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HERALD of HOLINESS

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WHOLE NO. 814

THE SAFETY OF THE SATISFIED

AMONG the myths that cloud the dawn of Grecian history is the one which tells how the ship of Ulysses, after the taking of Troy, was driven by the wind near to the island of the sirens, somewhere near the west coast of Italy. These enchantresses were fabled to have the power of charming passers by with the sweetness of their songs, so that sailors would willingly turn their ships toward the rock-bound shores, where they would be broken in pieces. When Ulysses approached the shore where these deadly charmers sat upon the lovely beach, he filled the ears of his sailors with wax and bound himself to the ship mast, and by this painful process he and his men escaped.

But when the Argonauts, in pursuit of the golden fleece, passed this enchanted island, as the sirens began to sing Jason commanded Orpheus, who was on board the ship, to strike his lyre. And the song of Orpheus was so sweet that that of the sirens was as harsh discord when compared with it. Melody surpassed melody, the sirens were defeated with their own weapons and Jason and his men passed on "more than conquerors."

Thus it is with law and grace and the call of the world and sin. One's fear of judgment and his determination to do right may hold him in leash. His regard for law and righteousness may impel him to fill his ears with wax.

But there is a better way. Jesus Christ, the true Orpheus, is on board, and His music is sweeter than any the sirens of this world can produce. The joy of the Holy Spirit in the heart far surpasses all the pleasures of the world of time and sense. Gladness in Jesus is so satisfying that the fun of the world is as sorrow compared to it. Companionship with Christ is so satisfying that the friendship of the world is as animosity in its light. The joy of the Lord is such abounding strength that all else is weakness when measured by it.

"Give me Jesus and you may have the world." "I envy not the world's vanity and pride; for I am living on the Hallelujah side." "This great salvation makes each burden light appear." "I have entered the vale of the sweet beulah land. Jesus satisfies me." "I delight to do thy will, O my God." "There's no thirsting for life's pleasures, or adorning rich and gay; for I've found a richer treasure, one that fadeth not away." Reader, have you found this "satisfying portion" in the fullness of the blessing of Christ?

HERALD OF HOLINESS

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THE MAN OF ROMANS SEVEN

A CORRESPONDENT writes, "I have heard much discussion of the seventh chapter of Romans. Some say it is the experience of justified Christians before they are sanctified wholly, and some say it is the experience of the Jew under the law, and that the man of Romans seven has no salvation at all. Will you please explain it through the HERALD OF HOLINESS?"

Well, the man of the seventh chapter of Romans is in trouble with the depraved nature within himself, and he is any man who is having such trouble and such struggle. He is a Jew under the law, a Gentile without the law, a justified Christian, a backslider, an alien sinner—he is anyone who is not sanctified wholly. We think none will question the application to the Jew—we all like to preach to the Jews and the antediluvians. Few will question that the sinner and the backslider have this fight with the "old man" of sin within them. But the division comes when it is said that a justified Christian also has this fight with an inner foe. But this last is the vital issue, for it is the doctrine which brings us down to the place where it is possible to find and apply the remedy. And you know people are never willing to take medicine until they are convinced they are sick.

But we really should not have to appeal to anything more than the experience of earnest, honest, justified believers. If we should go out today and submit this question to justified Christians: "Have you been troubled with inbred sin, some sort of an evil nature within yourself, since you were converted? and are you still troubled with this thing?" we would get an affirmative answer in practically every case. Then why should we go further with the diagnosis? People who are sure that they have the witness of the Spirit to their acceptance with God are also sure that they have felt within their hearts the movings of the old, unholy depraved nature, and they are sure that John Wesley was correct when he concluded that there is "sin in believers." Some are not greatly exercised over this matter because their ideals are low and they do not make a strong, earnest fight to be holy in word, thought and deed. But some who know and acknowledge the high standard of God's Word admit

and deplore with agony their inner impurity. Only the best and more earnest justified Christians come into the genuine desperateness which the Apostle Paul depicts in Romans seven.

But the real question is, "Can we be delivered from this 'body of death'?" Some have made bold to say we cannot, and have affirmed that Romans seven describes the normal Christian life. But fortunately we are not left to guess in such an important matter. For toward the close of this chapter Paul cried out in agony of spirit, "Who shall deliver me from the body of this death?" and light from heaven broke in on him and he exultantly answered, "I thank God through Jesus Christ our Lord."

Yes, there is deliverance from the power and pollution of inbred sin. The seventh chapter of Romans does not describe the normal and necessary Christian life. "Sin in believers" can be eradicated. Justified Christians can get sanctified wholly and be done with the inside warfare, and this is God's plan and will and purpose for us all.

But when one concludes that he got sanctified wholly when he was regenerated it is a foregone conclusion that he will not seek and obtain the full deliverance which is promised. And if he concludes that the partial deliverance which he obtained in regeneration is all there is for him in this world, he will not have heart and courage to seek and obtain the full salvation to which he is heir. But if he comes in the clear assurance that he has been regenerated and is a child of God, but admits and deplores his want of full sanctification and earnestly seeks for it, God, who is faithful to all that He has promised, will baptize him with the Holy Ghost and fire and will thus make him clean and holy within, and he can move out of the seventh chapter of Romans on into the eighth—the normal place for a Christian to live.

EDITORIAL COMMENTS

Dr. Raymond Pearl, head of the Institute for Biological Research of Johns Hopkins University, made investigation into the parentage of sixty-three great philosophers given large place in the Encyclopedia Britannica and found that the fathers of fifteen of them were entirely unknown and of the remaining forty-eight "just two were sufficiently distinguished to leave public record of the fact." Dr. Pearl's conclusion was that eugenists are going contrary to facts when they preach that inferior people produce inferior children and superior parents superior children. Our own thought in the matter is that earnest, clean people should not be discouraged as to the possibility of their children's success; and that, on the other hand, parents who think their own success guarantees the success of their children will do well to give more attention to the training of their children. Acquired characteristics cannot be transmitted, and every generation must be evangelized and trained. The children

of the great take too much for granted and lose in the race because they do not run hard enough. The children of saints take name for character and break down for want of personal moral worth. Neither success nor salvation can be inherited or worked out by proxy.

When one thinks that if the church had a certain person, preacher, plan or method it would then succeed in an unparalleled manner, he is still young and inexperienced. When one thinks that a certain incidental matter must be immediately remedied or else the boat will sink, he is old and disgruntled. Balanced men know that life is too short and too serious for incidentals to matter much, and careful men acknowledge that in this world "Nothing is either as good or as bad as it is reported to be."

Some people object to paying the tithe, saying that it is not the "law" now in this gospel dispensation. Well, then, why not pay as a matter of grace? Surely there can be no objection to being regular and systematic in giving to the cause of God. Some object because they cannot afford it. But the tithe is the fairest way to all concerned. If one has but a small income, his tithe will not be large. And if his income is large, he will have a lot left after he pays the tithe. Let's all tithe. Let those who think it obligatory fulfill their obligation. Let those who think it voluntary volunteer. Let those of small income do it and rejoice that it does not require much of them. Let those of large income do it and be glad that there is so much left above the tithe.

Rev. Wm. O. Nease, who had previously spent twelve years in the evangelistic field, closed his pastorate at Sioux City, Iowa, with the recent District Assembly and has definitely entered again upon his former work as evangelist. He has already had successful meetings at Chester, West Virginia, and Wellsville, Ohio, and is now in a revival with our church and pastor at Kalamazoo, Mich. Brother Nease is a man of intense evangelistic fervor, and is a strong preacher and a good soul winner. He is the father of Floyd Nease, president of Eastern Nazarene College and of Orval J. Nease, pastor at Columbus, Ohio, where our General Assembly is to meet in June, and any man that can father two such sons is worth a million dollars to any church that can secure him for a meeting. Brother Nease has moved to Columbus, Ohio, where his address is 146 King avenue. Write him and engage him for a revival.

"Business is Business" in The Indianapolis Commercial says:

Humanity compliments itself on the wonderful manner that man is supposed to be running this old world, but yet the figures show that we are making a fearful mess out of our management. Since 1914 about ten per cent of the world's population has met death from other than natural causes. War

and disaster has taken 62,000,000 lives since that time. Nine millions lost their lives in the war—a great tribute to the genius of man. Six million have lost their lives in civil strife—another tribute to the art of hating. Then there has been a loss of 40,000,000 from epidemics, showing the need of quite a little more work on the part of the medical profession. About 5,000,000 persons are supposed to have starved since 1914, and earthquakes and other natural disasters have claimed 2,000,000.

So many great things have been accomplished since 1914, and the world has made such distinctive progress in so many directions, that we have spent considerable time patting ourselves on the back. But when we get a panorama of life as it is on this planet we can still realize that much is yet to be accomplished for the betterment of man. Much of the loss of life can be attributed to war and the results of war because war has helped pestilence gain a foothold and has contributed much to famine. Man labors for years to improve his condition, and then overnight becomes embroiled in a quarrel that consumes the fruits of many years of peace. And man learns little from his experience. Practically every nation in the world today continues to arm itself for another conflict which undoubtedly will come.

Personally, we are ready to give up this matter as a bad job and to welcome Jesus Christ back to the world again to be the King and Lord. Indeed His coming is "The blessed hope" which the true Church cherishes, and it is this which makes hope spring eternal in the breast of the blood washed.

A correspondent wants to know if we believe there will be a hell of eternal punishment after the resurrection, and if we do, how do we explain the passage in Matthew seven which says the broad way leads to "destruction." Answering him we will say that we do believe there will be a hell of eternal punishment after the resurrection and we think the passage in Matthew seven bears this out. The difficulty arises when one begins to read "annihilation" where the Bible says "destruction." A thing is destroyed when it is prevented from its proper use and purpose to such an extent that it cannot be reclaimed and restored to its proper place and service. And especially is it "destroyed" if it is prostituted to the opposite purpose from that for which it was intended. But so far as we know, nothing has ever yet been annihilated, even in the material world, and spirit is single and indivisible essence and hence cannot be annihilated. The wicked who are "destroyed" will endure the sorrows of hell forever because they are destroyed.

Holiness is indeed "The touchstone of orthodoxy." And the reproach of Christ attaches especially to this essential doctrine of the cross. Creeds and cults and movements get by with their teaching the baptism with the Holy Ghost for power, just so long as they avoid insistence upon the elimination of the carnal mind. One of the newest fads is to teach heart purity in regeneration and then posit "self" as the trouble which remains in the regenerated, and hold that this self is not sinful and cannot be removed, but only be counteracted and directed by a super-natural dance of grace. We say this is "new," and yet

but a revival of an error that is as old as Christianity itself. Sin is the thing that is wrong with us and sanctification, effected by the baptism with the Holy Ghost and fire, is the remedy for its indwelling presence. No matter what men may teach about power and incidentals generally, they are to be rejected if they do not teach that sin is destroyed in the baptism with the Holy Ghost—this is the true orthodoxy.

Rev. George Vogt, whose address is R. F. D. 4, Hastings, Nebraska, is in the evangelistic work now and has some available time which he would be glad to give to those needing evangelistic help. Brother Vogt has been thirty-three years in the ministry. He was pastor, evangelist and District Elder in a sister church before coming to us, and has been pastor among us for four years. He is a thorough Nazarene and a good evangelist. Get him for a meeting.

The Free Methodist recently contained an editorial called "An Error Corrected" which shows by statistics that during the twenty years between 1906 and 1926 the population of the country increased 36.5 per cent and the churches gained 46.4 per cent. Thus the churches gained in membership much faster than the population increased. This makes one wonder if these magazine and newspaper articles which propose such questions as, "How long can Protestantism stand such losses?" are not really atheistic or Roman Catholic propaganda. There were 18,762,843 Protestant church members in this country in 1906, and there were 27,466,470 such members in 1926. There is plenty of occasion for anxiety concerning the depth of spirituality of the Protestant churches of America, but there is no occasion for worry over the prospect of their failing to maintain a lead in numbers.

Mr. Thomas E. Stephens, Director of the Great Commission Prayer League, an institution somewhat connected with the Moody Bible School in Chicago, and which has sent out thousands of pages of material pleading for prayer for a wide-spread revival, died on August 29. Mr. Stephens was business manager of the Testimony Publishing Company, which between 1909 and 1915 sent out about three million copies of the twelve volumes of "The Fundamentals" free to approximately two hundred thousand pastors. Mr. Stephens was undoubtedly a very devoted and useful Christian worker.

A correspondent asks, "Does James 5:16 mean that we are to confess our faults publicly in a meeting called for the purpose, or does it mean that we are to confess our faults to those who have gathered to pray for our healing when we are sick? And if one should not feel inclined to take part in a public confession meeting, should he become the subject of judgment on the part of those who do believe in such meetings? Is it advisable for us to confess all our faults

to the public?" It is easy to carry the confession business too far and it is easy not to carry it far enough. The rule, I think, is the same for confessing faults as for confessing sins, and that is, "Confess to the ones you have sinned against." If God is the only one against whom you have sinned or committed a wrong unintentionally, confess to Him alone. If the sin is against an individual, let the confession be to the individual. Make confession to the public only when the wrong has been against the public. And our observation is that confession, like every religious duty and privilege, is not much good if it is forced. No, I don't think I would attend a public meeting called for the purpose of confessing faults; and if I didn't attend I would much rather the brethren who did believe in it and attend would be charitable toward me and not judge me falsely or hastily. And if I were on the side of the "confessors" I would refrain from judging those who did not come lest I should offend and be liable for more confessing. The old-time "closed class meeting" of the early Methodists was frequently a place for confessing, but the public was not there. Admission was by ticket and the spiritual men who had charge of these meetings were exceedingly careful whom they let join the class. If we are going to have confession meetings, then let us restore the class meeting as an institution and confine the most of our confessing (besides confessing to God and to our friends and enemies individually) to these meetings, which have but a limited and selected membership.

We do not habitually borrow from the news department of the HERALD OF HOLINESS, but Evangelist E. E. Shelhamer's "report" is so unusual that we just quote it here: "The best of all God is with us," and that means success in soul winning. It also means that *this* preacher must pay every cent he owes; leave every home as pure as he found it; speak evil of no man; pray through frequently; not look sour when under-paid; pay tithes and give a free-will offering on top; dress modestly and insist that my children do the same; eat and drink only such things as conduce most to vigor of soul, mind and body. And besides all these, 'Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine.' That certainly is a lot to find involved in the simple statement that "God is with us," but that's a big statement, after all.

Dr. N. B. Shade, our seventy-eight year old Florida Nazarene, describes the Christian life, especially the sanctified life, as "The Life on Wings," basing his thought upon Isaiah 40:31. And he contrasts it with "The buzzard's life," which bird flies all right, but is always in search of something rotten, while the eagle looks for fresh, live food. And let us remember that it is those who wait upon the Lord who are to find wings upon which they shall mount up as eagles.

"DON'TS" FOR EVANGELISTS

By C. W. Ruth, Evangelist

Don't expect to catch fish by throwing stones at them; criticizing, scolding, lambasting the people is not preaching the gospel.

Don't conclude that everyone who disagrees with you is unwilling "to walk in the light," and therefore is dishonest and a hypocrite. Allow men the privilege of thinking for themselves. "Be patient toward all men" (1 Thess. 5:14).

Don't be too hasty in consigning the people to damnation and eternal perdition, simply because they do not run to the altar every time you invite them; they may have misunderstood you; or they may be physically unfit; or they may fail to see or feel any special necessity of coming to the altar, even though they purpose to seek the Lord. To upbraid them, and turn upon them with sarcasm and drastic rebuke, will not help matters. They are likely to think the evangelist is mad.

Don't ignore, nor embarrass the pastor who has invited you into his pulpit. It is discourteous. He may understand local conditions better than you do, and be able to give you some valuable advice. *Don't* make it necessary for the pastor to apologize for your "breaks," and your inconsistencies; and remember that he likely feels as deep a concern for the best interests of his church and his people as you do; and that he will need to remain after you are gone. Your coming should make his task lighter, and not more difficult. Be careful not to hurt the confidence of his people in any wise, nor to estrange the affection they feel for their pastor. Remember that you are not supposed to supplant the pastor, but merely to supplement the efforts of the pastor. Consult him, and counsel with him concerning the methods and details of the revival. Be a brother to him, and he will most likely be a brother to you. You need him just as certainly as he needs you. If he is not perfectly agreeable, don't let on.

Don't relate too many wonderful things that occurred in some former meeting, with yourself as the central figure, lest the people gain the impression that you are boasting of your own achievements, and your own wonderful and marvelous gifts and usefulness. In repeating those wonderful and miraculous occurrences too often there is danger of exaggeration and discrepancies; and the people are likely to wonder why you do not give them some exhibitions of your wonderful ability and miraculous displays of power. When you fail to do so they will feel disappointed. Nor is it well for you to relate too much family history, as the people may not feel especially interested in your very remarkable family. "Let another man

praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:2).

Don't agree to come for "the free-will offerings of the people," and then complain and fuss and blame the pastor, because they did not pay you as much as expected. That is unfair. Stand by your agreement. Do not undertake to work all "the tricks of the trade," and manifest an undue anxiety about your finances, after you arrive, and hold the church up for a stated amount. That is chicanery. "Free-will offering" simply means free-will offering. If you pretend and profess to be living by faith, the people (and the Lord) may want you to prove it. If not sure that you can be fully satisfied with the free-will offerings of the people—and by whatever method this free-will offering of the people may be received—better have a clear understanding with the pastor before you go.

Don't preach so long that the people become wearied and feel they must hurry home and attend to their home duties, and then scold them for being restless and eager to go. *Don't* promise that you will dismiss them within "five minutes" and then hold them another thirty minutes. *Don't* tell the congregation that you are "not going to put any test nor vote them," and then afterward do so. *Don't* "corner" folks, and then take offence when they resent it. *Don't* tell your congregation, while making your altar call, that the chorus is being sung for the last time, or that "we will sing it just one time more then close the invitation," and afterward continue to sing it over and over again; and perhaps sing a second invitation hymn. If you proceed thus, someone might accuse you of lying. Be fair and square with the people and trust the Holy Spirit to move them. *Don't* feel that you must "fill the altar" regardless of time or circumstances or the feelings of the people. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves" (2 Tim. 2:24, 25).

