONES, *Dist. S. S. Pres.*,
North Pacific District.

CHICAGO CENTRAL DISTRICT Home Missions and Summer Meetings in Wisconsin

We are nearing the close of another assembly year. We are also entering another quadrennium of our general church. We feel in our heart that God is going to make the next four years the greatest in the history of the Chicago Central District and of the entire denomination. We came back from the General Assembly with a fixed determination to go in to do more for God and a lost world and the Church of the Nazarene than we have done at any other time in our lives. To do this there are a few things that we will have to accomplish.

First, we have got to pray more and live more on our knees and keep first things first—and with us first things are personal devotion, preaching the gospel, radical and red-hot, and getting people saved and sanctified wholly. Of course we might be a little more specific, but after all is said and done this is the main issue.

I think we started in this summer with about seventeen tents. Some of these have already been blown to pieces, but we have kept the tents busy almost all the time. Besides the tent meetings there have been a number of meetings held in churches and halls, and I think some in brush arbors. In the early spring R. L. Morgan was assisted by Mrs. S. A. Keel at Milwaukee. They report a good meeting. I think Brother Morgan is at this writing in a tent meeting with Evangelist B. H. Haynie in Milwaukee. In fact, Brother Morgan is doing a great work in the great city of Milwaukee, a city of a half-million people. Rev. Geo. Gor-

don and his wife are conducting services in Oshkosh, Wisconsin with the thought of organizing a new Church of the Nazarene. Rev. J. J. Gough has been assisting in a meeting in a new place at Whitcomb, Wisconsin. Evangelist P. A. Dean has been busy in labors abundant, having just closed a meeting at Washburn, Wisconsin. He is contemplating a new church there. Brother Dean is also president of the St. Croix Holiness Association. Here Evangelists John T. Hatfield and W. R. Cain will hold a campmeeting around the first of August. Pastor J. S. Leggett has been holding a tent meeting at Durand, Wisconsin, and Pastor W. A. Geeding of Forest Center is putting on a home missionary meeting in Menomonie, Wisconsin with the thought of organizing a new church. Ralph Rice has been holding a meeting with Evangelist Redmon and wife in their tabernacle at Richmond Center. Our new church at Beloit, Wisconsin, where Brother Smith is pastor, reports victory and making progress. Brother Emmett Nelson reports a fine meeting with his own father at Martintown. The campmeeting at Racine is in progress with Dr. J. G. Morrison and Dr. A. O. Henricks and the Vaughan Radio Quartet in charge. Brother R. L. Wisler, our good pastor at First church, Racine, is having a fine year. Rev. C. A. Geeding is closing his sixth year as pastor at Racine Central church. Brother Geeding is one of the finest men among all of our preachers on Chicago Central District. He is contemplating spending a couple of years in Olivet College.

E. O. CHALFANT, *District Superintendent.*

COLORADO-WYOMING DISTRICT ASSEMBLY

It is with our hearts filled with abundant praise and thanksgiving and gratitude to God that we come at this time with a brief report of the twentieth Annual District Assembly of the Colorado-Wyoming District. We fully recognize the fact that many times words are meaningless, and reports vary much in the impressions which they convey, and invariably are soon entirely forgotten; but never will those who attended this gathering have a desire, or be able, to erase from their minds and hearts the mighty manifestations of God, with the constant, abiding and directing presence of the Holy Ghost.

No man hates exaggeration more than the writer; I do not exaggerate here when I say: The assembly was literally a blaze of glory and salvation from the very beginning to the closing hour at midnight on the last day when, following the message by Dr. Chapman, the altar was lined with seekers and happy finders. Throughout the entire assembly every preacher who had the opportunity to preach said, "It is so easy to preach." One could not keep from praying and singing and praising God continually; praise services were always in order, and during three times God's people just simply forgot how to cry and sniff around in their kerchiefs, and just turned loose and bawled as seemingly boundless waves of the hallowed presence and glory of God swept over the congregations. Just

one little giggle, or a little shout from some saint of God, was sufficient to hurl the entire gathering far out from the shore into the mighty deep of the realization of the immediate presence of God with His matchless love and care and power and glory, and start again hundreds of sparkling little streams of joy arising in the hearts and finding their outlet through the eyes of the people as they cried and shouted for joy.

Dr. J. B. Chapman, who for many years, as Editor of the *HERALD OF HOLINESS*, has been an outstanding beacon light to direct the great Church of the Nazarene in its onward march; but who, at the last General Assembly at Columbus, Ohio, last month, was elected to the office of General Superintendent, was the presiding officer of the assembly. Since he perhaps enjoys the largest acquaintance and is the best known of any man in the Nazarene movement, we are aware that it would be entirely out of order for our little pen to introduce him to our people in the ordinary way; nor does he stand in need of eulogy for service and success in past capacities, as these all stand out firm, clear, vivid, and are engraved in the eternal granite walls of history, and upon the tablets of memory's page in the hearts of the multitudes whom he has blessed with his life, and pen, and tongue. However, we feel that we have a right, and it is with a certain sense of pride that we exercise that right, to introduce him to you as the presiding officer in this assembly. This was Dr. Chapman's first assembly since having been elected to the General Superintendency. Now, since we know nothing about oratory, we must say but a few plain words and pass on. Dr. Chapman proved himself a general of generals. Every branch of the assembly work was carried on in a manner that blessed our hearts and made work a pleasure. In fact, while all were as busy as bees, the work just seemed to be converted into pleasure, and we went sailing on through every business session without a single hitch, without a single debate; committee reports were read and adopted without discussion and passed on to the Secretary for publication in the minutes. No limit was placed on the amount of time each pastor should have to bring his report, and rumors were current that the new general would find himself swamped with reports on the closing day, but he was not at all disturbed, took plenty of time to chat at the table after meals and to circulate among the people in his friendly manner; never once did he say, "We will have to hasten on," never did he seem to be in a hurry, and never did he endeavor to hurry anyone else; plainly, he acted as if he had all eternity to look after the Colorado-Wyoming District Assembly, and we were skeptical, but at 8 o'clock on Sunday night, in ample time for his closing message and big evangelistic service, the last report was read, he brought us a powerful message, blessed of the Holy Ghost, the altar was lined with many people who sought and found God, the last one praying through to victory at midnight. Dr. Chapman said, "These days have been more like an old-fash-

ioned revival meeting than a District Assembly." And we are certain that all who attended will say amen and amen.

Dr. H. Orton Wiley, newly elected Editor of the *HERALD OF HOLINESS*, and Rev. Little, District Superintendent of the Southern California District, were with us, and presented the pressing needs of Pasadena College, with the result that the Colorado-Wyoming District subscribed three thousand five hundred dollars, the amount yet needed to pay off the indebtedness against the college. Brother Little preached for us one night and a number of souls found the Lord. We appreciated the presence of these godly men in our midst.

District Superintendent Balsmeier of the Kansas District, and District Superintendent Hale of the New Mexico District, honored us with their presence during a portion of the assembly.

Brother H. F. Schmelzenbach, missionary from Africa, and Sister Eltie Muse, of West India, proved a great blessing to the assembly, and we feel that their messages have set in motion missionary activities on our district from which great results will be derived.

Rev. C. W. Davis, who has so faithfully served us as District Superintendent the last four years, was unanimously re-elected. Dr. Chapman, commenting upon this election, commended the assembly by saying, "I am glad that you have displayed the good sense you have. The districts that are getting on well are those who get a good Superintendent and then keep him. The churches that are getting on well and doing things for God are the churches that get a good pastor and keep him." Mrs. Florence Davis was re-elected District Evangelist. Rev. L. E. Campbell, of Boulder, was re-elected District Secretary; and Rev. Z. H. Baxter, of Florence, was elected Treasurer.

Rev. Tommy Hays, who has been pastor of the La Junta church, at which place the assembly was held, and his good people are worthy of much praise for the efficient manner in which they cared for the assembly. They worked unceasingly and seemingly untiringly and uncomplainingly for the comfort and convenience of their visitors, and we are sure that we express the unanimous verdict of all when we say their success was complete.

The home missionary spirit manifested itself as never before, and during a home missionary rally a number of pastors and delegations pledged themselves to launch out into the home mission field and do their best to plant a new church in some nearby community during the coming year. A number of home mission campaigns were planned by the board and several of these will begin within the next few days. We feel that we are to have a real year of genuine salvation over the district. We are of one accord. Our people have caught a real vision, and we are going out to do the work that God has given us to do on this district.

Two campmeetings will be held on our district in August. The Plains Camp will be held at the old Kirk camp grounds at Kirk, Colo., where the glory of God

has manifested itself many times in days gone by. Evangelist J. B. McBride will be the evangelist; and this promises all who attend the highest quality of good, old-fashioned, rugged, Holy Ghost gospel preaching.

The Rocky Mountain Nazarene Camp will be held at Florence, Colo., an hour's drive from the Royal Gorge. Dr. Chapman will be the evangelist. Both of these camps will be held August 23 to Sept. 2. Plan to attend one of these camps.

How we praise God for His presence among us. But we shall not stop at saying, "Praise God;" we shall go forth into the days He gives us to work out that praise with singleness of heart—the salvation of souls. Amen.

Z. H. BAXTER, *Reporter.*

OUTLOOK AT OLIVET COLLEGE

It has been some time since I have written a report for Olivet College, but I want all the readers of the *HERALD OF HOLINESS* to know that I am still interested and am working at the job.

I am glad to report that the last year was far the best in our history in every way. I believe I can honestly say that we had the best spirit and were freer from jar and misunderstanding than in any year previous. We had the finest student body. The faculty, I think, did the best work. So taken from all sides in every way we have had our best year.

The outlook for the future of the institution was never better. Having financed the school without deficit for six years, also having paid eighty-five or ninety per cent of the old debt and spending \$15,000 on repairs, we feel that we have every reason to believe that we are now in a position to take care of our financial obligations in a very acceptable way. Also with the strengthening of the scholastic side of the school, in the coming of Prof. A. K. Bracken and his wife, with some other contemplated valuable additions to our faculty, the scholastic side of the school is making great progress.

