

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XV. NO. 23

KANSAS CITY, MO., SEPTEMBER 1, 1926

WHOLE NO. 751

SEEKERS AND FINDERS

TOLSTOY, the Russian novelist and philosopher, although praised as wise and great, was pathetic for his restlessness and discontent. His best friends can only hope that he died with the goal in sight, for he himself never claimed to have apprehended, but rather characterized himself as an eternal seeker.

But men have always tended either to accept what is easily attained, without pressing on to something better, or else to make seeking the goal and pass right by reality in the pursuit of a phantom ideal. With the former, nothing difficult is worth the labor that its possession requires, while with the latter nothing that can actually be possessed is a worthy goal.

But there is a "happy medium" in this, as well as in other matters. Jesus condemned such contentment as is born of laziness, but He was emphatic to say, "Seek and ye shall find." The proud, conceited, self-centered, self-sufficient Pharisee was consigned to hell, but the penitent sinner was a bruised reed which He would not break and the weak saint was a smoking flax which He would not quench until He should send forth judgment unto victory.

And in the world of religion today there are those whose ideals permit them to live on the lowlands of doubt and fear and broken vows. They draw back from the rigor and vigor of true repentance, full consecration and urgent prayer and faith. They languish for want of a vision that will draw them out to the best that is attainable. And then there are those who dabble with seeking for power, seeking for manifestations and signs, seeking for certain emotional states, etc., but never do count themselves to have actually been cleansed from all sin and to have been filled with the fulness of the blessing of Christ, and do not expect such to happen. They are seekers—always seekers. They claim that the fact that they are seekers is some evidence that they have found Him. And yet their lives and their usefulness are blasted by indefiniteness and uncertainty. They claim to be after "truth," but they pass by Jesus Christ, the personal embodiment of truth and go on searching for truth in the abstract. They claim to be set on righteousness, but they discount the righteousness of God in Christ Jesus and strive on to establish a righteousness of their own. They say their desire is for holiness, but they pass by the definite Spirit baptism by which holiness of heart and life are wrought within and go on to make themselves perfect by the works of the flesh. They want emotional satisfaction, but they pass the bounded and defined spiritual endowment which the apostle called "the kingdom of God," in which there are "righteousness and peace and joy in the Holy Ghost," and go on to search for casual contentment in passing duties and pleasures.

The search for God is, according to Christ, not a thing within itself. It is He for whom the search is made Who really counts. And God does not evade those who seek for Him, but in plainest promise assures them, "Ye shall seek me and find me when ye shall search for me with all your heart." The blessedness of seeking is not in the seeking, but in the finding, and in finding God in mercy and in sanctifying power the ideal meets the real and is satisfied.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

J. B. CHAPMAN, D. D., *Editor*

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

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

THE HABIT OF COMMUNING WITH GOD

AN ESTEEMED brother took us to task for our use of the sentence, "Practicing the presence of God," words which we borrowed from Brother Lawrence, a Catholic mystic who lived in France about two centuries ago. The criticism was to the effect that this terminology suggested a mere formal "pretending that God is with us." But our thought when using this language is that we are to deliberately shape our affairs, order our conversation and prepare our emotions as though God were going to communicate with us from time to time throughout our days and nights, and that when we do thus "Practice His presence," He will not disappoint us but will truly manifest Himself unto us. But on the other hand, if we make no exact provision for communion, God will call and find us busy and we will miss Him altogether.

The vital and cataclysmic revelations which God makes of Himself to the trusting soul in the new birth and in the baptism with the Holy Ghost should encourage us all to believe that it is God's good pleasure to walk and talk with us in a spiritual intimacy like that which He practiced with Enoch for three hundred years. History and prophecy are poor substitutes for conscious and present communion. The testimony meeting degenerates when it becomes a mere experience meeting or a forum for expressing notions about the literality of heaven. A "bright conversion" and a "powerful sanctification" are crises to be treasured in memory, and hope of everlasting bliss is a proper theme for thanksgiving and song, but ability to "get your prayers through," as a daily habit, and cultivation of present friendship and fellowship with God are indispensable in the living of a satisfying Christian life.

And we are not now thinking of the possibility of "getting things from God," not even of that wonderful thinking of the possibility of holding sweet and disinterested communion with God.

It is said that Sam Jones called upon President McKinley in the White House at Washington. And after the introduction was over, Mr. McKinley, busy with the cares of the high office that no man has

ever yet been able to fill to the satisfaction of all, waited but a moment, and then said, "Well, Mr. Jones, what was it you wanted to see me about?" "Mr. President," the evangelist replied, "you are running the presidency better than I could do it, and I have no favors to ask or suggestions to make. I merely wanted to see you, shake your hand and bid you Godspeed." The president was visibly moved, and said, "Thank you, Mr. Jones, you are the first one who has called in a long time who did not have something special to ask. I am glad you came. Please call again." May it not be that our heavenly Father is pleased to have us come into His presence just to commune with Him and to enjoy His communication, even at those times when we have no particular and personal interest to plead? Surely nothing could be a greater blessing to us nor a greater pleasure to God than for us to cultivate and maintain the habit of communing as often and as constantly as possible with our God.

But beyond the thought of communication in prayer is the deeper fact that in times of communion the fulness of the divine nature is vitally and directly communicated to the worshiper, so that the saint that is habitual and constant in communion becomes really and truly Christ-like in thought and feeling and essential character.