Don't be too particular about your entertainment. Be prepared to adjust yourself to the necessities in the case. Even though you may not have all the comforts and conveniences you would desire, make the best of it; do not fuss, nor expect too much attention and waiting on. If a certain or particular kind of entertainment is desired, it is always best to state the same to the pastor, or the committee, before arrival. It is both embarrassing and humiliating to have the evangelist insist on a change after arrangements have been completed and the evangelist has arrived. Better put up with a hard bed, poor cooking, and uncongenial surroundings, than to give offence by insisting or

change, and giving the impression that you are too fastidious and important to put up with their humble hospitality. Remember that you are supposed to "endure hardness as a good soldier of Jesus Christ," and that you are there to serve, rather than to be ministered to. While things may not be ideal, the likelihood is that they, too, have been somewhat inconvenienced by your coming, and they are giving you the very best they have. Don't leave your room mussy and act fussy and become bossy. "Be content with such things as ye have" (Hebrews 13:5).

Don't break your engagements. Don't promise the same date to different parties, and then as the time approaches for the meeting cancel the engagement with the small church, or the small campmeeting in favor of the larger one, saying you got your "dates mixed," nor engage to a campmeeting as a worker and then when it is too late for the committee to make other arrangements, notify them that your dates have overlapped, and that you can give them only half or part time. This is dishonorable and dishonest. When that committee engaged you they engaged you for full time, and it is not fair for you to leave them in the lurch so as to take in another campmeeting, simply because it means larger revenues for you. Nor should you expect nor accept pay for full time, when you have given them only part time. If you do not care to give full time, or because of previous engagements are unable to give full time, be sure to state the fact at the time you make your engagement; and state the matter so plainly that there will be no misunderstanding about the matter. Let your promise be as good as your bond, so churches and campmeetings will know they can absolutely depend on you. After an engagement has been made you have absolutely no right to leave before the meeting closes, seeing you had left them under the impression that you were coming for full time. We seriously doubt if an evangelist who habitually slips his dates, and is unable to arrange his dates without conflicting with and overlapping other engagements, is fit to be an evangelist. While cancellations of other meetings, and unforeseen and unavoidable providences, may at times make it necessary for an evangelist to rearrange his "slate" and even necessitate the cancelling of an engagement, it must be the exception and not the rule; and even this should be done by the mutual consent and agreement of all parties concerned. "Provide things honest in the sight of all men" (Romans 12:17).

Don't take yourself too seriously; don't assume that you know it all. Be willing to receive suggestions, and even criticism, from those with whom you labor. If engaged in team work with other evangelists, in convention or campmeeting, don't assume that you are the only one who dares to be "true to God," and that the work of other evangelists is all too superficial; and now, since you have arrived we are going to have "the real thing;" remember that comparisons are fre-

quently odious, and that it is best to let the people draw their own conclusions. Why should you expect other evangelists to shout when you preach, and boost for you, when you do not shout when they preach, nor boost for them? Be consistent. Even though other evangelists do not use exactly your tactics and your methods, they may be just as sincere and as true as you are. God has His shouting Isaiahs just as certainly as He has His weeping Jeremiahs. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Romans 14:4). Do not assume that the entire responsibility for the success of the convention or the campmeeting rests upon you. Others may make some little contribution to the success of the meeting, even if they are not as famous (?) as you are. If your coworker is not as experienced or as successful as you have been, encourage him and help him. So far as that particular meeting is concerned, his success is your success, and his failure is your failure; you should feel that you have a common interest. If you know that you cannot work together harmoniously and advantageously better not agree to go to said meeting.

Song Evangelist: *Don't* imagine that because you have been invited to "lead the singing," and have been given "charge of the music," you are expected to conduct a "singing school." If you stop to exhort between stanzas you will weary the people and lose the inspiration and blessing that should attend the song service. Let the song service be worship, and not merely entertainment. Teaching the people music, and teaching the people how to sing correctly, is all right for a singing school, but is not necessarily any part of religious worship. *Don't* try to impress the congregation too much with your talent, and your own musical training, but sing for the glory of God. Don't forget that the holy people love holiness songs, and that the unction of the Holy Ghost is just as essential in the ministry of song as in the preaching of the Word; that it is not artistic singing, but Holy Ghost singing—singing with the spirit, and with the understanding also—that blesses and lifts the people; and that this unction can only be had as a result of much prayer and waiting upon God.

Don't consume time which properly belongs to the preacher of the hour. Don't feel that because you have been invited to "lead the singing" you must select all the songs, boss the whole job, and "run the meeting." You sustain somewhat the same relation to the leader of the meeting as does the fireman to the engineer. You can be a great blessing and a help, or you may be a genuine hindrance, despite your musical talent. *Don't* sing just any kind of a song, just to fill in, and keep the meeting going: look to the Spirit for guidance, and keep in mind the fact that the congregation is there to worship God, and to receive a blessing from His hand.

HEART PURITY OR CLEANSING UP TO LIGHT

By Rev. B. C. Dewey

Blessed are the pure in heart for they shall see God (Matt. 5:8).

Now the end of the commandment is love out of a pure heart and of a good conscience and of faith unfeigned (1 Tim. 1:5).

See that ye love one another with a pure heart, fervently (1 Peter 1:22).

If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son, cleanseth us from all sin (1 John 1:7).

AS the Bible sets forth heart purity and perfect love as a privilege and duty, it is important that we know what constitutes a pure heart, and the evidence of its possession. It is unreasonable that God would require that which we could neither obtain nor know when we had obtained it, especially as heart purity is necessary in order to see God and to have boldness in the day of judgment. "Herein is our love made perfect, that we may have boldness in the day of judgment" (1 John 4:17).

The heart is the moral nature of man, the seat of the affections and will, and the most wonderful product of the Creator's wisdom and power below the skies. In the fall of man the heart became polluted, diseased and enslaved, the home of every unclean thing, the residence of evil thoughts and demons.

Man finds a *downward pull*, a "law of sin," warring within him against the perfect moral law of God. It is not necessary to discuss theological terms and differences of opinion about this law or state of heart. Man is conscious of this state, this downward drift, this antagonistic force, with its attending results of condemnation and corruption. No theories or religious beliefs can save him from this consciousness—he feels and knows it when it *moves and acts*.

As man draws near to God, and to His holy law which says, "thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," and it is pressed home upon him by the Holy Spirit, he becomes painfully conscious that he does not do it, and as he struggles to do so, he finds the gravitation downward baffles his will power and brings him into captivity, until in the language of Paul he declares, "I find then a *law*, that, when I would do good, *evil is present with me*" (Rom. 7:21), and when he struggles and fails he says, "It is no more I that do it, but sin, that dwelleth in me" (v. 17). Again, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Then in his struggle for freedom he cries, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24).

Paul felt the power of something within him which

he distinctly called *sin*, not *sin as a past act*, but sin that *dwelleth in me*. Sin that acted so uniformly so and true to its nature that he called it "the *law of sin*." It was so obnoxious to his higher judgment, so polluting in its operation, and so offensive in its odor and certainty of ruin that he called it the "body of death."

As long as we are conscious of an indwelling "evil," a predisposition to sin, we need deliverance. The pious of all ages have had this consciousness, and the theory that we are cleansed from all corruption within at conversion has had but little weight. The one question that has concerned believers has been, can we *ever be delivered* before death.

As the will and affections constitute the controlling forces of the heart, when these are set right and are conformed to the will of God, all else will be right. It is on these the "law of sin" has its grip.

We will look at both the human and the divine side. The will is first to be considered on the human side. All our salvation hinges on the will. If we take care of the will, God will take care of the affections. No man can force himself by a direct act to love, but he can concentrate his mind on objects that will arouse his affections. He can take the attitude of love by thinking and acting kindly, according to the law of love. We are told "Love not the world" (1 John 2:15). And "Set your affections on things above, not on things on the earth" (Col. 3:2). This is an appeal to the will to focus the powers of the mind on that which is good, and holy. We are held accountable if we focus the mind, the eye or imagination, on that which is forbidden of God, that which corrupts the affections. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Secondly, it is necessary that there be a discovery of the remaining corruption, the "law of sin" that still exists within, by the Spirit, Word and Providences of God, and a frank confession to Him of our need of cleansing from this painfully disturbing element.

It is held by some that inasmuch as light on sin is necessary to cleansing, therefore we can only be cleansed up to light—partly purified. But God's Word demands purity, not as we see it, but as He sees it. He says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The argument advanced is that we must co-operate with God in our salvation as we receive light, and that it will take us years to see all the depths of our depravity, and we are only cleansed up to light.

While it is true we are fearfully and wonderfully made, and have a profound and mysterious spiritual nature that under sin has been dreadfully warped and polluted, and is exceedingly deceitful, yet God knows its depths. "The heart is deceitful above all things, and desperately wicked: who can know it?" God answers, "I the Lord search the heart and I try the reins" (Jer. 17:9, 10). Now God is a being of infinite light, and He can reveal all in a short length of time.

It is true, generally, some time is allowed for light as we are slow to walk in light, and it is true we should ask God to search us. We should not hasten over any doubtful thing in order to get through quickly and save ourselves from some painful discovery or confession. To think that, as some teach, it must be a process of years because of lack of light to co-operate with God, is not in harmony with what Jesus said when He declared, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

Dr. Daniel Steele says regarding this point, "I am shocked at such a conception of God as represents Him as holy and hating all traces and stains of sin, yet withholding from man that knowledge of his own depravity to secure his co-operation in its complete purification."

Here is a basis for faith; if God hates sin, and it exists in the heart contrary to His will, and He lets light in on us until sin is painful to us, creating a longing and hunger for its removal, is He doing that to torment us, or to deliver us? Let Christ answer, "Blessed are they which do hunger and thirst after righteousness: *for they shall be filled*" (Matt. 5:6).

To have a pure heart, then, means the right poise of the will: first, in confession and renunciation of all outward and inward sin as revealed to us. Secondly, in the renunciation of all self-will, also, as regards that which is good, such as the choosing of our own way, work or pleasures. It is the presenting of our bodies a living sacrifice, holy and acceptable unto God. As the body is the earthward outlet to the mind and heart it sweeps the deck of all worldly and selfish gratifications, for all our bodily powers now are devoted to God and His glory. We will then carry out the next verse, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect *will of God*" (Rom. 12:2).

This means that our will is fixed and resting on the will of God. That is, we deliberately choose the will of God in all things, and this means our motives and intentions are all pure—no matter what mistakes we make.

By a pure motive we mean that the eye is single to God's glory down to the smallest details of our life, as set forth by the Holy Ghost in Col. 3:23: "And whatsoever ye do, do it heartily, as to the Lord, and

not unto men." "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). How searching is this when fully understood and carried out!

Finally, there is one more attitude of the will that is all important. It brings, maintains and indicates a clean heart. It is the attitude of faith. While faith is present in our seeking, yet there is a final grip and position taken toward the precious blood that is purifying. It is that appropriating act of faith that receives Christ as our righteousness and sanctification, and trusts His precious blood to cleanse us from all sin and unrighteousness.

God's Word says, "Whosoever will, let him take the water of life freely" (Rev. 22:17). Taking freely, covers not only pardon and regenerating life, but purity and the life more abundant (John 10:10).

In 1 Cor. 1:30 we are distinctly told that Christ is made of God unto us "righteousness and sanctification." And God would not have made Him to be what we are not able to receive Him for, hence we are commanded to *take* (a mighty and marvelous word). If "receiving Him" (as recorded in John 1:12), gave us regenerating life and made us sons when we were sinners, will not receiving Him as our sanctification to the limit of our need and the divine requirement make us pure? He himself is then our sanctification, dwelling within, cleansing our hearts by His blood, and meeting the full demands of God's righteous law (See Phil. 3:9).

Regardless of all feeling, not trusting in our consecration or confession, but beholding "our old man" crucified with Him on Calvary, and hearing by faith's ear the cry, "It is finished," seeing our sins and sinful self expire with Him, we count ourselves dead to sin and risen with Christ—forever free—by His cross and blood.

We have spoken of the human side. God will take care of His side, and by the Holy Spirit apply to us the cleansing blood and keep us clean, as we walk in the light—as He sees us offer our Isaac of self, and looks on our faith in Christ as He did on Abraham, who believed God, "and therefore it was imputed unto him for righteousness. Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (Rom. 4:22-24).

This faith is necessary and must be maintained. If we do not believe in the possibilities of being purified, sanctified wholly, how can we furnish the necessary faith? Here is where false teaching, prejudice and limiting God are dangerous, and menaces to our highest spiritual welfare. If we believe in it, yet do not offer up our Isaac and exercise and maintain appropriating faith, how can we secure it?

Against your will and faith Satan will hurl his

forces, to block your way or rob you of your possessions.

To have your heart cleansed, your vast moral nature purified, fix your faith on this for the time being, rather than endowment of power. Let God bestow what He may with it. Entire sanctification is more than gifts, revelations, healings, trances, anointings of the Spirit, tongues or raptures of joy. Laymen, work-

ers and ministers have had these only to find the battle with self and evil forces within appear on the scene later. Faith for other things does not bring purity, and faith for purity does not necessarily bring other things. "According to your faith, be it unto you," is the rule. It always brings love and rest and involves the indwelling, and a gracious measure of the Holy Spirit's presence.

THE CHRISTIAN ATTITUDE TOWARD THE OPPRESSED AND DOWNTRODDEN

By Prof. A. S. London

THE cause of the oppressed and downtrodden is the cause of a great company. They live in every city and hamlet and village. They reside on every street and dwell on every block and may be found in almost every home. Who is it that, either in his surroundings or himself or his experience, has not a weak place that calls for the true Christian spirit to lend a helping hand? Weakness brings oppression and is reason enough for the Christian spirit to be shown. "We then that are strong ought to bear the infirmities of the weak and not to please ourselves." There is a crowd whose life in its totality is want and oppression, and whose constant condition is such as to call out for the spirit of the child of God to render assistance.

There are those who are the victims of circumstances, or who are the product of hostile hereditary tendencies. Many of them were damned before they were born, and their salvation must go back of their birth-hour with many years of Christian effort. They are paupers, drunkards, criminals, outcasts, libertines and convicts. They must have a kindly Christian attitude shown toward them, or they will perish. There is no solution of their problems except through Christianity. Statesmen look into their lives and say that something must be done. But how futile are their efforts to bring relief. The philanthropist sees their needs and puts out his money to build institutions to help solve their problems in society, but his efforts bring only temporary relief.

Law says let the weak and the oppressed perish. It can only punish transgressors. Science says give them the survival of the fittest. Nature says let them alone; they are a nuisance in society; they lower the species; they must be sacrificed in the interest of a stronger generation. And their argument seems just. But it is not correct. There is hope for the weak, the downtrodden, the outcast, the convict and the libertine. Christianity has a gospel for those who are down and out. It redeems the ones who seemingly are the unfittest. It lifts the fallen, restores those who have lost the way, and blesses the most obscure.

Christianity does not encourage weakness. It wages a relentless war on ignorance, poverty, crime

and sin of every form. But at the same time it does not crush those who are down, or damn one because he is unfortunate in his birth, surroundings, or social position. Christ comes down to the weak ones and offers to lift them up. No beggar's cry ever fell unheard on the Savior's ear. No outcast ever stood with shamed face and downcast countenance before the Christ of Calvary. No hurt child ever stood and cried but that He took it up and blessed it and sent it away glad and happy. No hungry sinner ever went away unfed from the presence of Jesus. No brokenhearted mother was ever turned away without comfort and help from Jesus. There has never been a moral leper who came to Christ but that he had his sins forgiven and was made whole.

The Bible makes special provision for those who are weak. "Him that is weak receive ye." It seems that the Christian attitude is not to ask the cause of the weakness, but the fact that one is weak is enough with God. Strength is always considerate of weakness. The damnation of the rich man was that weakness, in the person of a poor beggar, was at his door and he refused to give him assistance. Every form of strength given the Christian is for the purpose of helping those who are weak. Christianity is at its best when it lifts the fallen, mends the broken wing, protects the weak, and brings assistance to those who are poor and down in poverty. If strength in any form is not used to bless others, it will either depart or become a curse. If one tries to hoard his strength, it will canker and rust on his hands, and justly so.

The question is often asked, to what extent should the Christian show the spirit of helpfulness? Should we show a friendly spirit to those of our own class who are worthy? Certainly. We should be kind to those about us of our own color and class. It takes but little effort to love and help those whose past is blameless. Those who have always lived decent and whose future is promising, and who are worthy in every way, should have our fellowship and good will. But I tell you that the Christian spirit goes beyond this class. It reaches out to the fellow that has never been worthy, and probably never will be. It must go out to "the unthankful and the evil." It must help those of a

different class and color. It must lend a helping hand to those who are not decent and never have been.

There is a class of people who have nothing but sheer weakness. They have always been unworthy and constitutionally weak. But all this is only an argument for those who are strong to reach down a helping hand and make an effort to lift them up. It seems to me that the Christian spirit is to help everything and everybody that needs assistance. Man has the sovereignty of the world. If this is true then he is to protect not only those of his own kind, but every creature of his kingdom—the dumb animals, the birds of the air, and the brutes that can only voice their prayers with the patient service they render day by day. One could not think of a true Christian's being unkind to dumb animals. The Christian becomes a defender for those who can employ no counsel, and he speaks for those who cannot speak for themselves. Someone has said that the true Christian spirit will not willingly inflict suffering on others, not even on dumb brutes. "The only chivalry worth having is that which is the readiest to pay deference to the old, protect the feeble, and serve womankind, regardless of rank, age or color."

There is only one question to ask: "Are my services needed?" The true Christian spirit is against everything that soils a human life, or hurts a poor broken human heart. Some may say that this is dif-

ferent from the mass of humanity who seemingly are looking out for their own interests. Yes, it is. The Christian attitude is different. It pleads for fair treatment to all. The Christian lives to serve. His greatest joy is in helping others.

Gladstone, the "Great Commoner," of England, was dying. He had been a man of strength in many ways. But in no way did he ever show his greatness more than in his dying hour. As the shadows of the end fell around him he said to a friend, "Pray for me and for all our fellow Christians, and for all our fellow creatures." Then, after a pause, he added, "Do not forget all who are oppressed and downtrodden and unhappy." What a prayer to fall from the lips of a great statesman as he was passing from this life out into the great beyond! It is no wonder that the British realm went into mourning at the death of such a man. They had lost a friend. The world lost a true Christian brother. It is such spirits that God takes into the realm of eternal vigor and crowns with a destiny beyond the short span of this life.