Along with these encouraging things is the fine spirit of harmony and co-operation that exists on our Educational Zone. Our District Superintendents, pastors, laymen and friends are standing by us one hundred per cent, and they are mindful always of our needs. I do not know how a school zone could be more loyally committed to an institution than is ours.

The other day in talking with President Willingham and Vice President Bracken, I was informed that the student outlook is very gratifying indeed. We are now putting on a good program to enroll the greatest number of students this year that we have had in our history.

Here is the part of this report that I want all students and friends of Olivet College to read especially and to pray about.

I am sure that everyone who is vitally interested in the school is glad to see us put on a stronger educational program, that is, strengthening our faculty and our equipment. But, remember, my dear readers, when this is done that it will mean a considerable additional expense. This money does not just drop down

into some bank in Vermilion County where Olivet is located, but we have got to have additional money to put on this advance program. We are going to ask our District Superintendents, pastors, laymen and friends to increase the amount of money from the District Budgets, that is to be given to Olivet College. In my way of thinking and saying, this is a straight out and fair proposition. We believe that the people if given a good chance will pay the bills. Pray for us along the line of finances as we put on an advance program.

Personally, I am interested in Olivet College for just about one reason, which is this—I believe that in the running of this institution there will be more people in heaven. My reason for believing that there will be more people in heaven is that this institution stands for education that has Jesus Christ at its very center. Also, because we are turning out scores of young people every year that are fully saved and sanctified in the good, old-fashioned way at a mourner's bench.

Will you please remember to pray especially for President Willingham, Vice President Bracken, the board of Trustees, and the faculty, that we may direct the affairs of this institution to the glory of God and the betterment of a lost world.

E. O. CHALFANT,

Secretary, Board of Trustees.

OPPORTUNITIES IN KENTUCKY

This is the busiest time of the year in this district for the Superintendent. We are traveling all over the state, keeping tents in the field and holding recall meetings as well as trying to care for the many duties of a District Superintendent. Like all true Nazarenes, we are always looking our field over and availing ourselves of every opportunity to plant the Church of the Nazarene in each town, city or community. This district takes in all of Kentucky and part of West Virginia. As we see it, the district divides itself into three distinct classes of people.

First, the beautiful blue grass section, which is the most beautiful country in all the nation. Most of the land is owned by race horse men and women who live, many of them, in New York and other large cities. The remainder is owned by wealthy, retired farmers. This part of the country is up-to-date in every way. Good roads, beautiful, modern homes and fine schools.

Second, is the northern section of our district, along the Ohio river. This section is mostly an industrial section and aggressive farming section. They too have modern homes and good roads and are up to the last minute along every line. This section, probably at present at least, is furnishing the best opportunity for aggressiveness for our work.

Then we have the southern and eastern part of the district which is largely mountainous and probably contains between six and seven hundred thousand population. In most of this section there is little or almost no industry. Almost all the homes have large families and the total income in money for the most of these families would not exceed three hundred dollars a year. They have very

poor roads which are impassable with car almost all the year. Their educational advantages are very limited and many do not avail themselves of what they have. These people have very little gospel preaching, compared with other sections of the country. Many large communities have no churches of any kind; others have a church building which is used for a Sunday school for about four months out of the year and possibly there will be five or six sermons preached during the year. There are no people anywhere in all the world who are more hungry for the gospel than these good people. They will fill any church or tent to its capacity and many outside any time during the summer or fall months. And there is not an infidel or modernist among them. All of them reverence the Bible, believe it is God's Word and have great respect for a Christian.

I was reared in a somewhat better section of this mountainous country, fifty-five miles from a railroad. Never saw a train until I was twenty-four years old, but God sent some good people our way and we were saved and sanctified and called to preach and have had the privilege of preaching in sixteen different states in the Union and have seen the Great Lakes, the Gulf, and the Atlantic and Pacific. We are just now working in this mountainous section of our country and naturally it is on my heart. I love these big-hearted people, they will do anything for me and appreciate our efforts to get them the gospel. I find in some sections that there are young people grown who never had the opportunity of attending a revival of religion, some never heard a sermon in their lives. What shall we do as a Church of the Nazarene?

This country is now being opened up by industries of various kinds and other churches are coming in with missionaries. As a district we are pressing in as fast as we possibly can with our limited means and worn tents. I feel like asking every Nazarene to at least pray that God will help us to get the gospel to these more than a quarter of a million of people. And if anyone is called really to the foreign field and the board cannot send you now and if you are willing to work in a mountainous country, we can surely find plenty for you to do if you have it in you to do something. Our greatest need is tents. Our tents are wearing out or rather are already worn out. However, we are using them but this will be their last season. God is helping us to put on in the state this year about twenty-five home missionary meetings which will get us possibly eight or ten new churches, or maybe even more, and we will not have over three hundred and fifty dollars to spend on this whole district for all these meetings.

When I was pastor of a good church we would spend almost twice this much putting on one revival in our church. Surely God is with us in this work, and it is surely on my heart, and by the grace of God we will pour out our life for our people here in our beloved home state. We only ask you to pray for us as a district that God will supply tents and other needs to carry on this great work which lies so close to the great

heart of our heavenly Father. We have at least twenty-five urgent calls for revivals this summer and fall that we cannot possibly get to for lack of tents. But we will get there as soon as possible. Kentucky District will have this year the greatest gain in all her history and each succeeding year will bring, we trust, great victory. God bless the great HERALD family is our prayer.

L. T. WELLS,
District Superintendent Kentucky District.

OLIVET COLLEGE COMMENCEMENT AND CAMPMEETING

To a school man, unused to such a program, it was difficult to see how a Commencement and campmeeting could both be successfully run at the same time. The "How" of it is rather simple to the brethren at Olivet and it is an unquestioned success. They just simply do it and everybody, trustees, faculty, students and patrons are delighted to have them together. Perhaps one secret is that the Commencement spirit at Olivet College is never far from the campmeeting spirit. The rejoicing at the programs was almost as much in evidence as at the services of the camp.

The Commencement proper was preceded by a musical program on Friday and an expression program on Saturday. These were both of a high order and were very much enjoyed by all. The Baccalaureate program on Sunday was a success. The outstanding feature of this service was the most able and inspiring sermon delivered by Rev. O. J. Nease, pastor of First Church of the Nazarene of Columbus, Ohio. It was one of the best that it has been the pleasure of the writer to hear. It was full of sense and of grace and was most ably delivered.

Most excellent programs were given by the graduating classes of the Academy, the Bible College, and the College respectively. Shouts of praise were frequent during these programs. The closing program of the Commencement was featured by the Commencement address by Dr. A. T. Robertson, Professor of New Testament Interpretation in the Southern Baptist Seminary of Louisville, Kentucky. This address was very much enjoyed by the people.

The campmeeting is reported to be one of the very best in the history of its organization. A very fine corps of workers had been secured. Rev. Bud Robinson and Rev. C. B. Fugett were the evangelists, Prof. L. C. Messer and the Vaughan Radio Quartet were the special singers for the meeting. It has been the privilege of the writer to hear Brother Robinson at intervals for twenty-three years but he was never more fresh, tender or sweeter spirited than he was at this meeting. The same yet radical messages of Brother Fugett, seasoned as they were by a deep love for the people, were indeed a great blessing to the people. It goes without saying that Brother Fugett is one of the very best evangelists in the movement.

To do justice to the singing by Professor Messer and the Radio Quartet would be impossible in this report. Their work could not well be improved upon from any angle. They helped do everything that was to be done, they sang until

we were so blessed until we could not contain ourselves, and more cordial, sweet-spirited fellows do not sing anywhere than these men are.

All in all it was a very blessed occasion. We were delighted by the presence of Dr. J. G. Morrison. Dr. C. E. West, Rev. P. L. Beals and Mrs. A. H. Kauffman, all returned missionaries, gave us a great missionary service. The members of the board of trustees of Olivet College and many, many of the pastors and District Superintendents made us glad by their presence.

The campmeeting is a great blessing to the school and we believe that the people who come are blessed by their contact with the school. We shall look forward with genuine anticipation to the time of the next Commencement and campmeeting.

A. K. BRACKEN.

IDAHO-OREGON DISTRICT EASTERN ZONE W. M. S. RALLY

The W. M. S. group rally, composed of the churches at Glens Ferry, Jerome, Buhl and Twin Falls, Idaho, met for an all day rally at the Buhl Church of the Nazarene, May 31 at 10 a. m., each church being represented by a goodly number. An interesting program was given by different members of each society, consisting of songs, readings and papers. Rev. Paul Worcester, pastor of the Twin Falls church, brought the message of the morning from Songs of Solomon 6:10. Rev. Leckie, pastor of the Buhl church, preached from Isa. 60:1, "Arise, shine; for thy light is come." Rev. Wilkinson, pastor of the Jerome church, gave a short talk on the parting words of Jesus to His disciples. Rev. W. A. Benefiel, pastor of the Glens Ferry church, spoke from Jonah 3:1, 2. The Holy Spirit was with us and there was great rejoicing in the Lord. It is wonderful how the Lord blesses us in these group rallies. There was basket dinner in the park. At 7:45, after a service of song, prayer and testimony, the college quartet took charge, bringing us messages in song and short talks on the different phases of school life at Northwest Nazarene College, which were very enjoyable. We believe our people have the missionary spirit and are willing to give more and pray more than ever before for this very worthy cause. May God bless the W. M. S.

MRS. J. W. SMITH, Secretary.