OUR INHERITANCE IN CHRIST

By PROF. C. A. MCCONNELL

The great misconception of Bible salvation is seen in the emphasis placed upon one of the two propositions—from and to. In the mind of the people at large, those who have concern at all for their future

The Burden Bearer

*Christian, when thy way seems darkest,
When thine eyes with tears are dim—
Straight to God thy Father hastening
Tell thy troubles all to Him.
Not to human ear confiding
Thy sad tale of grief and care;
But before thy Father kneeling,
Pour out all thy sorrows there.*

*Sympathy of friends may cheer thee
When the first wild storm has burst;
But God only can console thee,
When it breaks upon thee first.
Go with words, or tears, or silence,
Only lay thee at His feet.
Thou shalt prove how great His pity
And His tenderness how sweet.*

*Think too thy Divine Redeemer
Knew as thou canst never know
All the deepest depths of suffering,
All the weight of human woe.
And though now in glory seated,
He can hear the feeblest cry—
Even hear the stifled sighing
Of thy dumb heart's agony.*

*All thy griefs by Him are ordered,
Needful is each one for thee;
Every tear by Him is counted
One too much there cannot be;
And if, whilst they fall so thickly
Thou canst own His way is right,
Then each bitter tear of anguish
Precious is in Jesus' sight.*

*Far too well thy Savior loves thee
To allow thy life to be
One long calm unbroken summer,
One unruffled, stormless sea.
He would have thee fondly nestling
Closer to His loving breast;
He would have that world seem brighter,
Where alone is perfect rest.*

*Though His wise and loving purpose
Clearly yet thou may'st not see,
Still believe with faith unshaken
All will work for good to thee.
Therefore when thy way is gloomy
And thine eyes with tears are dim,
Straight to God thy Father hastening,
Tell thy sorrows all to Him.*

—Selected.

state, religion is valuable merely as a fire escape—to be used only in the moment of extremity. With them the emphasis in salvation is upon *from*. But there is a wider, truer conception of the salvation through Jesus than mere escape from the fires of hell. True, salvation does offer escape from the penalties of the damned, but more wonderful, it gives complete deliverance from sin, that evil which wrought all earth's woe and condemned a race to eternal loss. But to our thinking the most wonderful part of salvation is not in the *from*, as great and true as it all is. It is in what Jesus saves us *to*—saved to Christlikeness. That means saved to world-wide sacrifice and service. Personal salvation comes only through keen realization of need. If my so great need has been met by Jesus Christ I will desire that others shall receive the same benefit. For my salvation—if I am saved—has given me the mind of Christ, and I will that men everywhere repent through the gospel which set me free. I cannot rest in complacency so long as one of God's moral creatures lacks holiness. Christlikeness takes the gospel to the people where they are. To Nehemiah and Ezra it meant street preaching. It is not enough that we build churches and observe a certain ritual—the world on the outside is dying of sin, and we are in possession of the knowledge of the only cure. Israel thought to make a cistern for the retention of God's grace instead of becoming a channel of blessing, and Israel found condemnation where she trusted for salvation. The tiny wire or electric motor which receives current from the powerhouse will give light or power with the current passing through it, or if it merely receives the electricity and becomes an obstruction it is destroyed. No education, no civilization can heal the darkness and misery of heathendom—nothing but the full gospel of Jesus Christ which saves from all sin is adequate. If we ourselves are to retain that salvation we must give as we have received.

BETHANY-PENIEL COLLEGE

THE GRACE OF GOD

By REV. WM. HESLOP

WE have a most beautiful picture of the grace of God in the story of Absalom and David. David's treatment of Absalom is a perfect picture of God's treatment of the race of mankind in grace.

David had given of his own life to his boy. Absalom owed his very life and being to David. David had given him his daily bread and had nourished, provided for and protected him ever since he began to breathe the breath of life. Absalom had partaken of the good things provided by his father David and, notwithstanding all the goodness of David to him, Absalom rebels. In his rebellion, willfulness, and wickedness he even seeks to put David off the throne and reign himself. He steals the hearts of the people,

he goes the limit in his rebellion and sin against the person who had given him all good things to enjoy. Notwithstanding all the willfulness, hatred, waywardness and rebellion of Absalom, David still loved his prodigal boy. It seems that the more Absalom hated the more David yearned over him in love, the more Absalom sought to do his father evil, the more David's bowels yearned over his willful, erring boy. Oh, the grace of David! Oh, the long-suffering of David, not willing that Absalom should perish!

Even when Absalom attempted his worst, David's bowels of compassion still went out, and with a bleeding breaking heart he besought his generals to deal gently with Absalom his son.

After Absalom had reaped what he had sown and he was dead, David still wept, and we get a glimpse of the feelings of God as we listen to the broken-hearted David crying, "O my son Absalom, my son, my son Absalom!" Absalom was beautiful, proud, deceitful and a traitor, the incarnation of ingratitude. But David still loved him and loved him to the end. What a picture of God!

David's love however did not and could not save him, and Absalom is now a corpse in spite of boundless love. This is a warning to all not to despise the goodness of God which is intended to lead us to repentance. If we put our hand in the flame we shall certainly be burned. If we leap over a precipice the law of gravitation will do the rest. Absalom, the fool upon a mule, hanging stiff and cold and dead, is a warning to us all to repent while we have time and opportunity.

Absalom was cast into a pit and stones were piled upon his body, although he had built for himself a mausoleum. This preaches to us to flee from the wrath of God while the day of grace still is ours.

ALLENTOWN, PA.

Department of Bible Studies Visions of Our Lord from the Word

By Prof. J. B. Galloway

PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR

(The forty-third week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, Rev. 16—22.
2. For Personal Meditation, Dan. 7—12.
3. For the Evening Devotion, 2 Chron. 6—13.

The beauty of moral strength should be more and more manifest in our devotions. Day by day we should grow stronger in our spiritual life. David says, "It is God that girdeth me with strength." If he looked to God for physical strength to overcome his

enemies should we not look to the same source for moral strength? If a strong body is to be admired how much more should we seek after a beautiful spiritual perfection. The right kind of beauty is not to be despised. We read, "Behold the beauty of the Lord." "Let the beauty of the Lord our God be upon us." "Strength and beauty are in His sanctuary." "Thine eyes shall see the King in his beauty." "So shall the King greatly desire thy beauty." Jerusalem trusted in her *own* beauty and made her beauty to be abhorred (Ezek. 16:15, 25). The Lord has promised to give us beauty for ashes. For, "In that day shall the Lord of hosts be for a crown of glory, and a diadem of beauty, unto the residue of His people." "He will beautify the meek with salvation." Five times we read of the beauty of holiness (Psalm 29:2; 96:6; 110:3; 1 Chron. 16:29; 2 Chron. 20:21). "Worship the Lord in the beauty of holiness."

II. A Choice Verse to Hide in Your Heart for Each Day

Worker's Verses for Backsliding

Sunday. For indifferent backsliders, Jer. 2:5.

Monday. For the same, Jer. 2:13.

Tuesday. For the same, Prov. 14:14.

Wednesday. For the same, Luke 15:14, 15.

Thursday. For the same, Luke 15:17.

Friday. For the same, Amos 4:11.

Saturday. For the same, Amos 4:12.

PART TWO. THE WEEK'S VISION OF OUR LORD

Jesus the Most Exalted Being in the Whole Universe

The above title is the Christ of the Epistle of Hebrews. This epistle shows Christ high and lifted up. It shows Christ superior to all things. The whole Jewish ritual is exhausted to find something to show His superiority. "As the pyramids rise high above the sandy plains of Egypt, so Christ towers above all human teachers." Even an unbeliever describes Him as, "A man of colossal magnitude." All the Bible points to Christ, and in the Book of Hebrews we have the culmination of all the history and ritual of the Old Testament climaxing in Christ. He is shown to be superior to all. In the first chapter He is a better spokesman than any of the other prophets. He is appointed heir of all things (v. 1). He hath a more excellent name than they (v. 4). God hath anointed Him above His fellows (v. 9). In chapter two He is shown to be far superior to the angels. Chapters 3 and 4 show Him above Moses and Joshua. Chapters 5-7, His priestly office is above, far above, the changing Levitical priesthood, and like the unchanging order of Melchisedec. He fulfills in His life, death and resurrection all the ritual of the altar, tabernacle and temple worship, as given in chapters eight to ten. He enters the holy of holies with the one sacrifice, that of Himself, which was the fulfillment of all the shadows of the Hebrew worship. Then He becomes to the Christian an object of faith which all the Old Testament saints could only look for (See 11:40). "Look-

ing unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him" (Heb. 12:2, 3). Of Him it was uttered, "Thou crownedst Him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet."

He Has a Name Above All Names. A name is expressive of nature and character. The Newberry or Englishman's Bible says, "Each separate title of God may be regarded as a letter, complete indeed in itself, yet, when arranged and combined together, spelling out in full the one grand and wondrous Name of the God of the Bible. In the Hebrew Bible are no less than ten different names used for God besides the compound names. The most frequently mentioned one is the word Jehovah. It occurs about 7,000 times, but is only translated Jehovah four times in the Authorized Version. It is usually translated "LORD." The word Jehovah is a compound of the three tenses of the Hebrew verb "to be." We may expand it into, "Who is, and was and is to be." He is the One who is ever present from the past to the future. He revealed Himself to Moses as, *I am*. Many quotations from the Old Testament using the word Jehovah occur in the New Testament that are applied to Jesus. For example, Isa. 40:3, "Prepare ye the way of Jehovah" (Hebrew), is applied to our Lord in Matt. 3:3. These quotations prove our Lord Jesus Christ to be absolutely identical and equal with the Jehovah of the Old Testament. The Lord of the New is the Jehovah of the Old (See 1 Cor. 1:30; Heb. 1:10; and Rev. 1:8, 11, 17, 18 and many others). In Zech. 12:10 we read, "They shall look upon me whom they have pierced." The word *whom* in this verse is the first and last letters in the Hebrew alphabet, *aleph* and *tav*. Then we turn to Rev. 1:7, 8 and read these words of Zechariah quoted by John: "Behold, He cometh with clouds; and every eye shall see him, and they also that pierced him." Then our Lord says, "I am the Alpha and Omega" (the first letter and the last in the Greek alphabet). The pierced One is the Aleph-Tav, the Alpha-Omega, the First and the Last, Jehovah the Almighty. God hath made that same Jesus both Lord and Christ (Acts 2:36).

He Has a Character Superior to All. One short sermon of Jesus contains infinitely more moral worth than all the ethics and philosophy given in the literature of Confucius, Zoroaster (the Zend-Avesta) and the Koran. Jesus gave us the purest and sublimest system of morality ever known. He preached His own life, and lived His own doctrines. In Him we see a living incarnation of His own high ideals of righteousness and holiness. He lived a model of His own truth. The ancient sages sought for a perfection that they never found. The lives of the best of them belied their moral maxims. Many of the Old

Testament saints did not rise above reproach. But Jesus fulfilled the sublimest and divinest ideals of His own perfect morality. His character was imported from another world. It is as sublime as heaven from which it came. It has no equal except that which He himself imparts to His own. His glory is infinitely perfect and will be renewed as such forever.

He is Superior in His Relationships to All Others. On earth He moved in the ordinary relationships of life as: a perfect son, a perfect friend, a perfect citizen, a perfect teacher. He was respected by the rich and poor; He was loved by the little children and the grown people. Everywhere He moved they must look up to Him. The highest were below Him. Even His enemies envied Him. What else could they do? We have already noticed how He towered above all the prophets and sages of old. The Holy Spirit proceeds from Him and is sent at His bidding. And it has pleased God the Father to recognize our Christ above all. He is King of kings and Lord of lords. This relationship shall abide forever unchanged. Let us crown Him Lord of all in our hearts and lives.

THE LESSON ILLUSTRATION

Professor Drummond was staying with a woman whose coachman had signed the temperance pledge but had afterwards given way to drink. The lady said, "This man will drive to the station; say a word to him if you can. He wants to reform, but is weak." While driving down the professor tried to think how he could introduce the subject. Presently the horses ran, and they were almost upset. The driver at last drew them up and said, "I say, that was a close shave." The professor said, "How did it happen that we were not smashed up?" "Why," was the reply, "I knew how to manage them." Mr. Drummond said, "Let me give you a little bit of advice, I hear you have been signing the pledge and breaking it again. *Throw the lines of your life to Jesus.*" The driver said afterwards he saw where he was making his mistake, and from that day he ceased to try to manipulate his own life, but gave the reins to Jesus. Let us too follow this advice.

DO YOU KNOW?

THAT the General Board has a Church Extension Department? That its purpose is to assist in the building of new churches and parsonages for the people called Nazarenes? That already our great church is building one new church every week? That if our outstanding loans, which have already been made by the Church Extension Department, were paid up, *we could build two a week?*

Do you know that we have a large number of applications on the deck of the Church Extension Secretary, appealing for loans? That the Department cannot grant these because of the fact that the Church Extension treasury is practically empty? If the loans now outstanding and the interest now overdue could

be gathered in, we could enable many hard-pressed congregations to erect a more suitable place to house the activities of holiness in their regions.

Do you know that there are congregations of Nazarenes worshipping in a poorly lighted basement, and some in a tent pitched on a borrowed lot, and some in a private house, and some in a hall or store building, that if they had a little assistance they would have faith enough to start the erection of a new and suitable house in which to secure the conversion and sanctification of the people of their community? *How can that slight assistance be given?* The Church Extension Department would gladly extend it, if it had the means. *It would have the means if the overdue loans and interest were paid.* When you repay a loan to the Church Extension Department, you not only satisfy an honorable debt that you owe, but you make it possible, at once, for another loan to be made, and another building to be erected. One hand immediately washes the other. We all "be brethren," and are interested in one another's success. Let every faithful pastor, owing anything to the Church Extension Department, make a great effort to pay it in, so that another who needs a church or a place to live as badly as ever it was needed elsewhere, shall have his turn at the Church Extension Funds.

One District Assembly sent in a memorial to the General Assembly asking that steps be taken to name a date and time when the whole church could have its attention turned toward the great cause of Church Extension, in order that a campaign for at least fifty thousand dollars could be launched and consummated, that we might have this great sum to loan out in the mighty building program in which our beloved Zion finds itself. Soon we shall be building two, and then three churches a week if Jesus tarries. Then, a year or two more, *and we shall be building one a day!* Will that not be a fine answer to the evolutionists, modernists, and atheists, when they go about crying that the religion of Jesus Christ is about to become extinct? The Church of the Nazarene will get across to some great broadcasting station, and shout over the United States, Canada and Mexico, and then relay it across the Atlantic to Europe and across the Pacific to the eastern world, and say: "THE NAZARENES ARE BUILDING A CHURCH A DAY!" And this could be done if we had fifty thousand dollars with which to assist the un-housed congregations that are forming, and about to be formed, in our great movement.

If any church building committee is in need of plans or specifications, estimate of costs, or suggestions as to site, size or other needful information, address a letter to Rev. E. J. Fleming, Secretary of the Church Extension Department, 2923 Troost avenue, Kansas City, Mo., and he will give you all the aid you need.

Let us all go forward to the mighty destiny that God intends our great movement shall have.

J. G. MORRISON, *Executive Field Secretary.*

THINGS THAT CONCERN ZION

By General Superintendent H. F. Reynolds



October has been a great month for assemblies. Three assemblies: Dallas at Texarkana, Texas; Hamlin at Wichita Falls, Texas; and Arkansas at North Little Rock, Arkansas, have become a part of our church history since I last reported to the **HERALD OF HOLINESS** family.

Pastor Walker at Texarkana was happy beyond expression in that he and his people were able to entertain the assembly in their new church building, the picture of same having been seen in the **HERALD OF HOLINESS**. It is a fine structure, an asset to the city, and when completed will be well adapted for church, Sunday school, N. Y. P. S., W. M. S. and other department work. They used their old church building for a dining hall, where the people were well provided for, while sufficient rooms were freely furnished by the church and its many friends, for our pastors are loved by the people of the city.

Our people at Wichita Falls were not quite so far along with their church edifice, having only the basement of a large and well arranged church building, in which the assembly worshiped Saturday night and all day on Sunday. The rest of the time the assembly was furnished a good sized, well arranged Grace M. E. church, with a basement equipped for feeding the members and visitors of our assembly. It was located on a fine corner near the center of the city. Here also our church and its many friends furnished rooms for lodging.

At North Little Rock Pastor Gaines and his faithful, God loving flock, with their friends, entertained the Twentieth Annual Assembly in our combination church building. This building is constructed of fine colored brick, including a basement and a church auditorium, with a parsonage on the third floor. The members of the assembly and the many visitors were furnished meals in the basement, the business and evangelistic services were held in the auditorium, and a part of the upper floor was devoted to the work of the committees.

At all of these assemblies appropriate and impressive preliminary services were arranged for and good programs carried out, city officials and ministerial alliance representatives giving most hearty, timely and enthusiastic addresses of welcome, which were responded to by our local pastors, District and General Officers. These proved to be very helpful get-together meetings.

The business sessions at each assembly were well attended. The work assigned to the various commit-

tees was conscientiously considered and cared for. Frequently the business sessions were interspersed with special and congregational singing, seasons of prayer for the healing of the sick, or for some special request for the salvation of some absent one, or for some earnest seeker. Indeed, many times during these assemblies there was a veritable campmeeting or evangelistic service, when the assembly would get such an uplift toward heaven it would be some seconds before they could come back to earthly and business interests, but in every such case the business followed on rapidly and smoothly.

These assemblies being the last ones prior to the 1928 General Assembly, the election days, which always have much interest attached to them, became times of unusual interest and good attendance, passing on and off with great enthusiasm and apparent satisfaction.

All of these assemblies were honored with many and distinguished visitors, but space will not allow even honorable mention, more than to state that they rendered valuable assistance to the workings of the several bodies. Opportunity was given for each of the following institutions or objects to be presented: Social Welfare Work at Arlington, Texas, by its representative, Brother Upchurch; Rest Cottage at Pilot Point, Texas, by Brother W. H. Philips, Rev. J. P. Roberts and Brother R. M. Hocker; Orphanage Work at Peniel, Texas, by Dr. Benton, Rev. J. W. Bost and others. Also our educational interests at Hamlin, Texas, and our college at Bethany, Oklahoma, were represented at each of these assemblies by Rev. B. F. Neely, Rev. S. S. White and the able pastors from each of these school centers, with other able speakers. Helpful programs were carried out by the faculty and student body members, demonstrating in part the splendid product of our educational institutions, informing as well as entertaining our assembly members and the many friends that crowded our auditoriums in each place.