CHURCH NEWS

EVANGELIST C. J. GARRETT—"I am now at Pomona, Kansas, in a pioneering meeting. This is my second camp here, and we hope to make it an annual affair; we are to continue until the 29th. Our meeting at Great Bend, Kansas, was my first tent meeting for this year. We had a very good meeting, although much rain and wind. Our church is small but we have some real earnest people there and several friends of our church who are very loyal in attendance and are good payers as well as prayers. Mrs. Cora Thomas is the pastor and she surely did her part in the meeting to make it a

success. Several bowed at the altar and some struck fire, I think. Among them was a Mr. Jarrett Faulkner, a young man, of some twenty-nine years. For twelve years he had roamed over the central states as a gambler, and never darkened a church door. He came to the tent on Saturday night thinking it was a show tent, but the gospel got him and he came back on Sunday, the 11th, and was gloriously saved. As a child he was an altar boy in the Catholic church; later he wanted to be a Protestant preacher but was hired for \$105 a month to stay away from Protestant churches which amount he had drawn for twelve years. Of course, he lost the \$105 a month, but is happy with the Pearl of great price. He intends to attend our school at Nampa, Idaho, this winter. Pray much for him. I think he is a chosen vessel for our day. He is preaching at every opportunity now. He has a good education of its kind. I ask all who know God, and especially those who are among my personal friends, to pray much for me daily as I labor in new fields. We have thousands of towns and cities that have never heard our gospel."

EVANGELIST M. M. BUSSEY—"The Lord gave us a good closing at Norfolk, Va. The fearful subject of eternal punishment was held up with all the power of the preacher and souls prayed through without any coaxing. Then we ran up to Roanoke, Va., and gave three nights to our new church. They have a fine pastor and some faithful saints. Rev. A. L. Ford from Richmond ran over and was with us one night. However I had gotten sick on my trip south and fear I was not much help to them there. From Roanoke I returned to Southern California and arrived in time to attend our Assembly, which was said to be the greatest ever held in Southern California. It was such a great blessing to my own heart as I had not met with them in an assembly, which was said to be the our membership was transferred back from the Florida District to Southern California. As the brethren returned to their fields of labor to press the battle against the devil and sin and to win precious souls for Jesus I climbed into my Dodge and drove toward the North to hold revivals. I arrived in Berkeley in time to spend one day at the Northern California District Assembly. There was certainly a most beautiful spirit felt among them. Our first meeting was with the church at Snoqualmie, Wash., Rev. J. E. McShane, pastor. Some years ago we held a tent meeting and were enabled by the blessing of God to bring about the organization of this church. They have some precious saints there. From there I went to Marysville and helped Brother R. W. Tompkins and some souls found help. From Marysville we went to Mukilteo and assisted Rev. Hollis Grubb. Here the Lord gave us a good meeting. Being so near the Canada line we ran over and saw some of our friends in B. C., then came down to Oak Harbor, Wash., and helped Rev. J. S. Maddox in a five days' convention, then went to Tacoma and labored in the campmeeting. My co-laborer, was Rev. R. G. Finch and his quartet. Brother Finch is

Missionary General Superintendent in the Pilgrim Holiness church. He is a godly man, a brother indeed, a close preacher, and a good man to labor with. I was greatly blessed under his ministry. He is thoroughly scriptural and fearless."

PASTOR E. D. MESSER, OLIVE HILL, KY.—"The Lord has been so good to us this year we cannot refrain from again reporting through the columns of the HERALD OF HOLINESS and giving praise unto Him. Truly God has brought us out into a large place, and we are having the time of our lives serving Him. We are serving some of the best people on earth. They love their pastor and family and manifest this in so many ways. Recently some of the brethren presented the pastor with a new suit of clothes, and one brother slipped two new balloon casings on his car, while the fine young people of our N. Y. P. S. outfitted Mrs. Messer from head to foot with new clothing. Many other things too numerous to mention are given in the way of eats, etc. Truly God is good to us. A pastor cannot help loving to serve a loyal, sacrificing people like that. God is giving us three fine preachers this year, one is expecting to begin evangelistic work right away, and is already receiving calls, and the other two are contemplating attending one of our holiness schools this fall to prepare for the ministry. Our Sunday school thus far this month holds second place in attendance on the Kentucky District, and also has the honor of being the largest school in the city. We have received thirty-five new members into the church this year, with several more to come in next Sunday. With our Annual Campmeeting coming this month, with Rev. Haldor Lillemas and wife as evangelists, we are hoping to be able to report at least fifty new members by the assembly. There have been seekers in almost all the services the last two months, and many happy finders. To God be all the glory."

EVANGELIST I. C. MATHIS—"At the close of the District Assembly of the Southern California District we closed our pastorate of the Santa Ana church to enter the evangelistic work. Rev. U. E. Harding was called as pastor of the church and is doing a great work and the church is growing by leaps and bounds. We left Southern California, where we have lived for eight years, driving across country expecting to visit the Olivet and Cincinnati camps, but when we arrived at Hutchinson, Kans., we found that Brother John Fleming, one of the engaged workers of the Hutchinson Camp, was sick and could not be present. Rev. A. F. Balsmeier, the District Superintendent, drafted us to assist them as neither Dr. R. T. Williams nor Uncle Buddie, the other two engaged workers, had arrived. We expected to be with them only a couple of nights but we stayed through and assisted in the preaching throughout the camp. And while we were unable to fill Brother Fleming's place, as he is one of the great campmeeting preachers of our church, we did greatly enjoy being in the camp. Dr. Williams did some of the greatest preaching we have ever heard and Uncle Buddie never preached better; how he stirred our hearts. Rev. A. F.

Balsmeier, the District Superintendent, had charge of the camp and he is a campmeeting all by himself. God certainly is blessing him on the Kansas District. We believe Hutchinson camp is one of the best of our district camps though only two years old. At the close of the General Assembly we began meetings at Fort Dodge, Iowa, Rev. and Mrs. I. F. Metcalfe, pastors. It was a pleasure to work with Brother and Sister Metcalfe, whom we had known in other days. God met with us and gave us a gracious meeting, closing out the last service with between thirty and forty seekers, almost all of whom prayed through. They treated us royally and invited us back. We enjoy the work and are doing our best and God is blessing."

EVANGELIST J. N. HAMPE—"Four dates of our slate have passed into history. The first was a week's meeting with our First church in Cleveland, Ohio, where we had a very precious time with the saints, and we believe much good was done, and the church helped. We can see no reason why the church at Cleveland, Ohio, should not have a bright, and prosperous future—may God make it so! Our next meeting was with Branch No. 2, Christian and Missionary Alliance, at Pittsburgh, Pa., where we had a good, deep spiritual time with Rev. J. H. Harty and his loyal people, and much good was done. Rev. R. F. C. Schwedler, of Branch No. 1 Christian and Missionary Alliance, of Pittsburgh, was our coworker, and did excellent work. Our third campaign was, the Victory Grove Campmeeting, where we had a very precious time with Rev. Chas. Stalker, as coworker, and very few men we ever heard or worked with can preach on the Holy Ghost as this man of God can, and such preaching always brings deep and pungent conviction for sin, and as a result of such searching preaching conviction was deep, and much heart-searching work was done, and the altars were lined with seekers at almost every service. From the Victory Grove Camp, we went to the Syracuse, N. Y., Holiness Camp, where we had a most precious time, with Rev. John Norberry, the "Keep on believing" pastor and evangelist, and the saintly old war veteran of the holiness work, Dr. D. F. Brooks, as our coworkers, and what a glorious time we had, and how the glory came down on us several times, until preaching was out of the question for the time being."

"THE CHURCH OF THE NAZARENE AT CHERRYVALE, KANSAS, is still on the map. The pastor having wept and prayed for a much needed revival and got it on the church to weep and pray also for a revival. In the order of the Lord we chose our neighbor pastor, Rev. M. T. Brandyberry, of Coffeyville, as evangelist, and Brother Ivan Hamilton, of Augusta, as song leader with a "Macedonian cry, to come over and help us." They came in the fullness of the Spirit as humble servants of the Lord and of the church. Brother Brandyberry proved himself a wide-awake evangelist and a God-sent man. And for nearly a week he preached without making an altar call or allowing the church to testify. Finally he said, "We are getting ready for an altar call, and my faith is bigger than your altar, and you must make another one as large and stretch it out at the end of this one," so we did, and as he was not preaching for money, nor to win the people to himself, but only to win souls for Jesus and heaven, of course we had a soul-saving time. Many souls bowed at the altar during the meeting, crying for help from God, who never disappoints an honest, seeking heart. The meeting broke up the last Sunday night after a sixteen days' battle with twenty more at the altar, and the most of them also praying through to victory. And there was a shout in Zion in the "old-time way." Brother Brandyberry's preaching is of the old Wesleyan type which convinces of sin instead of tickling the ear. Brother Hamilton is a promising young man with a good future. His singing was inspiring and uplifting to all. The church and our friends stood by the meeting with their prayers and their money. Mrs. Morris, the pastor's wife, who bore Martha's part so pleasantly in the home and Mary's part in the church, and the writer were delighted to have the privilege of entertaining those good men—Brothers Brandyberry and Hamilton in our home. And last but not least, the Coffeyville church followed their pastor and helped us with their music, prayers, etc. And Brother Wright and his church at Independence also came over and helped us on with their presence and good will as well as their prayers. Pray for us, and that the good work shall abide.—H. N. Morris, Pastor.

EVANGELIST J. E. HUGHES—"Just closed a good meeting at Leitchfield in which twenty or more found God in pardon or sanctification. Am now at Cloverport, Ky., and God is wonderfully blessing. Souls are praying through in the old time way. I will commence a meeting at Irvington, Aug. 6th and ask an interest in your prayers."

PASTOR R. C. GUNSTREAM, PONTALES, N. MEXICO—"We are glad that we can report victory for the church here. This has been a good year so far—I believe the best of my life in the pastorate. God has blessed us and we have seen a number of souls bow at our altar and find God, for which we give Him all the glory. We never loved the Church of the Nazarene better in all of our lives, and mean by the grace of God to preach holiness of heart and life uncompromisingly as

RECORDS

Now only 69c. Some at 55c
Mr. Lewis with Mandola-Mandolin, Aeolian, Criterion and Westminster Quartets, Wm. Jennings Bryan, etc.