The evangelistic and missionary interests were also given a prominent place in these several assemblies. Among the several speakers we have time only to refer to the most excellent services rendered in the Hamlin and Arkansas Assemblies. The General Board has indeed showed much wisdom in that they have arranged for Dr. J. G. Morrison, their Executive Field Secretary, to visit so many of the District Assemblies, among them the two mentioned above, where he gave much valuable and desired information concerning each of the General Interests, which was enthusiastically received by our assembly members and friends.

Dr. Morrison was also the Assembly Evangelist at the Arkansas Assembly, by arrangement of District Superintendent Oliver. Each night he preached on "Achieving Faith." Every night during the Arkansas and Hamlin Assemblies the altar was well lined with seekers, most of whom prayed through. One District Superintendent stated that "Dr. Morrison is giving the church just what we need." Indeed several pastors and not a few laymen have stated to the writer that they wished the General Board would arrange to have Dr. Morrison visit our districts and deliver his "Achieving Faith" messages in each of our churches.

Finances came easy, notwithstanding several special offerings were taken for the purpose of making up deficits, for institutional work, and love offerings for the General Superintendent's wife and her husband. Possibly among them the most worthy offering was that taken for our precious blind brother preacher, Rev. John S. Long, who lives at Hamlin, Arkansas, and is to preach this year at Highway, Arkansas.

After a few hours of sleep and time to reflect, the writer is of the profound conviction that the world needs the gospel of Christ, which the Church of the Nazarene believes to be—and it is—"the power of God unto salvation to every one that believeth." Thank God, we can see that we are really making progress in these several districts mentioned, as well as elsewhere at home and abroad, and by the assistance of Him who declares He has all power in heaven and in earth, and will go with us if we will go, "we will girdle the globe" with His gospel, for He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER

That passage, "Be not overcome of evil but overcome evil with good," is well illustrated by a reply of General Lee to President Davis. It is said that in the first years of the Civil War before Lee had proved his pre-eminence as a general, he was severely criticized on more than one occasion by a General Whiting. Whiting had stood at the head of his class at West Point and was considered bright and capable as a soldier. One day President Davis, who was needing an officer for some important command, sent to Lee for advice. Davis asked, "What do you think of Whiting?" Lee replied without hesitation, commending Whiting as one of the most capable men in the army. One of the men drew Lee aside and said, "Don't you know what unkind things Whiting has been saying about you?" Lee answered to those around him, "I understood that the President desired to know my opinion of Whiting, not Whiting's opinion of me."

It is said that John Wesley always prayed two hours a day, and that at times he would gather a company with him and pray all night, or until the power of God was manifested. One time while preaching he was seized with sickness, and knowing no remedy he knelt down to pray that the Lord would heal him. In a moment the pain left him, and he was soon calling sinners to repentance. Later a fever and a severe cough took hold of him, but all he could do was to call on

Jesus to increase his faith. Wesley moved things mightily for God, because he moved God mightily. He became the prince of evangelists because he was the prince of prayers. He stirred the world with his holy zeal because he had first stirred heaven by the fire of his prayers. His pleas had access to the consciences of men because he first had access to God. If more of us prayed with the unfaltering faith of Wesley, the tremendous spiritual results of Wesley would be ours.

Some years ago a painting by a noted artist was being displayed, and a wild rough sailor lad came to see it. As he gazed upon the noble features of the "Man of Sorrows," and the "Friend of Sinners," of Him who said to the woman, "Go and sin no more," and to one bound with years of transgressions, "Go in peace, thy sins are forgiven thee," he was touched in his heart. He took off his hat, and soon fell to the floor; soon he arose to read a book that described the picture, and every few moments he would look at the picture. He sat there gazing on the beautiful portrait of our Lord for an hour; finally he reverently arose to go, but he took one last glimpse at the Son of man, and turned to say to a lady sitting near by, "Madam, I am but a rough sailor. I have never believed in Christ; nor have I ever used His name except in an oath; but I have a Christian mother, who has begged me to come and see this picture. For her sake I came. As I looked at that face I came to believe in Him. I am going out from this time to be a believer in Jesus Christ—and a follower of Him." If the lost world could see more of the character of Christ in Christians, they too would be moved to believe through seeing. In the record of Jesus it is said that some saw His mighty works and believed; and others heard His mighty doctrines, teaching as one with authority or power, and believed. Oh, for men today that with word of mouth will speak so that the world will believe; but God grant that there will be more that will portray His spirit, manifest His life, show men that they have been with Jesus.

A British commander named Haldane, during a fierce sea battle, became enraged at his men and wished them all "in hell." One of them, a Christian highlander, touched his cap and said, "I believe that God hears and answers prayer—and if He had answered your prayer just now, where should we have been?" These words so troubled the heart of the commander that he repented of his sins and became a follower of the Master. Words fitly spoken become barbed arrows of truth to touch the hearts of the unsaved. We never know just what it is that will reach the lost. It may, as in this case, be a word of warning, or it may be a song of praise. In this connection it is told of a minister who went to visit a dying unsaved lady. He spoke to her of Jesus, but finally he felt strangely moved to sing, "Jesus, lover of my soul," and noticing her interest he said, "Can't you trust Him now?" With a smile of joy, in a feeble voice she sang, "Other refuge have I none." Her happy face showed that she had accepted Christ as her all in all.

While recently standing at Niagara Falls, and watching the mass of water relentlessly rolling on and on, sweeping everything before it, we were reminded of that man who a few years before stood at the same place and noticed an eagle alight on a swiftly moving cake of ice. As it came closer to the falls, the man noticed that the eagle was eating a frozen sheep. Every few moments the eagle would lift its wings slowly as if stretching them preparatory to a flight. On rolled the ice. The rapids grew closer. The waves seemed wild, the cataract bidding. But the eagle ate on. The thunderous roar echoed from the whirling gorge below, but the massive bird sat unmoved. When very near the rapids the eagle raised its wings to fly away to safety; but to its horror, those talons that had been deeply sunk into the frozen animal while eating away, had become frozen to the sheep. To rise it could not,

for the ice held him. Closer rushed the falls, swifter ran the stream, more dangerous became the rapids. To raise the sheep from the ice was impossible, and to stay the impelling force of the stream that bird could not. As the ice, that had gripped the talons of the eagle, plunged over the falls into that whirlpool of destruction the enchained eagle let out one wild scream, realizing its fate. It had waited too long to raise itself from the sheep. It had delayed its only act of safety a few moments too late. At the banquet of the ice it had eaten too greedily, and only death could be its fate. While standing there, with this picture in our vision, we could see the stream of sin, that ragingly roars on its way to the inevitable lake of fire; the waters rush by; the rapids rise; the eddies sweep from side to side. Therein are entangled men, wrapped in the meshes of sin, enchained by the bondage of transgressions. Their fate too seems inevitable. But out of the mist of that cataract, from the brink of that gorge of death, walks One who can break the bonds of every entanglement, and in arms of love bring back to safety all the lost. "Today is the day of salvation." "Now is the accepted time." One day more may be too late. Arise from thy banquet of sin while there is opportunity.

It is told of an old Scotch minister, who was once preaching at Inverness, that as he was about to enter the pulpit word was brought to him that an aged highlander, now eighty years old, who had been converted at sixty, lay dying. Though there were only a few moments to spare, the minister rushed to the bedside of the dying man and asked him, "I have just four minutes left, and in that time could you tell me just how you were converted?" The dying man said, "Oh, yes, I could tell you in two. When I was sixty years of age, the Lord Jesus came along and said to me, 'Sandy, I'll exchange you!' " "Exchange, Sandy, and what did you give Him?" asked the preacher. Replied Sandy, "I gave him my years of sin and my sinful heart, and He gave me in return His righteousness." Is this not true of our conversion, that it is merely an exchange of the deeds of the flesh for the robes of righteousness? of the years of wasted life for glorious aeons of eternity in the realm of light? of burnt out hopes and blasted ambitions and broken promises of the springtime of life for the fullness of God, the celestial bliss of walking with the redeemed in the grand review of the hosts of heaven? Yes, it is but an exchange of death for life.

John Robertson writes, "At Stonehaven, when I was a minister there, I was swimming out in the clear, cool bay, when the water suddenly became choppy, and my strength seemed to fail. You know that sensation, you that swim. Exhausted, the waves flapping on your face in repeated blows as if to stun you, and beat you back to the current that was ready to seize you. No one in sight. Wearily on and on. I had almost given up, when suddenly there came to my foot the sensation of solidity amid the waves. Oh, what I felt as I stood there to recover breath, rescued from death! How solid the rock felt. How I thanked God that that rock had been placed out in the bay for me, and that He had taken my sinking feet and fixed them there. That is the nearest that I can give to the sensation of the soul when Christ lays hold of you, saves you, and sets your feet on the Rock of Ages." Thank God for that Rock. The wildest waves may beat, the tempests may rage, but on this Rock in the midst of the stream of time we are safe. No anchor here will hold in the shifting sands of time, but that which is placed on this Rock of Ages. PITTSBURGH, PA.

The homes of a nation are the bulwarks of personal and national safety and thrift.—J. G. HOLLAND.

LATE WORLD NEWS OF GENUINE INTEREST TERSELY TOLD

By REV. C. E. CORNELL

Because the rapid growth of suburbs has left large communities unchurched, and experience has disclosed that commuters will not commute back to the city church, the Northern Baptist convention in Chicago approved a plan to raise \$1,000,000 to aid suburban communities to build churches.

"The Church made prohibition possible. It must now recall to the fight those members who demobilized themselves too soon. It must revive its teachings on the evils of alcohol, insist on law enforcement, expose the propaganda of the brewers and organize its constituency for the defense of sobriety and prosperity against drunkenness and misery under any alternative to prohibition."—WAYNE B. WHEELER.

However perplexed you may at any hour become about some question of truth, one refuge and resource is always at hand; you can do something for someone besides yourself. When your burden is heaviest, you can always lighten a little some other burden.—GEORGE S. MERRIAM.

The General Federation of Women's Clubs, meeting in Grand Rapids, Mich., reaffirmed without a dissenting vote its endorsement of prohibition. The resolution opposed any weakening of national or state enforcement laws and urged adequate appropriations for such enforcement.

A resolution declaring unalterable opposition to the repeal or nullification of the Eighteenth Amendment was adopted at the closing session of the Presbyterian General Assembly in San Francisco. A report of the 1927 meeting of the General Assembly, from the pen of the Rev. Dr. William Hiram Foulkes, has recently been issued.

After an interval of nearly a quarter of a century the Rev. Dr. R. A. Torrey has returned to the teaching staff of the Moody Bible Institute, as special lecturer on Bible doctrine and evangelism. He was Superintendent of the Institute, then known as the Chicago Evangelization Society, from 1889 to 1901, when with Charles Alexander he started on his evangelistic trip around the world.

They call Charles A. Lindbergh "lucky." Yes, he is lucky. So was John Ericsson, another great man of Swedish extraction, "lucky." So was Abraham Lincoln "lucky," and many other self-made great men who have definite objectives in life and who push forward dauntlessly, to do and to dare. The world always is in need of men who spell luck this way—p-l-u-c-k.

Acts 1:6-8; 2:1-4—Someone comes in when the door swings wide to Jesus. We call that someone the "Holy Spirit." He kindles a soft but intense fire inside. You find yourself instinctively doing things for others, and telling them of Jesus. And as you do there's a something—a gentle, winsome, burning something—that wings its way into people's hearts like morning sunlight into a room. The word used for it is "power." But the thing is more than the word ever tells.—S. D. GORDON.

Addressing the Northern Baptist convention in Chicago, Mrs. Ella A. Boole, national president of the W. C. T. U., declared that wet newspapers which hold the law up to ridicule, the apathy of voters, "old grads" who take liquor to their alma maters, and society leaders who introduce alcoholic beverages at their gatherings, were chiefly responsible for opposition to the prohibition law.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

Dear Young People:

A letter came to me some weeks ago in which the writer said: "Thank you so much for telling us what Dr. Haynes said about the conversion of children and young people. It helped me. Can't you give us young Christians some more help? I would like some suggestions as to how to read my Bible, and no doubt there are many others who need assistance along this line."

I think that request comes from an honest, earnest young heart, and my prayer is that God will enable me to give some light. First, let me ask you, dear young Christians, if you have noticed that some people get a great deal more out of their Bibles than you do? I was greatly impressed with that fact early in my Christian life. One afternoon at a W. C. T. U. meeting, a Mrs. E—— led the usual devotional service. She was a woman of wealth and position, the wife of a well-known jurist, but a sincere Christian who delighted to serve the Lord. She had selected a Psalm for the scripture reading, and as she read there was a look upon her face, and something in the very tone of her voice, which made me realize that she was getting a deep, full meaning out of the words that I did not get. There was something else which I realized, too, and that was that my own heart was hungry for the Word of God. I wanted to understand it, to feed upon it, as this woman evidently did. But how?

I was reading my chapter nightly just before retiring, as you do perhaps, but that wasn't doing for me what I wanted. Oh, it is better to read that nightly chapter than not to read at all. But don't you think it is something like the man who does his "daily dozen" for exercise? Of course it is better for him to spend ten minutes in his own room, bending, twisting, using body, legs, arms, and muscles, than not to exercise at all. But the daily dozen will never do for him what a brisk walk in the fresh air would do, or some work in the garden. We can all see that. So with the nightly chapter. It is better, much better than no reading at all, but as we have said, it is something like a spiritual daily dozen, and will never make us very strong, robust Bible Christians.

As simply as I can, then, I am going to tell you some of the things which have helped to make my Bible a real book to me—helpful and interesting.

1. We must get it settled in our minds that the Bible is God's book. We are told plainly that all scripture is given by the inspiration of God, and that "the prophecy came not in old time by the will of man," but that "holy men of God spake as they were moved by the Holy Ghost."

In other words, God is the author of the book, though He did not do the actual writing. But just as the head of a business house dictates to his stenographer the letters which he wants to send out, so

God dictated to the hearts of holy men the messages He wanted written and circulated.

2. Since it is God's book, it is unlike any other book ever written. It cannot be studied and understood in the same way that we study and understand books which are written by our fellow men. We approach those books with our human understanding and are able to master them in its power alone. But we cannot do this with the Bible. The human intellect is not able to reason its way into the truths of the Bible or take in its meaning, or understand its statements. That is what Paul meant when he said that the *natural man* does not receive the things of the Spirit of God; they sound as foolishness unto him. But more than this, he cannot *know* them, because they are spiritually discerned. That is, a man must have a spiritual nature, which is given to him when he is converted, or born of the Spirit of God, before he can understand this book of spiritual truth. More men are busying themselves writing about the Bible today than in any other period of the world's history. Scholarly men, learned men, men of wide experience—they have a mania for telling us what they think about this book of books. But why do so many of them display such ignorance of its contents and make such foolish statements about its teachings? It is because they have no spiritual nature, so that its truths are hidden from their natural minds, truths which are perfectly clear to many unlearned people who have been born of the Spirit.

3. Let us remember that although the Bible is a book of divine truth, yet it contains God's messages to us human beings, and He wants us to understand them. He has not had the book prepared for us with the idea of mystifying us. Let me tell you what I heard a preacher say about this not long ago. He is really a great preacher, and when he comes to Nashville, which is not often, we are eager to hear him. Not so much because he is a big preacher. No. It is because he knows the sacred book so well, has fed upon it and lived by it, and walked with it, until its divine truths overflow from his heart and mind and feed our souls and give us water to drink. "I love to study my Bible," he said, "and because I do study it. I am grateful for all the books of Bible helps which have been written by good and wise men. I read these books and learn about the customs of Bible times, the places where certain things happened, and the meaning of Bible words. But I don't get my greatest help from the Bible by studying it, though I do study it daily. My sweetest understanding of the sacred pages, their clearest, most direct messages to my soul, come in this way: With my Father's book in my hand I lean back, close my eyes and say: 'Father, there are your

letters to me, your child. They are full of wisdom, and I am very dull. Yet you intended me to understand them, or you would not have written them to me. As I read Thy precious words, then, Father, make clear to my mind what you want me to grasp today.' Then I open my eyes and begin to read with a mind as simple and receptive as a little child who has opened his first reader. Do I understand *all* that I read that day? Oh, no. But I always understand *some part* of it. My Father never fails to put some truth into my waiting heart which feeds and strengthens it. If I had to choose just one way to read the Bible, this is the way I would choose. For much as I gain through the teaching of good men, not one of them can teach me as my Father does."

4. I believe what he said is true. And yet, fortunately for him and for us, we have the privilege of studying God's Word as well as of learning its lessons under our Father's instruction. And what a delightful study it is! One of the best ways to study the Bible is to take it book by book. That means that we select a book for our study. Then we begin by finding out who wrote the book, and something about him. We shall want to know when and where he wrote it, to whom it was written, and what the author's purpose was. But you say, where am I to find out all these facts about the book and its author? Well, some Bibles contain short but good sketches of each book and its writer. A Bible dictionary gives a much fuller account, and a good commentary is of still greater value to us in our study of the Bible. You may not be so fortunate as to own any of these books, and may feel that you are not able to buy them. But where there is a will there is a way, and, dear young Christians, if you really want to study your Bible you can manage in some way to secure a few good books of help. Why, birthdays are coming, and Christmas, and I am sure your parents would be glad to give you books for presents this year.

Our own Publishing House makes some fine offers to the Bible student. They will furnish you with Jamieson, Faussett & Brown's Commentary in two volumes, the two for \$3.50 prepaid (I paid \$6 for mine years ago). They will send you a copy of Smith-Peloubet Bible Dictionary for \$2, also Revell's new Scripture Atlas for ninety cents. Cruden's Concordance can be had for \$2.25, or an abridged concordance for seventy-five cents. I have many books of helps, but in my own study of the Bible I have found nothing more practical, more easily used, than the above books. And I have tested them out pretty well, as they have been in constant use for years.

In our next number we shall take up the Gospel according to Matthew and see what we can learn about it.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of our great service at Caney, Kans., and our next stop was at Independence, Kans. Here we have a most beautiful pastor, Brother Wright. He is a fine man with a beautiful family. We have no church in this city, but plans are being worked out to buy and build and Brother Wright had secured the First United Brethren church. Their good pastor was out of the city, but the church board did all that a set of splendid Christian gentlemen could do. We had the church packed until no more could get in and we had a beautiful service and secured a fine list of subscriptions for the **HERALD OF HOLINESS**. I enjoyed the short stay to the limit. Brother Wright is the first vice president of the Ministerial Association of the city and he has a splendid standing in that city. While in the beautiful city we visited the Salvation Army store. One of my old friends is at the head of this interesting store, Rev. Charles H. Shepard. The people bring in everything on earth that you can imagine and give it to him and he sells and gives away stuff by the cart load. I have known Brother Shepard for many years.

Well, our next run was to Elk City, Kans., and here we have a fine young lady for our pastor, Miss Ruth Oneth. She is one of the finest young ladies that you would meet in a life time's travel. Miss Ruth is said to be the best preacher in the city. She had secured the First Christian church and she had the house packed to the limit. She reserved nine seats on the platform for the mayor and the eight members of the city council. The mayor is in the experience of holiness and a most beautiful gentleman. Our home was with Mother Smith, one of the finest ladies in the state. Her husband is in old Mexico in the oil business and she has only one child, Sister Davis, and she is one of the Nazarene preachers in the Kansas City District. Her husband is the newspaperman in Elk City and as a family and parts of families they are well off. Our stay in the home of the Smiths and Davises was most delightful. From Elk City we made a run to Lafontaine, Kans. Here Brother Dan Jones is our pastor, and he is also taking charge of the work in Neodesha, and we have no finer man on earth than Dan Jones. He was trained in such schools as the old Peniel and Bethany-Peniel College, and he is well trained. We have a nice church at Lafontaine, but it was not large enough to hold the crowd, so Brother Jones had secured the First Christian church and it was not much over half large enough. Only one place in the district so far has been large enough, and that was the big Nazarene

tabernacle in Coffeyville, Kans. It seats 2,500 and we had 1,500 in that, and in one day there we preached to about 2,700. That was our largest day in the three services. We had five hundred out in the morning and seven hundred in the afternoon and fifteen hundred at night. We have simply preached to thousands in this district that were never in a Nazarene meeting before. Thank the Lord. We are getting the people and if we can't get them, then we can do them no good.

We made a run from Lafontaine to Carthage, Mo., and made the trip in the night. We left Lafontaine at 10:30 p. m. and pulled into Carthage the next morning about five o'clock, and had a few hours of good rest and sleep. Then we spent the day in catching up with our mail in the home of Brother and Sister N. B. Herrell. At night we made a run to Halltown, where we have a most excellent pastor, Brother H. G. Purkhiser, one of the finest young men that you will meet within a year's travel. We have there a large tabernacle and we must have had out not less than six hundred people. Our service was beautiful and the great crowd seemed to enjoy it to the limit. My, my, but they shouted and laughed and cried and gave God the glory. We secured a fine list of subscriptions for our fine paper. It is not saying too much for me to say that to us Nazarenes the **HERALD OF HOLINESS** is the finest paper in the world, for it represents us as no other paper in the world can do, and it stands for what we stand for.

Well, after this interesting service we made a run back to Carthage and spent the night with the Herrells and on Sunday morning we made a run to Carl Junction, Mo., and had a morning service. Here we have a fine pastor, Rev. Cox, one of the best. He simply can't be improved on. The service was held in the First Baptist church and the pastor of the First Methodist church dismissed and the three churches all came together and all worshipped in the First Baptist church. We had one beautiful service. That is one town where the Methodists and Baptists and the Nazarenes all stand together as one man. Then on Sunday night our pastor dismissed and took the Nazarene band to the First Baptist church and gave them a boost. Well, amen, the Lord is at work and the devil knows it. We all took dinner at the Nazarene parsonage, and after dinner we made a run to Webb City where Brother and Sister Aycock were just closing up a fine two weeks' meeting with Brother Blystone. Our good Brothers Corlett and Percy Lunn with their good wives made a run from Kansas City to Webb City and spent Saturday and Sunday with the Aycocks and the Blystones. We were indeed glad to meet them, but after the fine service

by Sister Aycock for the children we went to Joplin to be with Brother Savage in his large new church. My, my, that old boy Savage has worked a dozen miracles in Joplin. He has built a church that would do credit to a congregation of five hundred members. It yet remains to be seen just what a man can do that will do his best and put his trust in the Lord.

In all of the great services Professor L. C. Messer had charge of the music. He simply sings them over the moon, and this country is full of good singers. The Nazarenes are getting mighty thick down in this neck of the woods. Messer has gotten up a fine male quartet and they sing the negro spirituals to the delight of the great crowds. In the Joplin church they had to bring the big benches up from the Sunday school room, and to see them climbing up the steps with those benches it looked like haywagons coming up the steps. They were all filled and then more were needed to accommodate the crowd. Monday night, October 24, we were with Brother Blystone and my, my, what that young man has done is simply wonderful. It is nothing short of a miracle. He has built a beautiful white stone church that is beautiful. And crowds! It is not stretching it at all for they were almost piled up in that big church. I am of the opinion that Blystone will make one of the great pastors of our church and one of our great preachers. He is a young prince, and with Cox at Carl Junction and Savage at Joplin and Blystone at Webb City, there is nothing in the way of these young men. All of these cities are in close touch with each other and just a few miles apart. May heaven's blessing rest upon those boys. In love,

UNCLE BUDDIE.

BUD ROBINSON'S SLATE ON SOUTHERN CALIFORNIA DISTRICT

"Uncle Buddie" and L. C. Messer began Nov. 6th a campaign on the Southern California District in the interest of Pasadena College with District Superintendent Little in charge. Other workers will also have part in these rallies. The schedule follows:

Monday, Nov. 21	..... El Centro
Tuesday, Nov. 22	..... Holtville
Wednesday, Nov. 23	..... Riverside
Thursday, Nov. 24	..... Hemet
Friday, Nov. 25	..... Ontario
Saturday, Nov. 26	..... Van Nuys
Sunday, Nov. 27, a. m.	..... Pasadena—First
Sunday, Nov. 27, 2:00 p. m.	..... Graham
Sunday, Nov. 27, 7:30 p. m.	..... Long Beach
—First	
Monday, Nov. 28	..... Huntington Beach
Tuesday, Nov. 29	..... Hermosa Beach
Wednesday, Nov. 30	..... Hawthorne
Thursday, Dec. 1	..... Downey
Friday, Dec. 2	..... Garvanza
Saturday, Dec. 3	..... Compton
Sunday, Dec. 4, a. m.	..... Los Angeles—
—First	
Sunday, Dec. 4, 3:00 p. m.	..... Burbank
Sunday, Dec. 4, 7:30 p. m.	..... Grace
Monday, Dec. 5	..... Santa Monica
Tuesday, Dec. 6	..... Glendale



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



HUMILITY AND INFERIORITY

WE ARE such a humble folk that there is very little we can do, so we are satisfied to do our best and to keep saved ourselves without endeavoring to reach other people." This statement was made during a conversation with a church leader (shall I call him a leader? A more appropriate word would be "retarder"). This statement indicates the attitude of many of the people of the church. "We're just a few despised folks. The people do not want us. We must struggle along to keep saved ourselves and make heaven our home;" and such like is their conversation, which signifies their inward attitude toward the progress of their church.

The sad thing about such an attitude is that too often the people consider it to be religious and Christian, and confuse it with humility. But it is not religious, Christian or humble; it is simply one more trick of the devil to defeat God's people and to keep them from reaching this generation with the gospel of holiness.

Humility is one of those peculiar Christian graces which are unnoticed, unheralded, and unfelt by the person possessing them. The moment a person feels he is humble, notices his humility and begins to herald it, that moment he ceases to be humble. Humility is a virtue of which the possessor is unconscious, but which is seen and marked by his associates. The humble person does not discount the abilities or talents of himself, nor does he have an overestimate of their value, or of his own ability. He does not discredit the work of others in order to magnify the work he has done. The humble person does not refuse to do work which has been opened for him when he has the ability to do so; but rather humbly says, "I will do it to the best of my ability," and may even add, "though there are others more capable of doing it than I." To be fitted and capable of doing work in the church, and refuse to do it when called upon, is not humility but rather stubbornness, and there is surely a vast difference between humility and stubbornness.

The person who made the statement above was not particularly a humble person, but he had rather an inferiority complex. He felt that he and the church of which he was a member were so poor, so despised, so ignorant and so small that there was no possibility of their doing anything. Some officers of the N. Y. P. S. have the same attitude toward the work of their society. But an attitude of this character is disastrous to any organization. It is purely an assumed attitude, usually without any proper foundation. Inferiority will blind one's vision to his possibilities and to his own usefulness. Inferiority will keep a church from being the blessing in the town and city that it should be. Inferiority will

keep a church small and poor and despised; for as long as we feel that we are thus and can never be more, just that long we shall be small and poor and despised. We are despising the day of small things. Suppose a man in business had the attitude toward his business that many people have toward the church; would he ever prosper? No! He would be bankrupt within ninety days. Who made us poor and despised? Do we not have a message that the world needs and should have and in a large measure wants, if they only knew where they could hear it? Do we have a religion that is inferior and needs to be shrouded with shame and disgrace? Is the experience of holiness a thing that we should be ashamed of? Is the presence of the Holy Spirit in our lives and the services of the church something that we as a small group should only enjoy? No! We have the greatest message of the ages; the mightiest Savior to present to the people of this generation; a Savior who saves from ALL sin here and now; we are enjoying the greatest experience possible for any man to enjoy this side of the pearly gates—the experience of entire sanctification; we are rejoicing in the personal presence of the Holy Spirit in our lives and services; so why should we feel despised, small and poor?

There is nothing inconsistent with humility in a person's feeling the importance of his message and the vital necessity for it in the world today. There is nothing inconsistent with humility in a professor of entire sanctification holding his head as high as any other person and standing flat-footed beside, and shoulder to shoulder with, any preacher of his city. There is nothing inconsistent with humility in a church feeling that it is indispensable to the life of the community in which it is placed, and doing all it can to spread its message as far as possible and thus reach as many of the people of the community as it can. Humility and inferiority are not the same. Humility is placing a proper estimate on one's place and position, while inferiority is underestimating and undervaluing one's place and position. It is thoroughly Christian and Christlike to be humble and progressive.—D. S. C.

NOVEMBER 20 GENERAL N. Y. P. S. DAY

A Thanksgiving offering for the General N. Y. P. S. work on the Sunday just preceding Thanksgiving day. This is a very appropriate day for such an offering, and we are depending on each society to contribute. This is the third annual General N. Y. P. S. day and we are expecting it to be the best, with a larger offering, and with more of our societies contributing. Let each president make sure that his society is among the number of those who are standing loyally

by the work of our own N. Y. P. S. organization.

Our N. Y. P. S. is supporting many projects either as local or district organizations, such as missionaries, schools, orphanages, evangelistic services, and contributing to the support of the local church program. Surely an organization that is doing so well along other lines will not fail to support its own general work. We were launched as a General N. Y. P. S. organization at the last General Assembly without any particular financial backing. We were asked to put the job over, but were given nothing to put it over with. We have succeeded thus far with the loyal support of the local societies and conventions, and we are expecting to continue to do so at least until the next General Assembly. Remember if the young people of the Church of the Nazarene do not support their own general program no other department of the church will do it. If it is done at all WE MUST DO IT.

If for any reason it is not practical for your society to take the offering for General N. Y. P. S. work on November 20, do so at your earliest convenience. Send your offerings to General Treasurer, Nazarene Young People's Society, 2923 Troost Ave., Kansas City, Mo.—D. S. C.

WASHINGTON - PHILADELPHIA DISTRICT

The first meeting of Zone 3 of the Washington-Philadelphia N. Y. P. S. was held last May in the First church at Philadelphia. At this meeting the following officers were elected: Frank Gery, Darby, president; Walter Miller, Philadelphia, vice president; Emma Boyd, Philadelphia, secretary; Anna Folds, Lansdale, treasurer.

In October a very interesting meeting was held in the Darby church with a good representation from each society in the zone. We are glad to say the pastors were also with us, and are interested in our young people's work. Brother Gery extended a hearty welcome to the delegates. We were then favored with special music and songs by various members of our zone. Brother Marvin Cave, our district president, and his family were with us for the evening. Brother Cave has the work of the N. Y. P. S. at heart. He exhorted us to be loyal to our pastors and leaders and work together for the future of our church as well as our society. Our job is to help develop Christian character in our young people so we shall be ready to fill whatever place God would have us in.

Brother Everett McCowan, from Park Lane, Virginia, society was also with us and gave us a timely talk on young people's work. Although we are just a baby as a zone organization, we are getting our feet established for a good work among our societies this winter. I am sure we were all benefited by this rally,



DEBT EMANCIPATION CAMPAIGN!

LONG the Church of the Nazarene has suffered from a draining, debilitating debt. The Trust funds, for years, have not been able to earn enough to pay taxes and interest on themselves. This has piled up a debt. The past year saw an expenditure of **eighteen thousand dollars** for interest on this Annuity or Trust Funds Debt. It must be paid, or it threatens to swamp us. The General Board asks \$78,000 with which to clear the slate. It asks for—

A Christmas Gift to the Church We Love—Free It From Debt

The General Board asks that the church take a **'Christmas Offering,'** next Christmas Day, December 25, of not less than an amount equal to a dollar a member, and finally free our beloved church from debt! The church, twice before, when threatened by debt, has responded with an emphatic movement and has saved itself from jeopardy. Will it do it again, and for the last time, Christmas Day? Will the Nazarenes give

A Special Offering to Wipe Out the Trust Funds Debt, the Last Installment Hanging Over Us,

CHRISTMAS DAY?

and look forward to the next one to be held at Lansdale, Pennsylvania.—Eva T. Childs, Reporter.

IOWA ZONE RALLY

The Northwestern Iowa Zone Rally of the Nazarene Young People's Society was held at Pierson, Iowa, October 14, 15, 16. There were representatives from Climbing Hill, Council Bluffs, Pierson, Storm Lake, and Sioux City; Climbing Hill having the largest representation.

The first service of the convention was held Friday evening. Rev. Alfred Strong delivered a very helpful message to the young people on "Letting the Word of God Have Free Course in Their Lives." At the opening session Saturday morning Rev. E. E. Russell of Pierson, our District President, was chairman. Orval Crom had charge of the devotional service and gave a welcome to the representatives. A very interesting paper was read by Miss Vivian Larson of Sioux City on "How Shall We Solve the At-

tendance and the Spiritual Problem of the N. Y. P. S.?" This is a local problem, consequently must be solved by each local society. A few of the best suggestions were: progressive, alert, systematic leadership; planned but varied programs; encouragement of the Daily Bible Reading course; weekly prayer-meetings; proper development of social character; and intensive week-end revivals. At eleven o'clock Mrs. Belle Wilson, local licensed minister of Climbing Hill, gave a short message, taking as her text, "Ye did run well; who did hinder you that ye obey not the truth?"

The Saturday afternoon session opened with Rev. M. J. Jones, Sioux City pastor, as chairman. Rev. Russell delivered an inspirational message which was very helpful to the young people. Merrill Strong of Climbing Hill read a paper entitled, "What are the essential elements necessary for leadership in the N. Y. P. S.?" This paper was handled very effectively and in an unusual manner. The paramount thought was, that to be a successful leader one must be filled with the Holy Spirit. The next paper was given by William Woodward of Pierson, the subject being, "What constitutes eligibility for membership in the N. Y. P. S.?" The principal point in this excellently prepared paper was that our lives should be living testimonies of the power of God to save from sin.

The last paper was presented by Miss Ruth Wickstrom of Climbing Hill, "How shall we put into practice that which we learn at the N. Y. P. S. conventions?" This is, of course, a subject of interest to all young people and was presented in a very efficient manner. The chief thought was that we should keep praying and searching the Scriptures, and ask the Lord to help us apply to our own lives the things which we learn. Each paper was followed by an interesting and helpful discussion.

The Climbing Hill orchestra assisted with the music, and the song service was conducted by Merrill Strong. Rev. Steeley, pastor at Climbing Hill, delivered the message of the evening. The subject was "The effectual prayer, Lord save me." Sunday school was conducted in the usual way Sunday morning with very good attendance and lively interest. Brother Steeley preached again Sunday morning on "The three-fold nature of a Christian," or the comparison of a carnal Christian to a steam engine.

In the afternoon a rousing testimony meeting was conducted by Karl Coil of Sioux City, after which Rev. M. J. Jones brought the message. His text was taken from Daniel 11:32, "But the people that do know their God shall be strong, and do exploits."

The concluding message of the convention was delivered by Rev. Moir, former Methodist pastor at Cushing, Iowa. Special music was afforded the convention by members of the various local societies. We believe that everyone was blessed and benefited by the convention. The committee which was appointed to fix a time and place for the next convention, has decided that it shall be held at Sioux City, December 30, 31, and January 1.—EDITH KING, Reporter, Box 646, Sioux City, Iowa.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

TRENTON, NEW JERSEY

Thanks be unto God for victory through the blood. The Lord is helping in the battle at Trenton. Praise God. The pastor had the privilege of holding a very successful meeting at Marcus Hook, Pa., recently. It was a time of deep conviction, old time demonstration and happy finding of God unto salvation and sanctification. Thirty-five different seekers sought God. I am now in a meeting at Rancocas, New Jersey, in the Methodist Episcopal church. God is blessing; seven seekers have bowed at the altar thus far. We expect to continue for two weeks yet, so will give a fuller report later.—Brother Andrews, Pastor.

INDIAN HEAD, MARYLAND

We want to let the readers of the HERALD OF HOLINESS know that God is still helping and blessing us here. God is just leading and we are obeying Him. Bless His name. The crowds and interest are increasing in our regular Sunday services, and our Sunday school is growing nicely, for which we thank God. Brother Heckert is giving us the gospel in the old-fashioned way, and we are just enjoying it. We believe God has sent this couple to us in answer to prayer and we are delighted to have them with us. Pray for us that we all may be a blessing in this part of His vineyard. We have some good, faithful Nazarenes here that are doing their best to the glory of God. We feel like going on. We feel more determined to serve Him and to do His will than ever before. We are praising Him for victory.—Reporter.