Send for New Price List
Also New Songs now ready
E. Arthur Lewis (Evangelist)
1400 E. 57th St., Chicago, Ill.
My sister—Miss Alice B. Lewis
—of the Edwards Ladies' Quartet
also represents us.

long as God gives us breath. We have had an increase of seven since the assembly and we are believing God for many more. We have just begun a revival with Rev. H. A. Gregory as evangelist, and are getting started fine; God is blessing and we are expecting a mighty landslide, a real break is what we want to see. Brethren, pray for us."

PASTOR CHAS. W. PARNELL, OKEMAH, OKLA.—"Our church is marching on to victory with the blessing of our Lord on the work. We will need to build onto our church soon. Surely this has been one of our best years. I am now ending my third year as pastor and have been called back for the fourth. We have just closed a great revival with Rev. Mack Anderson and Ethel Anderson as our evangelists. Many seekers and finders. A class of ten came into the church and some more to come soon. We are praying God will graciously bless this young couple in this great work. We covet the prayers of all for our work."

EVANGELIST O. F. RENG—"Since last reporting, the Lord has blessed me in three good meetings. The first was at Woodrow, W. Va., with Brother M. L. Bayes, pastor. I was never privileged to labor with a more humble, sincere man than he. We had some seekers, all really got through. One woman in particular was saved and sanctified: she has led one of her married daughters to Christ since, and is making an impression on the whole community in which she lives. Our second meeting was at Huntersville, W. Va., in a Southern Methodist church. The Lord wonderfully blessed in this meeting and there were some seekers and happy finders and the church was wonderfully revived. Our third meeting was a tent meeting at Marlinton, W. Va., also with M. L. Bayes. I was privileged to labor with Brother and Sister P. S. Hardesty of Linn, Ind. They are certainly fine, both in instrumental and vocal music. The weather was rather wet but the crowds came. It equaled a young campmeeting. Our largest crowds were a thousand or more. The last Wednesday evening of the meeting we had the privilege of burning about three dozen Russellite books. This was a great scene and a large crowd witnessed this event. We called the attention of the people to the same kind of occasion recorded in Acts. This was a great meeting in every respect. Forty sought the Lord for pardon and purity. There were many shouts in the camp. This was my second meeting at Marlinton and they want us to come back. Anyone desiring my service address me, 724 9th Ave., New Brighton, Pa."

HARPER, KANSAS—"On June 10 our annual tent meeting of the Harper County Holiness Association closed with the altar lined with seekers. Rev. C. B. Fugett was our evangelist, Rev. M. S. Trafton, local pastor of the M. B. C. church, led the song services, and Mrs. A. D. Grim was the pianist. Brother Fugett preached the fourfold gospel with the unction and power of the Holy Ghost. God was in our midst and the Holy

Ghost was faithful. A large number of seekers were at the altar. Some did not pay the price and go through, but others prayed through and heard from heaven. The meeting was greatly hindered by rain and storms. On the last Friday night, Harper was visited by an awful storm, and the streets were strewn with large limbs from trees, telephone and light wires were down, but our large tent stood through it all, and the people of Harper marveled and were made to proclaim, 'God's hand was upon it.' There were between thirty and forty at the altar during the storm. Sunday afternoon God gave us a real spiritual shower and the saints sang, shouted and praised God. The altar was again filled with seekers at night. We do not know the exact number of souls at the altar during the ten days, but God knows, and eternity alone will tell the good that was done. Finances came easily. The saints from other places came and helped push the battle. Rev. Mack Anderson and Rev. and Mrs. Matthais from the Hutchinson campmeeting came down for a few days. Rev. H. Beecher and some of his people from Argonia, and others from different places came. God is still on the throne; He hears and answers prayer."—Reporter.

PASTOR I. F. METCALFE, FORT DODGE, IOWA—"We have just closed a good revival meeting with the Rev. I. C. Mathis and wife of San Diego, Calif. They are a loyal team and faithful workers, preach-

ing the old-time gospel with the Nazarene ring. Meeting was held in a tent, with a fine attendance and interest. Many seekers and finders throughout the entire meeting, which ran for three Sundays. The last service resulted in thirty-two at the altar, and all claimed victory. Brother Mathis is truly an old-fashioned preacher of old-time salvation. We have had a good revival spirit in our church all this assembly year, and have had souls at our altars in our regular services, for which we praise our God. We feel that our meeting with Brother and Sister Mathis was sent of God, and of course just at the right time. Our people all enjoyed the stirring messages he brought to them. We are expecting to have a new church building in Fort Dodge by the time the snow flies, the Lord being our helper. Our W. M. S. has done fine and faithful work this year, and also our N. Y. P. S. is on the job. Record Sunday school attendance last Sunday of the meeting was 112. We feel God has given us a good year in Fort Dodge and our labors have been blessed of God. Our year closes in August, but we come back for another year. Pray for us."

CROWLEY, LOUISIANA, EBENEZER CAMP—"We have just closed one of the best campmeetings we have ever witnessed at the old Ebenezer camp ground. Dr. W. B. Dunkum of Louisville, Ky., was the engaged evangelist, and we had some of the largest crowds I have ever witnessed at one gathering. Prof. M. V. Lewis had charge of the singing. On the last Sunday of the meeting the Asbury Quartet gave us a lift. There were around thirty-five seekers the last night. Something over one hundred prayed through, who were either saved, reclaimed, or sanctified. The altar services were in charge of the pastors—Rev. Morland of the Indian Bayou Methodist church, South, Rev. L. L. Swett, pastor of the Church of the Nazarene, Rev. W. S. Nelson, pastor of the M. E. church. There was a good spirit among the people and the preachers worked in perfect harmony. Our pastor from Lake Charles, La., also gave us a lift—Rev. Ed. N. LeJeune, our pastor from Marksville, was also with us for the meeting. On Sunday evening he preached in French to a large crowd. Brother Ed is a good preacher and is doing a great work. Thousands who are Roman Catholics are greatly neglected. We need a missionary here among these people. May we ask you to help us pray for this neglected field."

BURNS, OREGON—"The Vacation Bible School conducted here during the last several weeks, under the leadership of Rev. Ray S. Miller of Nampa, Idaho, closed Friday evening with a public program, attended by a crowd which filled the Church of the Nazarene. Forty-five children, representing six denominations, were enrolled in the school. This is the first time a Vacation Bible School has been tried in this town, but the interest shown in the school and its work makes us know that such a school is needed. The co-operation of patrons and workers made the school a success.—Margaret P. Reed, Secretary.

Five Hundred Bible Questions (With Answers)

By

**Rev. C. B. Widmeyer, D. D.
Suitable for the Home, the
Sunday School and the
Young People's Society**

During the year of 1923 the author of this booklet conducted a Bible Contest through the columns of the Youth's Comrade. A large number of people responded, taking an active part in the work. Some parties engaged in the contest were as young as nine years of age, while three people had passed the eightieth mile post. The youngest person to complete the work was eleven years of age, and the oldest person was eighty-three.

The preparation of these questions was not according to any set rule of order. In arranging the work for publication a little time has been taken to classify the questions, in order that they may be more useful.

25 cents

Nazarene Publishing House
2923 Troost Avenue
Kansas City, Mo.

TAYLOR FALLS, MINN.—"A successful and victorious tent meeting was held here June 3 to 24, with H. C. Downey, a very capable and Spirit-filled man, as evangelist. Notwithstanding all the opposition and hindrances of the enemy, God wonderfully manifested His power in our midst. Eighteen bowed at the altar of penitence, sixteen for pardon, three for entire sanctification, and all but three obtained victory. Nearly all of these were young people and children. God wonderfully blessed in all our meetings. The last message was a heart-searching and stirring one on the 'Final Judgment,' from the text, Matthew 25: 31-34, 41. God honored it with a great manifestation of His wonderful power at the altar invitation, at which every soul but three gathered at the mercy seat, either as worker or seeker. Those three were so lonesome that they left the tent while the rest remained on their knees praying. Praise God for His wondrous mercies and power! Two infants were baptized and dedicated to God and one young girl baptized. It was wonderful to be there!"—Secretary.

LAWRENCE, MASS.—"We certainly are glad to report victory through the precious blood of Jesus for Lawrence. God has certainly been honoring His word and stood by us when the storms were raging, and brought us out more than conqueror. Praise His matchless name forever! Since our last report we are happy to announce that God has opened the way and given us a permanent place of worship, in the same place on Common street, from which we were ejected on account of one of our members informing state officials of the storing of liquor in the rear of our hall. We prayed for our landlord and God seemed to be talking to him and he invited us back to hire both halls with a decrease of \$15.00 per month on the rent. We were fortunate indeed to have both halls for

truly they are the best and most commodious halls in the city. The larger hall we use for our regular place of worship and the other we are contemplating using for Sunday school classrooms and also pastor's study. God surely knows how to bring things to pass. Praise Him forever! Since our former pastor, Brother Marshall, delivered his farewell message on April 22, God was good to let us have George Rogers, a senior student of Eastern Nazarene College, who graduated in June, for our acting pastor, as our new called pastor, Rev. D. Swarth, was not to arrive until the middle of June. Truly God did wonderfully bless and use Brother Rogers in keeping the people together and building the church and winning a number of precious lost souls into the kingdom. Brother Rogers not only delivered some splendid, old-fashioned, heart-searching messages, which several responded to at nearly every altar call, but also brought students along with him to help out in song and in leading Y. P. S. meetings. One week-end, beginning with Friday evening, we held a special week-end rally with Samuel Young and Blair Ward, also from Eastern Nazarene College, as coworkers with Brother Rogers. God was surely in our midst and gave us great seasons of refreshing, for which we thank Him. We shall never forget the stirring messages of Brother Young, which proved to be inspiring and very impressive indeed. Also the splendid, soul-thrilling messages in song by Brother Ward. The saints of God had been praying mightily to God continually for the right man as shepherd of the flock in Lawrence. District Superintendent Miller recommended Rev. D. Swarth of Caldwell, Idaho, who we assumed, after careful consideration and thoughtful prayer, was the man for Lawrence. God helped us to secure a parsonage and also the furnishings, for which we give Him all the glory. Our pastor and wife and daughter Edith have been

with us one month and we fell in love with them when we first saw them. Brother Swarth certainly is a precious man of God, full of Holy Ghost fire and zeal, unction and courage and faith. He is a man of prayer and has a deep burden for the lost souls. Sister Swarth is indeed a help to him and is a great blessing and inspiration to the entire church. She is a consecrated deaconess and a fully devoted Christian worker. We believe God is going to use them both as instruments in a mighty, Holy Ghost, old-fashioned, hell-defeating, soul-winning revival. We earnestly covet your prayers."—Reporter.