WASHINGTON - PHILADELPHIA DISTRICT CONVENTION

The tenth annual fall convention of the district organizations of the Washington-Philadelphia District has just closed its four-day session in Norfolk, Va. Four departments of district work were represented, each being allowed one entire day of the program. The preachers' organization occupied the first day and it was a day of great blessing, which we trust will prove inspirational in the advancement of their work during the winter months. They engaged as their principal speaker Rev. Floyd W. Nease, A. M., S. T. M., President of the Eastern Nazarene College, whose addresses were much appreciated and beneficial. He delivered a timely message on the "Preacher's Triumvirate," emphasizing the three great essentials in a successful preacher's life, the development of the physical, mental and spiritual natures of the man. Professor Nease's presence was a great asset to the convention. Throughout each day many interesting papers were read on different phases of district work and special music was enjoyed.

On the second day, the Woman's Missionary Society held an interesting program and was much blessed under the

stirring missionary addresses of Miss Sara Cox, missionary on furlough from Central America.

The third day was devoted to Sunday school work and election of officers for the District Sunday School Organization. Rev. Minor C. Miller of Bridgewater, Virginia, General Secretary of the Virginia State Sunday School Association, brought a splendid message on "Religious Education" at the night service.

The fourth day was in charge of the District N. Y. P. S., and a very profitable day was given to young people's work. Rev. John Nielson of Darby, Pennsylvania, brought the closing message to young people at the night service, which was greatly blessed of God. The preacher was indued with power and his message was stirring and resulted in a glorious altar service with seven young people seeking God. We felt this a very gracious closing to the convention, and trust our God to continue His presence and work in our district to glorious victory.—S. W. Beers.

LEHIGHTON, PA.

The pastor spent Sunday, October 23, with the First Church of the Nazarene at Allentown, Pa., and found the little flock a very encouraging bunch of God's people. Here at Lehighton the Lord is blessing and leading on gloriously. Brother T. L. Wicand of Allentown filled the pulpit very acceptably on October 23. Bishop Brinser of Elizabethtown, Pa., preached for us on Sunday afternoon, October 30. God richly blessed the speaker and the people.

A certain brother by the name of Amos Jones of Mauch Chunk, Pa., bought an old abandoned church in the Mahoning valley, about six miles from Lehighton, and invited us, as a church, to come in and conduct a revival, beginning on October 30. He has beautified and fitted up the church building to do business for God, in seeing souls brought to God in Christ Jesus; and one fine young man presented himself at the altar seeking salvation on the first night of the meeting, and on the third night two souls more came to the altar. Three sisters have met together from time to time for three years praying for a revival in this valley, and now, thank God, the walls are falling down, and the fire is descending, and we are hearing the report of an abundance of rain. Hallelujah! Rev. J. T. Maybury, our District Superintendent, will be with us November 4 to 6 in a convention. Bishop Brinser and his good wife will also be here. To God be all the glory. Amen!—E. C. Krapf, Pastor.

BLOOMSBURG, PA.

Greetings from the saints at Bloomsburg. We are still praising our God for His manifold blessings and for the wonderful way He has been leading us on to victory. We laid our plans for a Sun-

day school rally on October 16, setting as our goal an attendance of two hundred and an offering of \$75. The whole church worked at the job, and when we counted up we found there was an attendance of 216 with an offering of nearly seventy dollars. This breaks all records for Sunday school attendance in this school. Praise the Lord! We are looking for victory in our fall revival meeting, beginning on November 6 with a young people's rally. They have made arrangements for an attendance contest to begin at that service, to continue for a period of three months. They have a splendid program arranged and will have charge of the entire service, closing with a message from Ecclesiastes, twelfth chapter, by our fine president, Mrs. Anna Long. The God of victory still leads on and to Him be all the glory!—James M. Price, Pastor.

Sunday School Lesson

By M. EMILY ELLYSON

November 27, 1927

LESSON SUBJECT: Isaiah Teaches True Worship.

LESSON TEXT: Isaiah 1:10-20.

GOLDEN TEXT: *Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart (Psalm 24:3, 4).*

ISAIAH'S vision of Judah's condition was very clear, and because it was, her future as a nation was not difficult to understand and to foretell. Isaiah was a great statesman and preacher, a peer among the characters of the Old Testament, and closely connected with the kings of Judah, especially with Hezekiah. This relation undoubtedly gave him an insight into national affairs, and afforded him an opportunity to advise and counsel the rulers of Judah. He was a character of inestimable value to the nation, and the fact that the kingdom of Judah held out a century after the Northern Kingdom had gone into Assyrian captivity, is probably due—at least in a great measure—to the services rendered by this matchless prophet of God.

His call to the prophetic office is one of the most wonderful on record, accompanied as it was by a vision of the glorious majesty and holiness of Jehovah God. Isaiah never recovered from this experience, for the effects are seen all through his prophetic utterances. God to Isaiah is ever afterward, "the Holy One of Israel." This distinctive name occurs throughout the book of Isaiah and distinguishes his writings from all other authors of Holy Writ.

In this arraignment of the people by Isaiah it is evident that the people had

kept up their religious forms of worship. Their altars reeked with sacrificed blood. As is usually the case the farther they went in unrighteousness the more zealous they became in exterior demonstration. There was an unusual show of religious enthusiasm, but it was all a screen for unholy living. Isaiah is not here condemning the manner of worship, but it is the insincerity of their religious activities. They said one thing by their sacrifices and another by the lives they were living. The Lord wants the heart, and if He does not have that, He does not care for the forms of worship without it. Long before this Samuel had said, "To obey is better than sacrifice, and to hearken than the fat of rams." All of the Jewish sacrifices symbolized some beautiful truth, and were desired by God if the truth they represented was the basis of the act; but if not the empty form became an abomination to Deity. If the people had put their soul into them, God would have rejoiced in them.

Israel's sin is strangely amongst us today. Instead of giving place in our lives to the Spirit of God, we concern ourselves with externals of religion, and God hurls at us His challenge, "To what purpose?" Are not our hands blood-stained too? What about the times we have taken advantage of or injured our brother by slander, or been unfair in our dealings? Are not these the things that

stain the hands with blood? Venture not into His presence until these wrongs are righted or He will resent our approach as an intruder.

True worship, what is its nature? According to the sixteenth verse of our lesson there must be cleansing and ceasing from sin. All present evil practices must be stopped and all wicked habits broken off. We see by this that our lesson teaches us that there is a human side as well as a divine side to every case of salvation. When God looks upon us with favor He must be able to see, instead of evil doings, an honest effort to be right at any cost or at any loss.

But we must not only cease from sin, we must "learn to do well." Isaiah here calls attention to four things that evidently they should pay attention to in their well doing. Doubtless these four things they had neglected to do, or they had been guilty of these very wrongs that now they were required to right. Defenseless women had been a target for the rich and powerful. Because widows and orphans lack natural defenders they are at the mercy of greed and fraud, and it becomes the duty of good men to see that they receive fair treatment, and act as their advocates in the courts of justice. St. James made this one of the chief works of pure and undefiled religion. We learn to do well by practicing well doing. Habits of neglect and selfishness have controlled us so long that even when we desire to shake them off we find that they cling with persistence to us, and we are more or less crippled in the good we would do. It becomes a lesson that we must "learn" this business of "doing well," and we learn only by persistent application to the subject under consideration.

To Isaiah religion was reasonable. The ways of Providence were open to human intelligence. The chief fault he found with his people was that they did not like to think very seriously about religious matters. We have the same problem today. It is so easy to fill up our time with secular things while eternal issues are not considered. Even dumb brutes know their masters and where they find their food, but people "will not consider." Though loaded down with

glaring sins from which there is but one way of escape, yet they do not want to think about it or meet God in a decision which would result in a white, pure life, as beautiful as the untrampled snow.

How strange that we prefer the crimson and scarlet to whiteness. But in our refusal and rebellion against God's plan, we have stricken our own souls and wounded them to eternal death.

NORTHERN CALIFORNIA DISTRICT

We are well along toward the middle of the assembly year in Northern California District. We have noted with pleasure the steady progress which has been made during the three and one-half years of our superintendency. The increase has been slow but steady each year. We have had the most hearty co-operation of our entire district, hence it has been a pleasure to labor with such a loyal united people. Perhaps we cannot boast of any great achievements; we have not seen our vision realized yet. There are opportunities all around us which we should seize.

It is our conviction that the only thing that will save the day for us as a church is to have mighty revivals. We desire to have a revival that will sweep over our entire district. Our people are earnestly praying for just such a revival. Some of our churches are holding early morning prayermeetings each day. Some meet at 5:30 a. m., some at six, some at seven, and some at nine o'clock. Some are holding revivals of prayer nightly. It is needless to say that such praying will bring results. Revivals will settle differences and difficulties.

At present we have some church buildings under way. Some of our young churches are getting strong enough to attempt to build houses of worship. Others have already built and there is a spirit of aggressiveness amongst the new organizations that is encouraging indeed.

Our Sunday schools are in the midst of a District contest which seems to be yielding good results. Our District Young People's Societies and Woman's Missionary Societies are making satisfactory progress. Our people have come to know the value of concerted effort and are getting good results from co-operation which is district-wide.

Our pastors are self-sacrificing men and women and stand together heart to heart in everything that is attempted. One thing we can boast of and we are glad to do that. It is that there is no discord anywhere. We have our problems a plenty, but such a beautiful spirit of unity prevails that it is surprising how quickly every problem can be solved and every difficulty gotten out of the way.

We have had Rev. A. J. Smith and wife, our missionaries from China, make a tour of the district and their messages proved to be very helpful to our people. Rev. F. M. Weatherford, our pastor of First church, Oakland, is on a trip to Palestine. We shall miss him, but our prayers are with him.

We expect to see our assembly year close with great victory, and expect to greet you in Columbus in 1928 from "far off California."

FRANK B. SMITH,

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NORTHWEST DISTRICT

This has been one of the busiest years that I have ever seen, I think. I have given the Nampa college quite a little of time in assisting President DeLong and field man, Henson in their campaigning in the district. This I trust has been a real blessing to the school. We are making a desperate effort to raise the big debt that is against the institution. While no great headway has been made yet, still I never have been more confident of anything that I have been connected with than I am that this fearful incubus will be lifted and this fine school put on its feet. Every one in the educational zone interested should pull his every pound possible. Nothing can be more vital to our work in this great Northwest than to save this institution.

A number of revivals are in progress or just closing. Miss Fairy Chism, who was recently elected by the General Board to go to Africa, has just closed a fine meeting with Walla Walla church. Rev. J. W. Slaton, pastor of the Dixie, Washington, church, is in a hard-fought battle with the Garfield church. Some real victory has crowned his work. The old war horse, H. J. Elliott, has been waging war on the enemy at Princeton, Idaho. Rev. T. E. Beebe is again on his feet after four years of sickness, and is with us at Pullman. Victory is on his banners as in other days. He will work in this district until next assembly time, then hopes to take a church. Rev. L. W. Fick, our heroic pastor in Lewiston, Idaho, has been assisting Pastor Croft of the Moscow church. Brother Croft, with local help, is still carrying on the campaign, and salvation results are being had.

We had a great day at Connell, Wash., the last Sunday in October. We dedicated their lovely new church. This congregation had for a number of years been renting a building belonging to another church. They were put out of this some months ago, and it looked dark for the Nazarenes in that place for a while. But they worshiped in other buildings for a time. Their pastor, Rev. G. H. Hartzell, got busy and soon had erected one of the best structures in town. He is a man that is not to be whipped by the devil or conditions. He knows how to wield the hammer and saw, and is not afraid of work. God bless him and increase his tribe. Former pastors were invited, but only Brother Blackmon, the present pastor of the Potlatch, Idaho, church could come. He preached a fine message in the morning, and he and his good wife sang to the delight and blessing of everybody. The German Methodist people dismissed their services and came down with us, and their good pastor assisted us in the dedicatory service. It was a time to be long remembered. It is my plan to return for a revival as soon as my time will permit.

We are to dedicate our fine little chapel at Kennewick, Wash., soon.

Our recent Group Sunday School Conventions with Dr. and Sister Ellyson will not soon be forgotten. The attendance was good and the interest very encouraging. District President of the Sunday school work, S. W. True, was very much

heartened with the outlook, and plans for bigger and better things another year. He is surely the right man in the right place. Rev. O. E. Edwards, pastor of the Free Methodist church in Chewelah, Wash., has recently held meetings for our churches at St. Maries and Harvard, Idaho. God blessed his services among us and gave him the hearts of our people. We hope to see him with other churches of the district. He is a wonderful man of God and loves the Nazarenes. I am very happy to see our people and the Free Methodist working harmoniously together. That is at it ought to be.

Rev. H. O. Jacobson has recently conducted a successful meeting for our pastor and people at Cle Elum, Wash. The Lord gave them souls and the church was built up numerically and spiritually. Sister Palmer is doing fine work there, and every indication points to the best year in the history of the church.

Two of the homes of our pastors have been visited lately by the death angel: Our fine and successful pastor at Elk River, Idaho, was taken the latter part of September. Brother Bell was fast getting hold on the entire community. Few men that I have ever known have seemed to grip the entire population as this good man was doing. The little class is simply dumb from the shock of his sudden going. Why? But the Lord knows best. The wife of our Brother M. H. Cook, and assistant pastor at Powell Butte, Ore., was called home the latter part of August. They had come to us but recently, being recognized as elders at our last assembly. She was such a beautiful Christian character. It seems impossible that these lovely and faithful servants of the Lord are no more with us. God bless the loved ones who shall miss them most and the saints

that they have left behind to still press the battle against sin.

Financial conditions have been very hard with some of our churches this year. The early fruit was killed and vegetables brought but little. Then in places the wheat farmers came near losing their crops by the rainy weather at harvest time. But our people are heroic and loyal and most places will in some way pay their budgets. They intend that others shall not pay their bills, nor sit still while others go to war.

JOS. N. SPEAKES,
District Superintendent.

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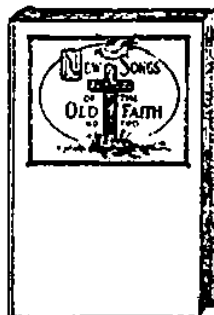
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The songs and hymns in this book have been carefully selected and planned for all departments of the musical needs of the church. The great standard hymns, the Sunday school songs, the Children's songs, the Chorus Choir numbers, and the Invitation songs are here found in great variety. All mere fillers have been eliminated.

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FLORIDA NAZARENE CAMP-MEETING

The first Nazarene Campmeeting ever attempted in Florida has passed into history. The camp was held two miles from High Springs where we have a small church (small only in membership, but big in faith and works) on what is known is Columbia Springs Ground. This is a tourist camp and resort where dancing, bathing, and other amusements were carried on. It is one of the most beautiful spots in Florida. A fine grove of large live oak trees with dancing pavilion, electric lights, and other conveniences which made it an ideal place for a holiness campmeeting. Brother Reed drove me out to look it over last August and in our minds the first Nazarene campmeeting in Florida was born. We asked the folks of our High Springs church to see the owner and find out if the grounds could be secured. In a little while word was received that Mr. Davidson, the owner, said we could have it free of all cost, including light, water, and other conveniences. We got busy at once, got out the advertising in time to distribute it at the assembly which was held at Avon Park church, and which was the greatest ever. We asked Brother Chilton, Miss Alfreda Vpyhl (the girl preacher) and Professor Shell (music director) to come as special workers, and with a number of visiting brethren

we started in October 21-30. Hands were up for prayer the second night and on Sunday morning seekers were at the altar, and at almost every service thereafter souls were seeking pardon or purity. How many were at the altar we do not know, but we had some good cases of conversion and entire sanctification. The attendance was fine. We had a good hearing and the most perfect order. Mr. Davidson and his beautiful wife were very kind and considerate of our welfare, and did everything in their power to make the meeting a success, which it was.

We received a very cordial invitation from the Davidsons to hold another campmeeting there next year, which we gladly accepted. Next year the date will be not later than September first, and we are planning for Dr. J. B. Chapman and family to be with us.

Too much cannot be said in praise of the faith and heroic sacrifice of our High Springs church. Though but few in number, the success of this our first Nazarene campmeeting was due in large measure to the liberal contribution of time, service and money of this small church. We ask that everybody pray for and plan to be in attendance at the next Columbia Springs campmeeting. The date will be announced later, near September first.

HOWARD ECKEL.

NEW ENGLAND DISTRICT W. M. S. CONVENTION

The District W. M. S. of New England held its Ninth Annual Convention in our church at Lynn, Massachusetts, October 19 and 20. Rev. Ira Miller is the pastor. Mrs. Olive M. Gould, the efficient president, presided at all the sessions. Fifty-two delegates were present. The convention was greatly blessed by the addresses of our returned missionary, Rev. Prescott L. Beals, who addressed us at each service with the exception of Thursday morning. We were greatly pleased to have with us General Superintendent Goodwin who brought soul-stirring messages and refreshed our hearts again. Mrs. G. F. Owen, who has been to the Holy Land, was introduced and told us something of our work in Jerusalem. Very encouraging reports were given from the local societies, which showed that they were working on their job. Much interest is being shown in the Indian-head coin fund. The District Treasurer's report showed a decided gain in finances the first six months of the assembly year. Our God is leading on. Mrs. Marion E. McKenney who has been a member of the Executive Board since the organization of the district, and who was a valuable worker for God and the Church of the Nazarene, was not present to answer to the roll call. From labors abundant she was called home on Sunday, August 7. We miss her here, but "She being dead yet speaketh." Altogether, we feel the convention of 1927 has gone down on the page of history as one of great blessing to our district. Rev. Lura Horton Ingler, District Secretary.

Just Off the Press! Dr. Hills' New Book The Uttermost Salvation



A COLLECTION of sermons and short articles originally prepared for the religious press of this country and England. They have been used of God to the edification of many and solely with the thought of widening their circle of influence we are bringing them out in book form.

The articles or chapters have no special connection with one another except that all are on the subject of holiness. The title of the book is taken from the subject of the first chapter. Dr. Hills' abilities as a theologian and as a writer are so well known that we need say nothing further on that line.