PASTORS EVERETT AND HELEN ATKINSON, MITCHELL, IND.—"We certainly do praise God for great victory, both in our personal experience and in the church. Everything is going fine. We had a great revival here the first ten days of June. Sister Atkinson did the preaching and God came in a marvelous way. Rev. Ray Johnson and wife came over from Olivet and helped us in the meeting. They are certainly fine people. Brother Johnson sang special songs with me, and Sister Johnson shouted. The church prayed until God answered, and old-time conviction settled down on the people, and many who had been backslidden for years walked down the aisle and prayed through. There were between forty and fifty at the altar, the most of them praying through. We took eight new members into the church, and two more since the meeting. Five of them were heads of families, also seven more prospective members now in view that will join us soon. Our services since the revival are greater than we could explain on paper. We have three or four at the altar nearly every service, including the prayer meetings. And such shouting times as we have, the power and glory of God are on every service. Our Sunday school is continually increasing, we had 227 out last Sunday, and our Sunday night crowds fill the church with the basement chairs having to be carried up many times and filled, then sometimes many have to stand up. The church gave us a unanimous call back for another year, and we are going to stay, and by God's help, defeat the devil in every battle. Our finances are not what we would like them to have been, on account of having to raise an unexpected \$100 debt, but God is blessing, and we are planning to use the Unified Budget system next year and pay up everything as we go. Rejoice with us for the great victories that God has given us, and pray for us."

PASTOR THOS. F. MACLEARN, OTTUMWA, IOWA—"Four years ago this coming District Assembly I was sent to Ottumwa. Some folks said it was no use trying it again, that they had tried it again and again and failed. But here we are still on the job. We believe in staying put. If we are to build something stable in a community we preachers will have to show by our good example of sacrifice, tithing and free will offerings that God is back of every project to build holiness churches in every city and town in this country, yes, the whole known

Eastern Nazarene College Wollaston, Mass.



A growing institution of thorough scholarship and demonstrated Christian ideals, situated in the cultural and historic center of America and offering standard courses in

**COLLEGE - THEOLOGY - ACADEMY
MUSIC - EXPRESSION**

This faculty of university trained men and women possesses proved ability to stimulate scholarly activities and to guide the inquiring mind of youth in the paths of consecrated learning.

E. N. C. Offers Opportunity for
Thorough Scholarship, Training in Christian Service, Wholesome Physical Development, Ample Self Aid.

Registration, Tuesday, September 11

Catalogue and full information given on request. Address

President Floyd W. Nease

world. Thank God, He is helping us to build here in Ottumwa, Ia. Since coming here we have built a nice tabernacle 32 by 48 and it is all paid for. We have a nice, five-room parsonage just across the street from the tabernacle. We are paying \$25.00 a month and we haven't missed a payment in two years. Our obligations to the district are all met and I think we will have all of our obligations to the General Fund met soon. We are all working together and the blessing of heaven is upon us. We are now raising money to put a basement under our tabernacle. Our basement will be for a part of our church in the future. We have a city of 27,000 people, a large packing plant and many other factories beside four railroads. The prospect for a good, self-supporting church is close at hand. Our Sunday school has held a good average this far for the summer months. Our prayer meetings are well attended. Please don't forget to pray for Ottumwa church and their pastor as we have been called back for the fifth year. Of course it looks more inviting than it did four years ago but I refuse to let circumstances defeat me when I feel God is in it. The prospect is good for a strong church, and anyone looking for an opportunity to help build a strong church will make no mistake in locating in Ottumwa, Iowa. We have good schools and the city of Ottumwa has never known a bank failure."

EVANGELIST J. CULLOM HATCHER—"The Lord has been blessing us and our labors since our last report. His blessing was upon us while serving on the faculty of Arkansas Holiness Academy at Vilonia and the school closed with victory. Leaving May 23, we arrived in Nashville in time to attend our Tennessee Campmeeting and Trevecca College Commencement exercises. The camp evangelist, Rev. Raymond Browning, of Hendersonville, N. C., proved to be all that he is recommended to be. After spending ten days at home (College Grove, near Franklin), we went to Lebanon with Rev. G. L. Scott, our pastor there, to assist Evangelist J. F. Yoder of Knoxville, in a revival. We found the Lebanon church almost disbanded as they were having only one sermon a month. Brother Yoder preached to the church most of the two weeks, organized a tithing band, and the church is more nearly ready now to invite sinners to come and be saved. Only about two altar calls were made but no seekers came. Although there were several hands up for prayer. Brother Lowe's little girl was healed of appendicitis. We received a unanimous call back for a revival in the fall. Rev. Yoder, who recently came to us from the Wesleyan Methodist church, is an old-time war horse, and preaches with power. We then came to Franklin where the pastor, Rev. E. T. Cox, and Rev. J. L. Cross of Knoxville were in a tent revival with good interest. We were asked to bring a message in song to these, our home people. The church was being aroused by Brother Cox's soul stirring messages. We are now at Dillion, Ga., on Lookout Mountain, near Chattanooga, Tenn. We preached at the M. E. church South here Sunday to a large crowd and

God blessed. Those desiring our services after Christmas may reach us here or at College Grove, Tenn."

EVANGELIST MRS. MAE BUDD—"We are still on the firing line and God has been blessing and giving us souls. After our assembly at Yakima we were called for a couple of meetings on the coast. Our first was with our pastor, Rev. John Frazier of Van Zandt, who put on a tent meeting at Denning, which was a home missionary campaign. God gave a good meeting with souls praying through to victory. We then went to Monroe, Wash., to assist Pastor Mrs. Jennie Stephens. God gave us a good meeting with these dear people. Sister Stephens has done a wonderful work there. She has built them a beautiful, eight-room parsonage, which is said to be among the best, if not the best, on the North Pacific District. They bought a lot some time ago adjoining their church where they expect in the near future to erect a new church building. They owned a house and lot in the northwest part of town and during our meeting they sold it for \$1,200 and applied this on the church indebtedness, which reduced the debt to \$400, which they will pay off soon. This is the place where twelve years ago I settled my call to preach, and it has been settled ever since. Praise the Lord! Our next meeting is at Colfax, Wash."

The most momentous fact in the universe, so far as we know, is that 800,000,000 human beings are still groping in ignorance without knowledge of God.

TELEGRAMS

CHARLESTON, W. VA.

Being authorized we organized a Church of the Nazarene with forty-one charter members. Many more to follow as meeting continues. Mrs. Elwood Taylor and Miss Marguerite Jackson in charge of music.—Elwood Taylor, Evangelist.

OMAHA, NEBR.

Greatest Assembly Nebraska District ever had now in session (July 21) at Central church, Omaha. Prof. Ludwig, of Bresce College, Rev. E. J. Fleming, General Secretary, Dr. J. G. Morrison and Rev. Schmelzenbach in attendance and speaking to a large audience. Rev. Marvin S. Cooper unanimously elected District Superintendent. Expect a great day on Sunday. God's Spirit outpoured every service.—Ethel Medlin, Assembly Reporter.

ELKHART, IND.

(Received too late for last week's issue)
Great day with Pastor Moore and his good church Sunday (July 15). \$5,200 raised to cover all indebtedness on church within two years. Church membership doubled under able leadership this good pastor during two years. Board planning larger quarters when free from debt on present property. Johnson brothers closed successful meeting there Sunday night. Very fine, able young workers.—J. W. Montgomery, District Superintendent.

College Students Need Money!



To a limited number of students of college rank who desire to enter Olivet for the first time

OLIVET COLLEGE OFFERS SCHOLARSHIPS

If in need of such financial assistance, write to
T. W. Willingham, President, Olivet, Illinois.

CABLEGRAM

CAPE TOWN, JULY 25, 1928

HERALD OF HOLINESS:

Arrived this morning. All is well. Go to Johannesburg tomorrow. Hitherto hath the Lord helped us.—Miss Fairy Chism, Rev. and Mrs. W. C. Esselstyn.

CHICAGO, ILL.

Chicago Central District Assembly at Champaign, Ill., Aug. 29 to Sept. 2, Dr. R. T. Williams presiding, and Vaughan Quartet with us.—E. O. Chalfant, District Superintendent.

SOMERSET, KY.

Organized fine church in Charleston, W. Va., Sunday the 22. Rev. Elwood Taylor and party evangelists; forty-one charter members. Revival continues. More members coming in. Taylor and party unexcelled as evangelists. Other campaigns going with good success. Rev. Hisson Callee as pastor.—L. T. Wells.