The book has 128 pages; twenty chapters each one a masterpiece.

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OLIVET COLLEGE DEBT CAMPAIGN, CHICAGO CENTRAL DISTRICT

President T. W. Willingham of Olivet College, and the District Superintendent of the Chicago Central District, fired the first gun for the raising of the forty thousand dollars remaining indebtedness of Olivet College at Hoopeston, Wednesday, October 12.

We have now been going about three weeks and we have had sufficient time to know how the people in Chicago Central District feel about paying this debt. In a nutshell, we are glad to say the pastors and people are feeling mighty fine and are responding in a way that is very encouraging. We have tried in all kinds of places that will go to be tried in the campaign in general. We have heard the various stories that are always told to money raisers, but we are glad to report that you could want for no better general co-operation than the pastors and people have shown. We have had a respectable hearing in most places, and a beautiful spirit has been manifested in every place. The way we see it, Chicago Central District will be as near one hundred per cent in paying the debt as one could desire.

We think by the sixth of November we shall have about ten thousand dollars pledged, and we hope to have somewhere between twelve and fifteen by the

close of the campaign, near December 1. The pledges, while some large amounts have generally been given, range from a dollar up to five hundred dollars. We have been taking the pledges to be paid March 1, 1928.

When we reflect that some four years ago we were in debt more than \$200,000 and today we have paid eighty per cent of this indebtedness and that Olivet College has run for five years without going in debt and at the close of the last school year we paid all the teachers and all bills and had about \$1,700 in the bank, we feel that there is hope in our financial indebtedness and the good people are going to pay this debt entirely off before "We meet in Columbus, June 13, 1928," at our General Assembly. My blood is up. We are going to do the job. Pray for us.—E. O. Chalfant, District Superintendent.

IDAHO-OREGON SOUTH-END GROUP CONVENTION

When a good thing has been ours, we like to pass it on that others may share it with us and, we trust, may reap good from it as we have done. We trust we have grounds to believe that a new era has dawned for the work of the Sunday schools in our district. This year, by means of the group convention plan, the influences of Dr. and Mrs. Ellyson's wonderful addresses to Sunday school workers were extended practically to all ends of our large district, touching so many more people than heretofore has been possible, with only one convention centrally located.

The first of the three group meetings was held here in the little city of Buhl, Idaho. This South-end group included the churches of Ogden and Salt Lake, Utah; Pocatello, Twin Falls, Jerome, Glen's Ferry, and Buhl, Idaho. Large delegations from all these except two were present. Only because of the long distance from Ogden and Salt Lake were they unable to attend. It surely was an enthusiastic gathering and a beautiful spirit of unity prevailed. That alone would have made it worth our while, but no one doubts Dr. and Mrs. Ellyson were divinely inspired in both the choice and the delivery of their timely and helpful messages. Three services were held each of the two days of the convention, and one service could hardly be said to have been better than another, all were so good.

Pastors from our represented churches had charge of the devotional services, helping in each instance to get us off on the right foot, as the saying is. Special music in the form of mixed, men's and ladies' quartets was furnished by the Buhl young people. Also our baby church just recently organized at Glen's Ferry favored us with one special song. Our greatest regret and the only one thing which would make us feel our convention was not quite perfect was the absence of our dear District Superintendent, Brother A. E. Sanner. Through no fault of his, but because of previous arrangement of dates for school rallies with Brother Henson, he was unable to attend. To say we missed him is putting it very mildly, for Brother Sanner

is always one with us in all our church interests and causes and always uses his influence to foster their upbuilding.

As a consequence of the convention we are sure much good will be accomplished. Hearts were stirred who heretofore had not been much interested in Sunday school work, and those who have felt the need along this line received a broader vision than ever before of the work before us and are more determined to push the Sunday school and see it grow into the department in the church it should be. God helping us, we will not lose the vision He has given us. We love the great cause of God and to the best of our ability our lives belong to it. We feel safe in saying the group convention plan has come to stay.—G. E. Sharp, Pastor, Buhl, Idaho.

ALABAMA DISTRICT ASSEMBLY

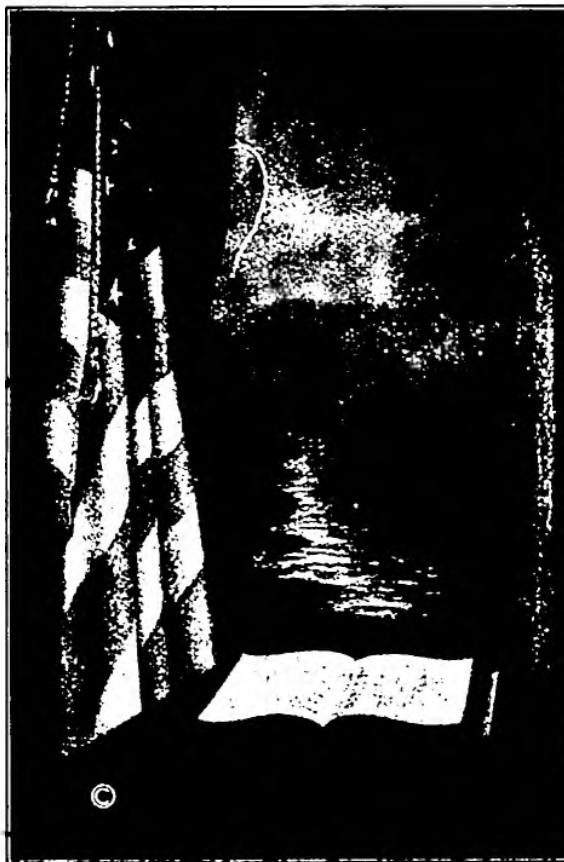
The Nineteenth Annual Assembly of the Church of the Nazarene, of the state of Alabama, met with the Hartselle church October 25-30. Careful preparation had been made under the personal supervision of our District Superintendent, the good pastor at Hartselle, Dr. J. C. Turk, co-operating. The assembly was wonderful in attendance. Unity of the Spirit, and the glory that rested upon the people of old was upon the assembly. Much old-time rejoicing and

getting blessed was the daily order of the assembly.

Dr. R. T. Williams presided over the assembly in the princely way that Dr. Williams can do. He possesses the rare combination of a teacher, orator, and great church statesman. His messages were truly great, and touching the vital needs of this our day. His morning talks on the fundamental things necessary in the human element for us to have in order to succeed in the work of God, will perhaps never be forgotten by those who heard him. Evangelistic services were held every night. The messages by Dr. Williams, Rev. J. W. Montgomery, Rev. Freddie Thomas and others were fruitful, and many found the Lord in pardon and purity. Rousing song services with special songs, by the Ramsey Quartet, Mrs. H. A. Forester and others, brought the glory down. Rev. H. H. Hooker, who has faithfully served this district for the last nine years was unanimously re-elected District Superintendent. Rev. C. C. Butler, the star booster, was re-elected Secretary, and Rev. R. S. Rushing was elected Treasurer. Prospects for the coming year are great. Definite plans are laid for a general advance on all lines. A tent association was organized, and campaigns are planned with a view to putting our great Nazarene movement into every city in the state this year where we do not have work.

H. A. FORESTER, Reporter.

"THE HOPE OF A NATION"



We have purchased a quantity of these colored prints at a very special price, so that we are able to offer them at 50c each, postpaid.

This beautiful picture, printed in colors on heavy paper, size 12½ x 18 inches, will grace the walls of any home. It is not a cheap, gaudy picture but a genuine work of art; the colors are soft and harmonious, blending together in a way that will evoke the admiration of young and old.

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NEWS IN BRIEF

District Superintendent Chas. A. Gibson, of Ohio, has moved. His address is now 1433 Meadow Road, Columbus, Ohio.

Brother F. W. Burleigh, Fairview, Montana, requests prayer for a meeting in Makoti, N. D., which began October 26, that a revival may result and a church be established.

Rev. J. W. Blansett, pastor of our church in New Castle, Ind., says, "We have enrolled 1,130 babies on our cradle roll. This is ninety per cent of the babies of our city. We have eight sets of twins—did have one set of quadruplets, but they lived only seven or eight months. Mrs. Blansett is the cradle roll superintendent, and she seeks to put people in touch with our pastors in other places whenever they leave town. Also whenever there is sickness or death in the families where the babies are on our cradle roll, she takes occasion to visit, take flowers and offer assistance. This is our plan and it is working."

Evangelist I. M. Ellis, so well and favorable known to our pastors and people, has recently moved to Bethany, Oklahoma. Brother Ellis is one of our most

successful evangelists, and we understand he has some open dates, having but recently returned to the field from the pastorate at Santa Rosa, California, and we are sure pastors and campmeeting committees cannot do better than to make engagements with him immediately.

Evangelist J. A. MacClintock of Richmond, Ky., says, "Some have reported that I am not a loyal Nazarene, but any who say that misunderstand my message. I believe God has raised us up to effectively preach full salvation, and I don't think much of a revival which does not get people into 'our' church. God has blessed my ministry in the Church of the Nazarene during the last two years and has given me hundreds of souls and has led many into our church. I am a loyal Nazarene and I believe in our mission to the fullest extent."

Rev. Elbert M. Shelton has recently removed from Radcliff, Ohio, to Hamden, Ohio, where he may be addressed by his friends.

Father and Mother Griek of West Sayville, N. Y., recently celebrated their golden wedding anniversary. They were born in Holland in 1853, and came to America, with their ten children, in 1905. They now have twenty-seven grand chil-

dren and eight great grand children. Members of the family are among the most loyal Nazarenes, and about forty friends were present to help celebrate the golden wedding anniversary. Evangelist Howard Sweeten is to hold a revival with our Patchogue, N. Y., church during November. Rev. H. S. Hurd is pastor at Patchogue, and the Grieks are members there.

President Henricks, Business Manager Wise, and other promoters and friends of Trevecca College, Nashville, Tenn., are rejoicing over the good response given to the recent call for money to pay off the school's indebtedness, and they are bending all their energies to raise the remaining \$6,000 required to make the job a full success. Now is the time for friends of Christian education to make their interest practical. There are now only about six weeks left in which the school must raise \$6,000 to make the debt campaign a rounded success. \$1,000 a week is considerable money, but if all will rally and do their best, "It can be done." Let those whose hearts stir them up to give, write Rev. H. H. Wise, Business Manager, Trevecca College, Nashville, Tenn.

CHURCH NEWS

PASTOR CRAIG WEATHERS, Bellefontaine, Ohio—"We are in the midst of a very gracious revival. We have been having a hard pull but God has come to town. We began a meeting with the pastor preaching. We carried it as far as we could and God sent in a Christian Union preacher of the old school, Brother DeVare and he began to pour it on. God began to work and souls prayed through. Some really deep work was done. One of our members, a quiet woman, got sanctified. She shouts, dances, and runs up and down the aisles in a surprising way. We expect to get some good members out of this meeting."

ELKHART, KANSAS—"God is blessing the work here for which we praise Him. The church called us back for the third year and increased our salary five dollars a week, which we appreciate very much. We never have worked with a better people than the Elkhart Nazarenes. Since returning from the assembly God has blessed us with a great revival. The Edwards Ladies' Evangelistic Quartet were the engaged workers, and to our way of thinking these workers are among the best. Altogether there were nearly seventy seekers; twelve united with the church, and the revival spirit continues."—Rev. and Mrs. J. W. Youngman.

EVANGELIST J. V. COOK—"We closed a revival at Franklin, Ohio, with two hundred seekers. We believe the most of them found pardon or purity of heart. Brother D. L. Brandenburg and his good wife are the pastors here and have the work at heart. They have at least 150 young people from sixteen to twenty-five, and most of them have a good experience. God is blessing this church in

Spreading surmises injurious to the good name of others; Dishonesty; Indulgence of pride in dress or behavior; "Whose adorning let it not be that outward adorning—of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart—(1 Peter 3).

Such songs literature and entertainments as are not to the glory of God; the theater, the ball room, the circus, and like places; games of chance; membership in or fellowship with oath-bound, secret orders or fraternities.

We hold that persons who have been divorced by civil law, where scriptural grounds for divorce (namely, adultery) did not exist, and have subsequently remarried, are not eligible to membership in the church.

We expect those who unite with us to be in harmony with our doctrines; to attend faithfully the means of grace; and contribute to the support of the church according to the ability which God giveth.

If after reading this statement of belief, and general rules, you desire to unite with the church, kindly sign your name and address below and hand to the pastor, who will confer with you.

Name.....

Address.....

CHURCH OF THE NAZARENE

Application-for-Membership Folders

Evangelist Jarrette E. Aycock has arranged an attractive four-page folder of heavy, white cardboard. The illustration shows exact size and contents of the third page. These folders are just the thing to hand to prospective members. Here they have the Brief Statement of Belief and Excerpts from the General Rules; also a place for name and address. Every pastor should keep a stock of these folders on hand, especially during revival campaigns.

Prices: 100 for 50c; 500 for \$2.25; 1,000 for \$4.25, postpaid

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many ways. They have the confidence of the whole town, and people come from far and near to this church. On the last Sunday sixteen were received into the church, and they raised the pastor's salary five dollars on the week. My coworker was E. C. Milby of Gabe, Ky. He is a fine young man and a blessing among young people. We secured twenty-three subscriptions for the **HERALD OF HOLINESS**. Next we went to Columbus, Ohio. There our people had a new church started with some of the best people in the world. The battle there was hard. We had only a few at the altar, but I believe they are going to have a good church in the south side of Columbus."

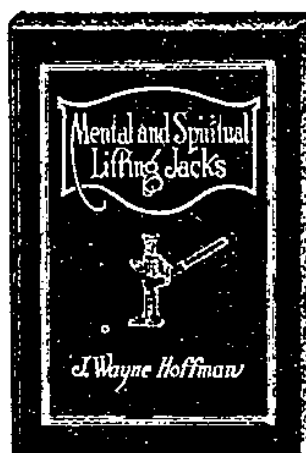
PASTOR L. A. REED, First Church, Long Beach, California—"God has been with our church in a very marked way. The revival with Rev. H. N. Dickerson of Ashland, Kentucky, was indeed not only a harvest but a digging down of our own people. A lot of froth from our spiritual life has been removed and we do not hesitate to say that the church is in the best spiritual condition since we took this pastorate nearly three years ago. Sunday, October 30, was an epochal day. At the Sabbath school hour we asked for \$100 to help build our church at Jerusalem, and we received \$170, with no pull at all, which we will forward to Brother Lunn at once. At eleven o'clock we took another offering for the Near East relief, and after preaching a missionary sermon we took another offering at which time the people pledged \$1,100 for foreign missions. We praise God for this great missionary day. Our regular offerings were not affected; the blessing of God was on the services and the day closed with salvation at our evening services. Our second class will join us next Sunday and we are expecting a substantial gain in membership before our May assembly. Our church is holding to the old paths; guarding the ancient landmarks and refusing to compromise in

our fight against sin and our spread of holiness."

EVANGELIST J. A. RODGERS—"I am now in my fifth meeting since my last report. After organizing at Riversburgh, Pa., we shipped the tent to Johnstown, Pa., for another pioneer meeting. Rev. C. C. Shaffer who was then pastor of the Christian and Missionary Alliance church at Beaverdale, Pa., had already secured a fine lot in a good location. We began the meeting on Tuesday and ran over four Sundays, and it rained nearly every day. The first week the attendance was small, but the first Sunday we had a good crowd and continued so through-

out the meeting. God gave us a great revival with over one hundred seekers who claimed victory. We organized a good Church of the Nazarene with thirty-one members. Brother Shaffer is now a Nazarene, full of fire and faith. He has taken charge of that baby church; the last report I got he is making it go. Then we began in Andover, Ohio, with our good pastor, Rev. Howard Smith, who is doing a big work there. He has the greatest country church I ever saw. They just make one drive and that is straight forward and handle very nicely everything that gets in their way. We could not take care of the crowds at all, for that community surely likes to go to

Mental and Spiritual Lifting Jacks.



By J. Wayne Hoffman. Selections from various writers on numerous subjects that are of interest to every serious person who enjoys the mental stimulus and spiritual uplift that comes from a study of the reflections of thinkers, poets, philosophers, preachers, etc.

Dr. Chapman writes as follows:

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A Mother's Problems

By Mary Ethel Wiess

It is with especial pleasure that we announce the publication of this volume. There is nothing else like it that we know of, in the field of holiness literature. It deals with the problems of a Christian mother, starting at the very beginning of wedded life and on through until the children have left the home nest to marry and establish homes of their own. The book is in story form making it interesting and easy to read. The reader is carried along from page to page absorbed in the narrative but the truths interwoven and the lessons taught are inescapable.

Just the book to present to young mothers.

80 pages; attractively bound in imitation leather cardboard.

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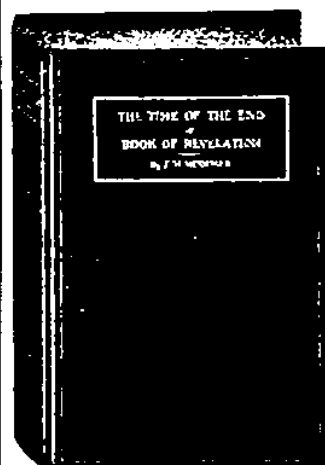
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church. Every service was like a camp-meeting and God gave us seekers about every service. We secured a nice list of **HERALD OF HOLINESS** subscriptions and raised the money to finish paying for the church. From there we went to New England for our first meeting in that part of the country. This was the New England District Labor Day camp, and was for only three days, but I enjoyed those three days better than any meeting I was ever in. I really fell in love with that beautiful camp and those New England Nazarenes. They got blessed and responded as quickly as any crowd I ever preached to. We had great altar services. Many told me those three days were equal to their ten-day camp. God surely gave us a fine time. Brother Miller, the District Superintendent, is a great man and is doing the job in New England. Our next meeting was with

Rev. F. G. Strickler in Youngstown, Ohio. He is another one of those Pittsburgh District pastors who seemingly never have experienced anything but victory and success. He has a wonderful people, they love him and he loves them. They are doing a big work in that great city. This meeting did not run on such a high tide as did the two before, yet God was present and gave us a good revival. There were seekers at every service throughout the entire campaign. We got a fine list of **HERALD OF HOLINESS** subscriptions. We also got some good Nazarenes in all of these meetings. I am now in Cleveland, Ohio, with the Geils as singers. We are expecting a great time. I desire an interest in your prayers."