DEATHS

MILLS—Charles Franklin Mills, a resident of California for the last sixteen years, passed away at his residence, at the age of 77 years, June 21st. He is survived by three sons and one daughter, one brother, sister, and grandchildren. The funeral of Brother Mills, in the absence of his pastor at the General Assembly, was conducted by Rev. Seth Rees and the writer, both former pastors. In 1906, at Ashland, Oregon, the writer took Brother Mills and family into the Church of the Nazarene; he being engaged in the mercantile business. It could be said of Brother Mills, as of Cornelius, that he was "a devout man, and one that feared [loved], God with all his household." He was a faithful steward, "loved righteousness;" was made a Sabbath school superintendent. He was a perfect embodiment of the "well of water springing up into everlasting life." He could not review the lesson, or speak of the love of God, without his eyes becoming a fountain of tears bubbling over. He never was heard by the writer, to speak evil of any; we doubt if he did at all. Always active in church work, as long as he was able; sang in the choir, and first

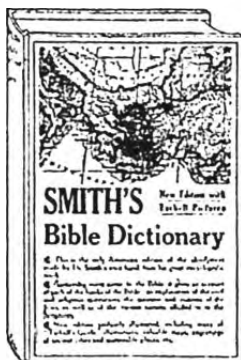
at the young people's services, so greatly did he enjoy the services of God's house. In early life he was converted and subsequently sanctified, and so lived that Brother Rees said at his funeral that he never came into his presence and association but that he felt his benediction and came away a better man, so blessed to him was the life of this humble, devout man of God. The last years of his life were lived in Pasadena, a member of the Bresee Avenue church. In the last months of his life he was stricken with a slight paralytic stroke, from which he never fully recovered, and was later confined to his bed. The morning of his departure he asked for his breakfast, ate it, went to sleep. His hostess, Sister Slingerland, on returning a little later, found he had gone without a struggle. It could be truly said of him, "not dead but sleeping." He had gone to his "long home." The time of his "departure" was at hand. As Mr. Wesley said, "our people die well." Brother Mills, leaving a benediction behind, went to join Jesus and the blood-washed companion, to abide the coming of loved and beloved ones left behind. May it so be.—S. B. Rhoads, Pasadena College, Pasadena, Calif.

LUNDY—Mary Erwing was born July 29, 1838, in Antrim County, Ireland. She came with her parents to New York City at the age of two years, and moved with them to Illinois at the age of seventeen. Was married to J. J. Lundy May 5, 1857. They remained in Illinois, with the exception of five years spent in Missouri, until 1883 when they came to Cowley County, Kansas. Later they moved to Oklahoma, and for sixteen years have lived in Blackwell. Sister Lundy was a church member for years before she was converted. At the age of forty-six, under the preaching of Rev. Ira V. Putney, Free Methodist, at Arkansas City, Kansas, she was genuinely converted and shortly afterward sanctified wholly and joined the Free Methodist church. About twenty years ago she, with her husband, joined the Church of the Nazarene, where they have been faithful members until she passed to her eternal reward at their home, 701 Main street, Blackwell, Okla., April 11, 1928. Those left to mourn the departure of Sister Lundy are her husband, J. J. Lundy, now ninety-five years old, with whom she lived for over seventy years, and eight children as follows: W. J. Lundy, Onarga, Ill.; Mrs. Ada D. McCollum, Kingman, Kansas; L. A. Lundy, Edmond, Okla.; J. P. Lundy, Blackwell, Okla.; Mrs. S. C. Michaels, Ottawa, Kansas; Dr. R. B. Lundy, Portland, Oregon; Dr. R. L. Lundy, Kennewick, Wash.; and Ross Lundy, Arkansas City, Kansas. There were eleven children in all, three having gone on preceding their mother. Besides children, there are seventeen grandchildren and seventeen great-grandchildren. Sister Lundy enjoyed good health and kept house with her husband until just a few days before her death. She was conscious almost, if not quite, to the end. With her strong faith and bright Christian experience, there wasn't the least sign of fear or complaint, but just the opposite—she rejoiced in her Savior's love, and only for the thought of leaving Brother Lundy to struggle along without her aid, she spoke of having a desire to go on and meet her Lord. Her departure was more like a home-going than a home-leaving. We are reminded of the scripture, "Precious in the sight of the Lord is the death of his saints." A true mother in Israel has gone to await the resurrection morn.—Her pastor, E. G. Theus.

OLNEY—Lida Ann Kellogg was born of English parentage at Niles, Cayuga County, New York, August 4, 1849. When a small child she moved with her parents to Richford, New York, where she received her early education, and where on Nov. 10, 1867, she was united in marriage to Abbott N. Olney. In the spring of 1873 she and her husband moved to Kansas, settling at Wetmore in Nemaha County, and later

SMITH'S BIBLE DICTIONARY

Bible antiquities, Biography, Geography and Natural History



A new edition of this world famed Bible dictionary; profusely illustrated with sketches, full page illustrations and maps.

It contains every name in the Bible; gives an account of each book of the Bible; and explanation of the civil and religious institutions, the manners and customs of the Jews, as well as of the various nations alluded to in the Scriptures.

Seven hundred and seventy-eight pages; beautifully bound in cloth boards.

Postpaid price, \$2.00

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

THE OLD PASTOR

BY REV. LUM JONES

Author of "The New Pastor"

Another intensely interesting book setting forth in story form, striking facts and appalling conditions in church circles. Thousands have read and enjoyed Evangelist Jones' former book "The New Pastor." This new volume is equally helpful and readable. 101 pages; attractively bound in imitation leather cardboard.

Postpaid price, 50c

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

homesteading in Jewell County. About 1878 they moved to Burr Oak, where she lived at the time of her death, June 27, 1928, having lived in her last home forty years. She was the mother of ten children, seven having preceded her in death. Her husband passed away in October, 1912. Soon after moving to Burr Oak, Mrs. Olney united with the M. E. church, where she was an active member of a holiness prayer band, being the last member. This band long prayed for an aggressive holiness church to come to Burr Oak, and when the Church of the Nazarene was organized, Sister Olney felt it her duty and privilege to unite with it, being a charter member. She was most faithful in her loyalty and in her tithes and offerings. She was a woman of strong mind, clear and active to the end, and of many natural refinements, to whom the life of holiness would naturally appeal. Her presence, godly counsel and influence will be greatly missed by the church, but her works and memory will remain. Her three children, Emma Olney of Burr Oak, Frank Olney, Colorado Springs, and Mrs. Ethel Johnson of Jackson, Minn., were with her in her last sickness. She is also survived by a brother, Frank Kellogg of Denver, Colo., and five grandchildren. In the absence of her pastor, the funeral services were conducted by the pastor of the Methodist church, Rev. Hughes, at the home.—Reporter.

STEWART—Mrs. Mary E. Bennet Stewart was born August 18, 1874, in Belmont County, Ohio, and departed to be with the Lord July 5, 1928, from her home in Newark, Ohio. Her parents were Aaron and Eliza Ramsay, who with one brother preceded her in death, as also her former husband, James M. Bennet. In April, 1921, she was married to Bruce R. Stewart. She leaves to mourn their loss, her husband, two brothers, Orville and Aaron Ramsay, three daughters, Mrs. Rhea Lakley, Mrs. Edna Chatterton and Mrs. Hilda Dunn, besides four step-children and thirteen grandchildren and other more distant relatives. While heaven and Sister Stewart have made great gain by her departure, the Church of the Nazarene and its pastor have suffered great loss. It was a delight to be her

pastor. She seemed to have an instinctive ability to serve the needs of her pastor in a financial way. If her physical condition at all permitted it, she was in her place at church or in the sickroom, ministering to the afflicted. She was converted when fifteen years old and a year later sanctified wholly, and united with the Methodist church. Ten years ago she united with the Church of the Nazarene here in Newark, as a charter member. She was zealous for the work of God beyond her physical ability, and carried a burden for the church. Though suffering greatly for months, yet no word of complaint passed her lips. Rev. Landgrave and Mrs. Landgrave, former pastors, sang at the funeral and the present pastor, E. L. Day, gave the message from Numbers 23:10: May her mantle speedily fall on someone.—E. L. Day, Pastor.

CAMPMEETING CALENDAR

Aug. 2 to 12, Maybee, Mich. South-eastern Michigan Interdenominational Holiness Association campmeeting. Workers: Edna Banning, C. V. Holstein. Special music. Board and lodging free. Bring bedding.—Mrs. P. E. Palmer, Secretary, 514 Thompson St., Ann Arbor, Mich.

Aug. 2 to 12, Dyer, Tenn. 31st Annual camp, West Tennessee Holiness Association. Workers: Dr. A. O. Henricks and wife, Rev. C. B. Jernigan and wife of Nashville, Tenn.; Mrs. Etta Foiles of Campsville, Ill., song leader. Preachers entertained free.—Joe T. Hall, Secretary, Dyer, Tenn.

Aug. 3 to 12, Woodward Okla. Woodward County Holiness Association annual camp. Workers: Rev. W. H. Minor, evangelist; Mrs. Henry Walderich, song leader; Miss Fern Greene, pianist; Mrs. Guthens, children's worker. For information, write Mrs. C. A. Kurtz, R. 2, Woodward, Okla.

August 3 to 12, Washington-Philadelphia District Camp, North East, Maryland. Workers: J. G. Morrison, J. H. Parker, Mr. and Mrs. H. M. Hyatt. For information write Rev. J. N. Nielson, 212 Parker Ave., Collingdale, Pa.

August 4 to 14, First Annual Campmeeting, Southwest Holiness Association, Elkhart, Kansas. Evangelist C. B. Fugett. For further information address Rev. Cargill, Secretary, Hooker, Okla., or J. W. Youngman, President, Elkhart, Kansas.

Aug. 5 to 14, Connelly Springs, N. C., Camp Free. Workers: Revs. Bud Robinson, Joseph H. Smith, the Messers and others. For information address, Box 200, Connelly Springs, N. C.

Aug. 6 to 13, Michigan District campmeeting and Assembly at Indian Lake, near Vicksburg, Mich. Workers: Evangelist Earl E. Curtis, Dr. J. W. Goodwin. For information, write Rev. W. W. Clay, Secretary, 1925 Maple Ave., Jackson, Mich.

CATECHISM

We have just completed an edition of a revised Catechism, edited by Dr. J. B. Chapman. It is bound in pamphlet form, without covers and retails at 2 for 5c; a dozen for 25c, postpaid.

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

New and Used GOSPEL TENTS

Write Us for Prices
R. H. ARMBRUSTER MFG. CO.
Springfield, Ill.

Our Tents have satisfied other Church-of-the-Nazarene Gospel Leaders. They Will Satisfy You.

Another Forward Movement at Bethany-Peniel College



The picture presented in this advertisement introduces to you Professor Paul Overstreet. Professor Overstreet has just accepted a position with Bethany-Peniel College. He will be Head of the Department of Science. He is equal to the best in his field in the Holiness Movement. He has his degree of Bachelor of Arts from Asbury College and his Master of Science from the University of Iowa. He has had some further work toward his degree of Doctor of Philosophy. He has had fifteen years of experience as a teacher in holiness schools. He is a gifted teacher, has a winning personality, and is a loyal Nazarene. He is known for his ability to reach young people and to influence them for the noblest things in life.