EVANGELISTS L. G. MILBY AND WIFE
—"At our last report we were at Lafay-

ette, Indiana, in a home mission meeting with not a Nazarene in the city. Brother Geil and his wife, of Frankfort, were our song leaders, and are among the best I ever worked with. Brother J. G. Fortress and Guy C. McHenry, pastors of the Frankfort and Crawfordsville churches, had the tent in readiness for us. On Sunday night we preached to twenty-five; by Wednesday night the tent was filled. After that we had from four to six hundred of the finest and hungriest people I ever saw. We had to close the meeting for our assembly before we organized, but since then a fine church has been organized there with about forty members. My wife started a Sunday school the second Sunday with 126 present, and we closed the meeting with 150 in school. Our next meeting was in Middletown, Ohio, with Brother and Sister George Brinkman, pastors. This was a hard-fought battle, but this church, like all churches, had a few folks that knew God, walked in the light, put their shoulder to the wheel and helped put it over. God gave us a fine meeting with fifty-nine at the altar, and eleven fine members joined the church and the pastor's salary was increased five dollars a week. Brother Clay Milby, a young man twenty years of age, of Gabe, Kentucky, my cousin, was the song evangelist. He blessed the people, and surely made good; folks did like him. Our next meeting was at Lockland, Ohio, where we had a time of our lives. Brother and Sister A. E. Boso are the pastors and are true people of God who have been there four years and have made good. They are leaving in the spring, and the church that gets them will surely be blessed with them. From the start to the finish of this meeting God was with us. Eighty-six were at the altar, seventeen fine folks joined the church and crowds were turned



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John Haywood, the university professor turned pioneer, Ole Gunderson, the sinister Major Gilson, Eugene Lorrimer, the Bible Christian, are all real men who live their lives through these pages—and meet their rewards.

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away. My wife works with me and has charge of building the Sunday school. We increased the Sunday school in Middletown one hundred and doubled the attendance at Lockland. I am now in Montpelier, Indiana, beginning to break through. We drove down yesterday and ate dinner with Brother and Sister Montgomery. We surely enjoyed the day with them. Brother Montgomery is a great man and it always does us little folks good to rub up against a great man like him. Pray for us."

MUNCIE, INDIANA, South Side church—"If God ever made a selection for a church He surely made the choice of pastor for the South Side church here when He sent Rev. and Mrs. E. C. Martin to us. The Spirit of God has had charge of the services and many souls have been saved in the regular meetings. The Sunday school attendance is more than one hundred, and seventy or eighty attend our mid-week prayermeetings. The church pledged one hundred dollars more than the General Budget when District Superintendent Montgomery and the Heslops visited us recently and held a missionary service. Our new tabernacle is just completed and we are starting revival meetings with Rev. E. E. Turner and wife. We are expecting many souls in the fountain. Pray for us."—Mrs. Myrtle True, Reporter.

PASTORS ARTHUR AND DELLA BOICOURT, Bellingham, Washington—"Our District Sunday school convention was held here on October 27 and 28, and we had a blessed time drinking in the great truths given out by Dr. E. P. and M. Emily Ellyson on the different phases of Sunday school work. Truly they are specialists in their line of work. Many visiting

pastors and workers were in attendance, as also was our beloved District Superintendent, Rev. D. L. Wallace and his wife, Rev. Elsie M. Wallace. Among those taking part in the program were Rev. J. H. Berry, Rev. R. N. Sanders, Rev. J. W. Frazier, Rev. J. S. Maddox, A. Graham, R. M. McDonald, and Rev. J. E. Herrin. Several pastors and friends from different denominations in the city were in attendance and spoke very highly of the convention and the workers, for which we thank the Lord. More homes were open for entertainment than we were able to fill. However, if the visitors from the different churches had been as eager and loyal in coming as the visitors in the city from other denominations, we could have housed them all, for Bellingham has some very hospitable people who are whole-hearted with brotherly love and kindness. Meals were fur-

nished free and we all enjoyed every minute of the convention. We say come again. We had a good day Sunday. The Lord gave us five souls at the evening service, each one praying through to definite victory. Three were sanctified and two were saved. It was a happy sight to see them all, without man's help, jump to their feet with the light of heaven in their faces, testifying to the work of grace wrought in their hearts by the Holy Ghost. Oh, for more real, definite, old-time victory."

TELEGRAMS

FT. WAYNE, IND.

Come to Anderson for Northern Indiana Christian Workers' meeting Feb. 14-19, Dr. Williams special Worker.—J. W. Montgomery, District Superintendent.

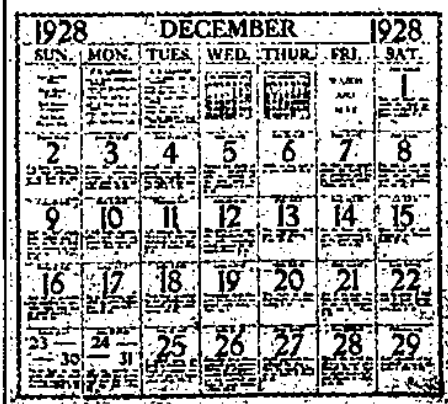
RUSSELL H. CONWELL AND HIS WORK



By A. R. Burr. If ever a man merited a biography Dr. Conwell does. His was a life of service untiring and of sacrifice unending. Having received millions for his labors he died leaving a mere pittance of a few thousand dollars. His good works shall indeed follow him. In his life story there is inspiration for preacher and layman. Every young person should read this book. It has material for many sermons. The book contains Conwell's famous lecture, "Acres of Diamonds," complete. 438 pages with many illustrations.

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ELWOOD, INDIANA

Missionary tour of Northern Indiana District with the hustling Nazarene booster, J. W. Montgomery, going strong. Fourteen thousand dollars raised to date. Ten missionary societies organized. Several conversions and many churches helped and encouraged.—Wm. G. Heslop.

TROY, OHIO

Revival closed Sunday with good victory with Evangelists L. J. and Edythe Rice. Fine class received into fellowship of church. Mrs. Rice's object lessons for

children helpful. They are to return, D. V.—Millard R. Fitch, Pastor.

BORGER, TEXAS

God approved our party by saving nineteen souls in six nights in a tour from Lubbock to Borger. Six united with the church. The party is composed of Lon Woodrum, Brother and Sister Price, and myself as leader. We are out for God's glory and we covet your prayers.—W. F. Cleghorn, Evangelist.

HENRYETTA, OKLA.

Closed meeting with Jarrette and Dell Aycock. Large crowds, good interest. Ninety-five seekers, most of whom prayed through. Seventy-six subscriptions to HERALD. Record attendance in Sunday school, 545 on time. This is the Aycocks third meeting here, two of which have been during our pastorate. We want them again.—G. H. Harmon, Pastor.

Miss Minnie Martin Sails for Africa

NOVEMBER 2, 1927

Sailing. Hallelujah!—Minnie Martin.

GREENSBORO, NORTH CAROLINA

God still blessing in Carolinas. All churches making progress. Big day in Charlotte, November 6. Evangelist Jim Green, Connelley Springs, North Carolina, and Raymond Browning, Hendersonville, North Carolina, of M. E. Church South, united with us. Both campmeeting evangelists. Will be great blessing to our district. Widely known with strong following. Let's keep them busy.—Charles M. Harrison, Superintendent.

ANNOUNCEMENTS

NOTICE—You will note by my slate that I am billed for Grinnell, Kansas, the month of November. Any pastor or church wanting my help for an old fashioned, second blessing holiness revival can arrange for a date by writing me at Grinnell, Kansas, Nov. 6 to 27, care of Rev. Paul Snyder, or at my home address, 627 S. Glenn St., Wichita, Kansas.—J. H. Vance, Evangelist.

NOTICE—To all delegates and visitors who are planning to be with us in the Arizona District Assembly, Dec. 7 to 12 at Somerton and who are coming on trains, please notify Mrs. C. E. Toney, Somerton, Arizona, immediately when you will arrive in Yuma, and conveyances will meet trains. Free entertainment given.—C. E. Toney, District Superintendent.

NOTICE—Old time spiritual awakening, People's Mission Church, Chapel St., Central Falls, R. I., Nov. 24 to Dec. 11, Andrew B. Starbuck, pastor; Rev. Charles H. Stalker, evangelist. Day meetings, Thursday, Dec. 1st and 8th, at 2:30.—Andrew B. Starbuck, Pastor.

NOTICE—Brethren, we will remain in the evangelistic work. Anyone desiring our help may write me at Davenport, Okla. My two girls will travel with me. They sing and play the piano. For reference, write Rev. S. H. Owens, District Superintendent.—J. W. Dodd.

NOTICE—We have an open date, Dec. 4 to 18. Write or wire us at 574 East Maple St., Big Rapids, Mich.—Prof. C. C. Crammond, song leader, and Margaret Crammond, evangelist.

Christmas Services

Here are three complete services and a pamphlet containing a play and a pageant. Send 50c for sample of each one.

Note special prices on left-over stock of last year's services.

The Story We Love. A service for the entire school; 11 songs, also several recitations and exercises. 8c a copy; 85c a dozen; \$3.25 for fifty; \$6.00 a hundred.

Bells of Christmas. A well arranged service for all ages; 10 songs and a number of recitations and exercises. 8c a copy; 85c a dozen; \$3.25 for fifty; \$6.00 a hundred.

Hope of the World. A Christmas service for the school with selections for chorus or choir; 22 songs; recitations, exercises and a short pageant; some of the songs and recitations are especially arranged for the Primary Department. This is a high-grade service. 10c a copy; 25 to 49 copies, 9c each; 50 to 100 copies, 8c each.

Two Christmas Specials. The Best Christmas Story—A Christmas play and The Story that never Grows Old—A Christmas pageant. Both in one 16 page pamphlet. Price 25c

LAST YEAR'S SERVICES

While they last, at cost prices

The Wonderful Song. (A fairly large stock of these). A 32-page service with unusually good music. Twenty-two songs and several recitations and exercises. A special department of Primary songs and exercises. Regular price 10c each. Special price, 7c each; a dozen 80c; 50 for \$3.00.

The Celestial Song. A 16-page service with 10 songs and several recitations. Regular price 7c a copy. Special price, 5c each; 55c a dozen; 50 copies for \$2.00.

The Great Confession. Ten songs and a few good recitations. Regular price 8c a copy. Special price, 5c each; 55c a dozen; 50 copies for \$2.00.

Adoration. Eleven songs and a number of exercises, also a few recitations. Regular price 7c each. Special price, 5c each; 55c a dozen; 50 copies for \$2.00.

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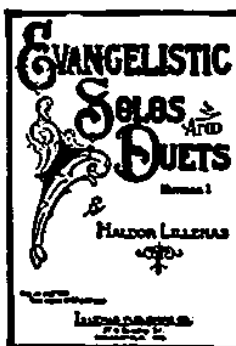


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PLEASE PRAY for a brother and sister in Indiana who need help and guidance from God; for a sick sister that she may be restored to health; for the church at Vernon, Ala., which is passing through a testing time; for the healing of a sister in Lake Mary, Florida and a revival at that place; for the healing of a brother, a father of seven children, who is in the hospital afflicted with tuberculosis of the spine; for the healing of a mother and daughter in Arkansas and the salvation of two boys; for the healing of a brother in St. Louis whose hip has been injured; for the healing of a sister in Lyons, Kansas.

NOTICE—Revival meeting and dedication, Cleveland, Ohio. Beginning Wednesday, Nov. 23rd and continuing over Sunday, Dec. 4th. Evangelists Jarrette and Dell Aycock will conduct a revival campaign in the First Church of the Nazarene, and on Sunday the last day, Dr. R. T. Williams will be present and dedicate the new church. Arrange to attend these services.—C. Warren Jones, Pastor.

RECOMMENDATION—It gives me much pleasure to recommend Rev. J. H. Vance, 627 S. Glenn St., Wichita, Kansas, to our brethren and churches. He closed a successful pastorate at Augusta, Kansas, and had a unanimous call to return. He feels led to re-enter the evangelistic field where he has labored for many years with much success. Brother Vance is an old-fashioned gospel preacher and has always been used of the

Lord. He is ready to go anywhere and at any time and will be glad to come for a free will offering and his entertainment. Give him a call. It is a real pleasure to recommend him.—A. F. Balsmeier, Superintendent Kansas District.

RECOMMENDATION—We take this opportunity of recommending Rev. I. C. and Fannie Dunbar as good, able, faithful evangelists. They are doing good work and will go anywhere there is an open door to work for the Master. They both preach well and Sister Dunbar leads the singing and sings special songs. These people will be a blessing to any church or community and should be kept busy. Address them at 717 East 9th St., Hutchinson, Kansas.—A. F. Balsmeier, Superintendent Kansas District.

NOTICE—I have some open dates for fall and winter that I can give someone desiring my help.—Jesse Uhler, Clearwater, Kansas.

PASTORAL ARRANGEMENTS Hamlin District

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DISTRICT SECRETARY—Martin Westbrook, Hamlin, Texas.

DISTRICT TREASURER—Martin Westbrook, Hamlin, Texas.

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By B. F. Haynes, D. D.
(Former Editor of the Herald of Holiness)



A SECOND edition of this booklet formerly published under the title "Beauty For Ashes." It occurred to us that inasmuch as the first edition has been out of print for about ten years and in view of the fact that we have had no writing of Dr. Haynes' in our list of publications, this booklet should again be put into circulation.

It is one of the most thorough presentations of holiness that we know of—this in spite of the fact that the entire matter is contained in sixty-four pages. Dr. Haynes' style is singularly beautiful and attractive while as a theologian he perhaps could not be surpassed.

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Indianapolis, Ind. Nov. 6 to 20
Topeka, Kans. Nov. 27 to Dec. 11
- JARRETTE AND DELI. AYCOCK**
Sapulpa, Okla. Nov. 10 to 20
Cleveland, Ohio (care Nazarene Tabernacle,
Hayden and Claybourne Ave.) Nov. 24 to Dec. 4
Belhany, Okla. Dec. 8 to 18
- C. H. BARCOCK**
Trenton, N. J. (Trinity M. E. Church) Nov. 13 to 27
- MRS. CARRIE BARBIEUR**
Hagerstown, Ind. Oct. 30 to Nov. 20
Millsboro, Ind. Nov. 27 to Dec. 18
- P. P. BELEV**
Cedar Rapids, Iowa (400 F. Ave., West) Nov. 13 to Dec. 4
- FRED BOUSE**
Shelbyville, Ind. Nov. 13 to Dec. 4
Molokai, Ind. Dec. 8 to 25
Frankfort, Ind. Jan. 1 to 22
Parker, Ind. Jan. 29 to Feb. 12
- LYMAN BROUGH**
Minneapolis, Minn. Nov. 6 to 30
- W. R. CAIN**
Hamilton, Ohio Nov. 13 to 27
- JAMES E. CAMPBELL**
Akron, Ohio Nov. 20 to Dec. 11
- A. B. CAREY**
Syracuse, N. Y. Nov. 11 to 20
Beverly, Mass. Nov. 25 to Dec. 4
Washington, D. C. Jan. 1 to 15
- ROSCOE C. CARRELL**
Bakersfield, Calif. Nov. 11 to 27
- JACK AND RUBY CARTER**
Tucson, N. Mex. Nov. 20 to Dec. 4
- C. C. AND FLORA CHATFIELD**
Winchester, Ind. Nov. 9 to 27
Morristown, Ohio Nov. 30 to Dec. 18
Lancaster, Ohio Jan. 5 to 22
- W. F. CLEGHORN EVANGELISTIC PARTY**
Berger, Texas Nov. 3 to 20
- J. V. COOK**
Waukon, Ohio Nov. 6 to 20
- F. W. COX**
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East First St.) Nov. 10 to 27
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Talmage, Kans. Nov. 23 to Dec. 11
Guthrie, Okla. Dec. 18 to Jan. 1
- M. E. AND NINA DE VOLL**
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Freeman, S. D. Dec. 4 to 25
- H. E. DUNHAM**
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Goodland, Kans. Dec. 1 to 18
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El Centro, Calif. Nov. 28 to Dec. 11
Glendale, Ariz. Dec. 12 to 35
- JOHNNIE AND JACKIE DOUGLAS**
Bakersfield, Calif. Nov. 13 to 27
Porterville, Calif. Dec. 4 to 18
- EDWARDS EVANGELISTIC LADIES' QUARTET**
Iola, Kans. Nov. 3 to 20
Coffeyville, Kans. Nov. 24 to Dec. 11
St. Bernice, Ind. Dec. 31 to Jan. 16
Richmond, Ind. Jan. 18 to Feb. 6
Troy, Ohio Feb. 8 to 26
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Ford, Kans. Nov. 17 to Dec. 4
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East Liverpool, Ohio Nov. 8 to 20
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McKinney, Texas Nov. 18 to 27
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Ottawa, Ill. Jan. 1 to 22
Ellot, Ohio Feb. 22 to March 4
Bloomington, Ind. March 11 to 25
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Princeton, Idaho Feb. 9 to 20
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Pittsburgh, Pa. Nov. 18 to 27
- LEE L. HAMRIC**
Mansfield, Ark. Dec. 8 to 18
Wister, Okla. Dec. 19 to 21
- U. E. HARRING**
Chanute, Kans. Nov. 9 to 20
Buffalo, Kans. Nov. 24 to Dec. 11
Pasadena, Calif. Dec. 15 to Jan. 1
Calgary, Alta., Canada Jan. 8 to 20
Seattle, Wash. (Central Nazarene) Feb. 22 to March 4
- WILLIAM HESLOP AND WIFE**
Allentown, Pa. Nov. 15 to 27
Philadelphia, Pa. Nov. 29 to Dec. 11
Marron, Pa. Dec. 13 to 18
- OSCAR HUDSON**
Seymour, Ind. Nov. 4 to 20
- AARON HULSE**
Paola, Kans. Nov. 6 to 21
- JAMES AND JESSIE HUNDLEY**
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- ALLIE AND EMMA IRICK**
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Tulsa, Okla. Dec. 4 to 18
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Portales, N. Mex. Jan. 22 to Feb. 5
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Portland, Ore. (Brentwood church) Dec. 1 to 18