This is a part of the policy of Bethany-Peniel College to secure the best teachers possible and thus offer the best possible type of holiness education.

School opens September 10th. Send for catalogue to,

Rev. S. S. White, M. A., B. D., President, Bethany, Oklahoma

Aug. 9 to 18, Ozark, Ark. Twenty-eighth Annual meeting. Workers: Rev. J. S. Wallace, Rev. Euland Simpson and wife. For information, write Maggie Knox, Secretary, Ozark, Ark.

August 9 to 19, Wisconsin Wesleyan Methodist Campmeeting Association annual camp at Burr Camp Ground, seven miles west of Hillsboro, Wisconsin. Workers: Rev. Preston Kennedy, Dr. Peter Wiseman, Rev. Raymond Lewis, and others. For information write Rev. J. B. Clawson, Wonewoc, Wisconsin.

August 9 to 19, Annual Campmeeting of Indiana District, Pilgrim Holiness Church, Frankfort, Indiana. Workers: Paul S. Rees, R. A. Shank and wife. For rooms write Rev. Elmer Klopferstein, 1436 W. 10th St., Muncie, Ind. For general information write Rev. D. E. Snow, 123 W. 24th St., Anderson, Indiana.

Aug. 9 to 19, Thirtieth annual campmeeting of the Hudson Holiness Association, ten miles north of East Winnfield, La. Workers: Rev. H. T. Isgitt in charge of preaching, Latham Sisters in charge of music. For information write J. L. Payne, Secretary, Dodson, La.

J. C. Gray, children's worker. Address Geo. F. Pinalre, Secretary, Ramsey, Ind.

August 10 to 19, National Park Holiness Campmeeting, National Park, N. J. Workers: G. W. Rildout, Wm. Grum, I. S. Hackett. For information address G. W. Perkins, Delanco, N. J.

August 10 to 19, San Antonio District Campmeeting, Waco, Texas. Workers: Rev. A. L. Parrott and Rev. S. S. White. —O. F. Hatfield, District Superintendent.

August 10 to 20, Wheeling Campmeeting, near Hazelton, Indiana. Workers: Grover B. Wright, Mack Anderson and wife. For information write Miss Stella E. McRoberts, Hazelton, Indiana.

August 10 to 20, Main Springs Campmeeting, four miles east of Prescott, Ark. Workers: Arthur C. Tunnell and wife, Thurmond W. White. —Mrs. Lige Martin, Secretary, Prescott, Ark.

August 10 to 20, Holiness Campmeeting, Atlanta, Texas. Workers: Jarrette and Dell Aycock. —Mary E. Perdue, Secretary, Atlanta, Texas.

August 16 to 26, Thirty-ninth Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. C. W. Ruth, Rev. C. M. Dunaway, Rev. Homer L. Cox, Mrs. W. D. Bartlett, Mrs. C. J. Meyers, Professor and Mrs. B. D. Sutton. For information address Rev. W. R. Cain, 516 S. Vine St., Wichita, Kans.

Aug. 16 to 26, Portage, Ohio, Fiftieth Annual meeting. Evangelists: Howard W. Sweeten, Rev. Edna Banning. Song leader, Rev. Dwight M. Peffley. Missionary day, Aug. 23rd with Rev. M. G. Standley in charge. Entertainment very reasonable. No gate fee. Address H. J. Ickes, President, Helena, Ohio, or Rev. E. L. Day, Secretary, 74 Oakwood Ave., Newark, Ohio.

August 16 to 26, Fourth Annual campmeeting of the Armstrong County Interdenominational Holiness Association, three miles from Kittanning, Pa. Workers: T. M. Anderson, Raymond Bush, J. E. Walter, Leslie Conley, Mrs. G. R. Churchill. For particulars write Rev. Carl Hammerly, McGrann, Pa.

August 16 to 26, Sixteenth Annual Hopkins Holiness Campmeeting, Hopkins, Mich. Workers: C. W. Butler, W. L. Surbrook, Mrs. Julia Shelhamer, Mr. and Mrs. A. H. Johnson, Miss Lillian Scott. For information write Dr. L. E. Heasley, Sec., Grand Rapids, Mich., or Rev. A. Buege, Pres., White Pigeon, Mich.

August 17 to 26, Carthage, Kentucky, Holiness Campmeeting, California, Ky. Workers: G. Howard Rowe, J. E. and Ada Redmon, Paul and Dora Gell. For information write J. R. Moore, California, Ky.

Aug. 17 to 26, Roswell, N. Mexico. New Mexico state campmeeting. Rev. H. N. Dickerson evangelist, Rev. R. C. Gunstream leader in song. Other preachers and workers will be present and render valuable service to the camp. For particulars, write Rev. B. B. Hale, Artesia, N. Mexico. —L. M. May, Secretary.

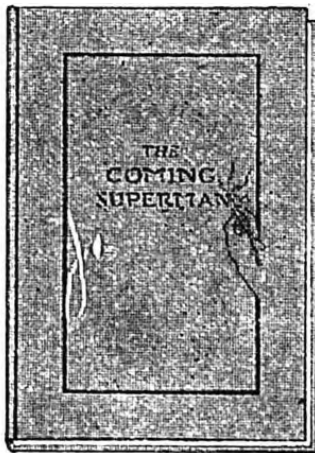
WANTS

WANTED—Cook for camp at Olivet grounds, Kirk, Colorado. Camp to furnish commodities. Maximum wage four dollars per day. Camp to run ten days. Date August 21 to Sept. 2. Write Rev. R. W. Cortner, Kirk, Colorado, Chairman of Board.

WANTED—Position, any kind of honest work by a conscientious Christian man, past 50 years of age, Middle West preferred. What have you to offer? Can furnish best of reference.—H. W. Harcourt, 132 W. Church St., Aurora, Mo.

The Coming Superman

By F. M. Messenger



Introduction by Rev. W. B. Riley, M. A., D. D., President World's Fundamental Association:

This new book of Messenger's has a vital message that is stirring preachers of various denominations also prominent business men many of whom are greatly interested in interpretations of Bible prophecy.

A FEW TESTIMONIALS

I enjoyed your "The Coming Superman" very much.—Paul Rader.
I read your late book, "The Coming Superman," with unusual interest and profit. I have not read anything of its kind that has so appealed to me from the standpoint of good sense and scriptural application. I have read it once, and shall read it again.—R. T. Williams, D. D.

Charmed with the manuscript, and believe it to be a real contribution to the cause of truth, and one sadly needed at this moment.—Rev. W. B. Riley, President World's Fundamental Association.

F. M. Messenger's new book "The Coming Superman" is a splendid contribution to that far too limited literature which deals with the subject of the Second Coming of Christ and themes relating to it. This book takes up a field that has hitherto drawn but little attention and it covers that field as well as present developments make possible.—J. B. Chapman, D. D.

Cloth covers; colored illustrations

Price, 80c postpaid

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

August 17 to 26, Thirty-sixth Annual Campmeeting, Beebe and Arkansas Holiness Association. Workers: John Fleming, Burl Sparks. For information write Mrs. Callie Morrison, Beebe, Ark.

August 17 to 26, the Forty-Second Annual Camp of the Central Illinois Holiness Association, Normal, Ill. Workers: Rev. A. L. Whitcomb, Rev. Harry Morrow, Clay Milby, Miss C. B. Cooley. For information write Mrs. Bertha C. Ashbrook, Secretary, 451 W. Allen St., Springfield, Ill.

August 17 to 26, Drainesville Holiness Campmeeting, Drainesville, Va. Workers: W. A. Grogg, Raymond Wilder, Mrs. Marlon Birrell.—Anna L. Hyatt, Secretary, 183 Adams St., N. W., Washington, D. C.

Aug. 23 to Sept. 2, Rocky Mountain Nazarene Camp. This is a new camp, just starting at the foot of the Rockies, less than one hour's drive from the Royal Gorge, at Florence, Colo. Workers: General Superintendent Chapman, District Superintendent Davis, District Evangelist Florence Davis. L. E. Gossett will have charge of the singing. This is an old fashioned tent camp. For further information, address Z. H. Baxter, Florence, Colo.

Aug. 23 to Sept. 2, Annual campmeeting of the Northwest Kansas Holiness Association at Alphin's Grove, six miles south and one-half mile west of Paleo, Kansas. Workers: Theo. and Minnie Ludwig, with local and other helpers. Bring bedding. For further information, address Bessie Fondable, Secretary, Paleo, Kansas.

August 23 to September 2, Twelfth Annual Campmeeting, Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: John Paul, U. E. Harding, Kendall S. White and wife. For further information write Mrs. A. L. Wright, 307 East College Avenue, Blackwell, Okla.—Mrs. A. L. Wright.

August 24 to September 4, Thirty-third Annual Campmeeting of the Southern Indiana Holiness Association, Oakland City, Ind. Workers: George B. Kulp, C. B. Fugett, C. C. Rinebarger and wife. For information write Maude Yenger, 618 S. Hall St., Princeton, Indiana.

August 24 to September 2, Mount of Praise Annual Campmeeting, Circleville, Ohio. Workers: Dr. Joseph Owen, Dr. Andrew L. Johnson, Rev. Charles L. Slater. For information write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio, Secretary.

August 24 to September 3, Twentieth Annual Interdenominational Hillcrest Holiness Association Camp, four miles west of Kampsville, Illinois. Workers: Charles H. Stalker, Allie Irick, Professor R. A. Shank and wife, Mrs. J. R. Ewers. For information write Charles E. Benz, Secretary, Kampsville, Ill.

Aug. 24 to Sept. 2, Eastern Colorado Plains campmeeting, J. B. McBride evangelist. For information write R. W. Cortner, Kirk, Colo.

August 25 to September 3, Local Preachers' Holiness Campmeeting, Fletcher Grove, Delanco, N. J. Work-

ers: Theo. Elsner and wife, R. G. Flexon, and A. J. Dolbow. For information address G. W. Perkins, Delanco, N. J.

Aug. 30 to Sept. 9, Pasadena, Calif. Sixteenth annual Nazarene campmeeting of Southern California District, Pasadena College campus. Workers: Rev. T. M. Anderson, Rev. W. R. Cain. Music director, Rev. Mantler; pianist, Vernon Wilcox. For information write

Rev. W. C. Frazier, Secretary, care Pasadena College, Pasadena, Calif.

Sept. 1 to 3, North Reading, Mass. Eighth Annual Labor Day campmeeting of the New England District, Church of the Nazarene. Workers: Rev. H. V. Miller, District Superintendent. In charge. He will be assisted by the pastors of the district. First service, 7:30 Saturday, Sept. 1st. For rooms, write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.



Trevecca College

Nashville, Tenn.

An accredited school. Member of Tennessee College Association, and American Association of Junior Colleges. High School Department rated as First Class by State of Tennessee. Our graduates teach in Junior High Schools without examination.

DEPARTMENTS

Junior College; School of Fine Arts; High School; School of Religion with strong Bible Courses leading to Th. B. Extension course for non-resident students.

ACCOMPLISHMENTS

In 26 years Trevecca has trained about 1,000 Ministers of the Gospel, Pastors, Evangelists, Missionaries, and other Christian Workers. Of these 56 have gone to Foreign Fields until "the sun never sets on Trevecca students." Many Teachers and other Workers have been trained in "T. C." Write for catalog.

A. O. Henricks, A. M., B. D., D. D., President

Love Never fails

An Exposition of 1 Cor. 13

By W. G. Bennett

A devotional meditation on the Love chapter—1 Corinthians 13. Full of inspiration and soul food. 24 pages, paper binding.

Price, 15c, postpaid

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

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS
Office, 2023 Troost Ave., Kansas City, Mo.
SUMMER AND FALL ASSEMBLIES
Central Northwest (Jamestown, N. D.) August 15 to 19
Iowa (Council Bluffs) Aug. 22 to 26
Kansas (Wichita) Aug. 29 to Sept. 2
Missouri (Des Arc) Sept. 12 to 16
Eastern Oklahoma (Holdenville) Sept. 19 to 23
Western Oklahoma (Bethany) Sept. 26 to 30
Southwest (El Paso, Texas) Dec. 5 to 9

J. W. GOODWIN
Office, 2023 Troost Ave., Kansas City, Mo.
SUMMER AND FALL ASSEMBLIES
Michigan (Vicksburg, campground) August 15 to 19
Mo. Indiana, (South Bend) August 22 to 26
Ohio (Coshocton) August 29 to Sept. 2
Indianapolis (Evansville) Sept. 5 to 9
Arkansas (Searcy) Oct. 31 to Nov. 4
Louisiana (Alexandria) Nov. 7 to 11
San Antonio Nov. 14 to 18

R. T. WILLIAMS
Office, 2023 Troost Ave., Kansas City, Mo.

J. B. CHAPMAN
Office 2023 Troost Ave., Kansas City, Mo.
SUMMER AND FALL ASSEMBLIES
Florida Sept. 26 to 30
Georgia (Atlanta) Oct. 17 to 21
Alabama (Jasper) Oct. 24 to 28
Mississippi Oct. 31 to Nov. 4

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker Jasper, Ala.
ALBERTA—Chas. E. Thomson Red Deer, Alta.
ARIZONA—C. E. Toney Somerton, Arizona
ARKANSAS—J. W. Oliver, 621 Olive St., N. Little Rock, Ark.

BRITISH ISLES—George Sharpe, 8 Buchanan Gardens, South Mount Vernon, Tollicross, Scotland.
BRITISH WEST INDIES—J. I. Hill, P. O. Box 153, Port of Spain, Trinidad, B. W. I.
CAROLINA DISTRICT—C. M. Harrison, 1724 Spring Garden St., Greensboro, N. C.
CENTRAL NORTHWEST—E. E. Wordsworth, 1911 E. 36 St., Minneapolis, Minn.
CHICAGO CENTRAL—E. O. Chalfant, Gen. Del., Danville, Ill.
DALLAS—F. E. Wiese Arlington, Texas
COLORADO-WYOMING—C. W. Davis, 920 E. Wilhamette, Colorado Springs, Colo.
EASTERN OKLAHOMA—S. H. Owens, 610 W. 9th St., Ada, Okla.
FLORIDA—Howard Eckel, 535 N. W. Eighth St., Miami, Fla.
GEORGIA—Oscar Hudson, 45 Mortimer St. S. E., Atlanta, Ga.
HAMLIN—H. C. Cagle Buffalo Gap, Texas
IDAHO-OREGON—A. E. Sanner, 422 14th Ave., S. Nampa, Idaho.
INDIANAPOLIS—C. J. Quinn, 1621 E. Raymond St., Indianapolis, Ind.
IOWA—D. W. Dobson University Park, Iowa
KANSAS—A. F. Balsmeier, 1526 No. Washington, Hutchinson, Kans.
KANSAS CITY—N. B. Herrell, 1500 S. Main St., Carthage, Mo.
KENTUCKY—L. T. Wells, Box 132, Science Hill, Kentucky.
LOUISIANA—W. M. Nelson, 313 E. 69 St., Burevest, La.
MANITOBA-SASKATCHEWAN—George Beltrac, Mortlach, Sask.
MICHIGAN—S. D. Cox, 2202 Francis St., Grand Rapids, Mich.
MISSISSIPPI—R. H. M. Watson, College Heights, Meridian, Miss.
MISSOURI—J. A. Williams, 2514 Blair Ave., St. Louis, Mo.
NEBRASKA—Marvin S. Cooper, 4943 Erskine St., Omaha, Nebr.
NEW ENGLAND—Howard V. Miller, Brooktondale, N. Y.

NEW MEXICO—E. E. Hale, 1701 Montana St., El Paso, Texas.
NEW YORK—J. A. Ward, 63 Walnut St., Bogota, N. J.
NORTHERN CALIFORNIA—Frank B. Smith, 2304 McKinley Ave., Berkeley, Calif.
NORTHERN INDIANA—J. W. Montgomery, 3519 Welser Park Ave., Ft. Wayne, Ind.
NORTH PACIFIC—
NORTHWEST—Jos. N. Speakes, W. 1418 Nora Ave., Spokane, Wash.
OHIO—Chas. A. Gibson, 1433 Meadow Rd., Columbus, Ohio.
PITTSBURGH—C. Warren Jones, 13708 Claiborne Ave., Cleveland, Ohio.
SAN ANTONIO—O. F. Hatfield, 602 So. 11th St., Waco, Texas.
SOUTHERN CALIFORNIA—J. T. Little, 1605 Atchison, Pasadena, Calif.
SOUTHWEST—(Mexican)—E. Y. Davis, 3430 Pera St., El Paso, Texas.
TENNESSEE—C. B. Jernigan, Trececa College, Nashville, Tenn.
WASH.-PHILA.—J. T. Maybury, 814 Woodley St., Baltimore, Md.
WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

ANNOUNCEMENTS

RECOMMENDATION—Rev. W. A. Menneke, our pastor at Carthage, Mo., will be open to consider a call as pastor or for evangelistic meetings after Aug. 26th. He has been successful as a pastor and evangelist. He is evangelistic in spirit and will have good meetings.—N. B. Herrell, Superintendent Kansas City District.

NOTICE—On account of a misunderstanding as to a date, I have Aug. 16 to 26 to give to some church for an evangelistic campaign.—N. E. Tyler, R. 1, Rogers, Texas.

RECOMMENDATION—Rev. W. F. Miller of Ashtabula, Ohio, has moved to Joplin, Mo., and is in a meeting near Bartlesville, Okla. He is a live, strong evangelist. Make him welcome to our part of the country by giving him a call. However, he is open for calls from any place.—N. B. Herrell, Superintendent Kansas City District.

WEDDING BELLS

Mr. Wade Gustine of Nampa, Idaho, and Miss Helen Mylander of Goodrich, Colo., were united in holy matrimony at the home of the bride July 28th at 5 o'clock p. m., Pastor F. A. Powell officiating. They left at once for their home in Nampa, Idaho.

Miss Elsie I. Strong and Mr. Emil F. Wikstrom, both members of the Church of the Nazarene at Climbing Hill, Iowa, were united in holy matrimony at the home of the bride's parents, Mr. and Mrs. J. Alfred Strong, near Emerson, Iowa, at noon on July 11th, Rev. R. A. Steely officiating.

A very pretty wedding was solemnized at the home of the bride's mother, Mrs. Emily Mix at Nashville, Mich., on June 15th when her daughter, Abby Mix and Rev. Charley Brough, son of Rev. Lyman Brough of Potterville, Mich., were united in marriage. Rev. Lyman Brough officiating.

REQUESTS FOR PRAYER—From a sister in Los Angeles who is in poor health and desires healing for her body. From a mother in New Mexico for her son that he may be saved. By a Christian man and wife in Oklahoma who need help in temporal matters.

The Divine Program

or A Treatise of God's Plan of the Ages as Revealed in the Scriptures

By A. J. Smith

our missionary to China

The author is a believer in the pre-millennial doctrine and the reason for writing this book is the apparent ignorance of the great majority of Christians in regard to the divine plan of the ages. After coming in contact with many believers in various places where he preached and taught these dispensational truths, he is convinced that there are multitudes of Christ's followers whose knowledge concerning God's plan with the world and the human race is not only very imperfect but lamentably erroneous and unscriptural.

The book is especially intended for the common people who cannot go away to school and thus familiarize themselves with these deeper truths. He endeavors to let the word of God speak for itself. Scriptures are quoted wherever the assertions need vindication.

This book of 18 chapters and 222 pages has been selling at 60c a copy. Brother Smith has instructed to close out the remainder of the present edition at the reduced price of 35c a copy.

Price, postpaid, 35c
NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.