WHAT HAS PRAYER MEANT TO YOU?

WE WERE discussing books on prayer. The discussion was supposed to be on the literary and theoretical plane, but our thoughts drifted, as thoughts have a tendency to do, and we mentally inquired of our neighbor, "What has prayer really meant to you?" Of course he did not know about our question and hence gave no answer. So then we addressed the question to ourselves and asked, "What has prayer really meant to you?" It was not a matter of theorizing, it was a mere question of testimony.

George Mueller kept account and testified that he had fifty thousand answers to prayer during his life time. We never saw his list, but we know that it contained one item for his initial pardon and acceptance with God and we know it contained many instances of spiritual refreshings and infillings. Then we know it contained the records of numerous instances in which he prayed for individuals to be converted and saved, and it was brought to pass. We know the lifting of the fog in order that the ship might reach port in time for him to fill his preaching appointment must have been mentioned on the list, and then there must have been several thousand instances in which prayer for the supplying of the temporal needs of his thousands of orphan children was answered. And there must have been many instances which we would call "small instances" of answered prayer. But come to

think of it, any matter upon which God would deign to listen to prayer and vouch an answer could scarcely be called a small matter.

But we have kept no accurate account, and if we had done so, doubtless in comparison to such an one as Mueller our list would look pitifully small. Still prayer has meant much to us, and our memory recalls instances which do not really fit into the philosophy of prayer as the specialists on such lines are accustomed to outline it.

Of course the outstanding instances of answered prayer in our experience gather about the time when as a guilty, penitent sinner we found pardon and peace by believing in Jesus, and about that other time when we stepped by faith into the fountain that cleanseth from all sin. But besides these, we have enjoyed many a time of refreshing from the presence of the Lord. Times when our assurance was made a little surer and the vital power of inward godliness was a little more vital than it had been before. Besides these we have obtained evidence that God was dealing with certain souls and have subsequently seen those souls brought into a saving knowledge of Christ.

And then we have had some memorable answers to prayer in the matter of bodily healing and health, and in the supplying of temporal needs. But we think we have had more remarkable answers in the matter of special spiritual comfort at times when we have been denied the things we thought we wanted than in any other sphere in the realm of material matters. And by prayer we have found immunity from the shame of poverty, from the inconvenience of unpopularity, from the humiliation of ignorance, from the dread of the future and from the fear of death. By prayer we have found deliverance from moroseness and sourness, from fretfulness and worry, from discontent and impatience, and from covetousness and unholy ambition.

Our prayer life has not been notable for outstanding "red letter days," but it has been a daily "habit" now for twenty-seven years, and such constancy in a good thing is so unnatural to us that we credit this also as an accomplishment of prayer. It is now ten minutes until midnight, and yet ere we close our eyes for sleep we shall close them in prayer, and unless it shall be different from that it has been for almost ten thousand successive instances in the past, we shall close our eyes for sleep with a renewed sense of peace with God, with men and with our own conscience—the renewed sense of assurance coming to us through prayer. Indeed prayer has meant much to us and means more now than ever. What does prayer mean to you?

Losses and crosses are heavy to bear; but when our hearts are right with God, it is wonderful how easy the yoke becomes.—C. H. SPURGEON.

THE MENACE OF SHALLOW EVANGELISM

THE test of any evangelistic movement is its methods at the altar. By this we do not mean to make undue capital out of a mere piece of church furniture. "The mourner's bench" is the most universally practical means for drawing out people who should seek God for pardon and for entire sanctification that has yet been found, although some have used "the inquiry room" effectively and to good advantage. But whether the altar or the inquiry room is used, the question of depth and thoroughness is still to be settled, and that question can be just as well settled while using one as while using the other, we are not contentious here.

But the plan of substituting a shallow "acceptance" for deep, heart felt repentance is coming into vogue among some who preach a good standard from the pulpit itself, and we deplore this tendency. We believe that many of us have become too much enslaved to the demand for "results," and so have "pulled the fruit green," and "helped the chickens too much in getting out of the shell." In other words, we are so insistent for seekers and for professors that we get both before there is really much opportunity for conviction, for contrition, repentance and for real faith in God.

Sin is the same hideous, heinous, horrible thing that it has always been, and efforts to heal the people slightly are no more effective than they were in olden times.

There are churches whose names are still on the year books which were once orthodox in doctrine, even to the Wesleyan doctrine of entire sanctification. But those churches sought to establish a way whereby men could have salvation without repentance, and to adopt an altar method that would not be offensive to the worldly minded, and the result is that such churches have slipped and have ceased to be a telling factor for vital Christianity. And right this very day, our greatest danger is at the point of our altar methods. We are not likely to slip from our doctrinal position. We are not likely to take up some unscriptural practice and be destroyed by it, but we are in danger of being buried beneath the slush and foam of shallow, meaningless altar work, and to be destroyed by an influx of the spineless, fireless, powerless products of a shallow evangelism.

What are your methods, preacher? Would one who attended your meetings be impressed with the thought that you put quality above quantity and that you are more concerned with weights than with numbers? If you are aping the "popular crowd," you are a detriment to our movement and will do it more damage than a hundred good men can mend. Let us not smile upon shallowness anywhere, but especially let us not tolerate it in the altar service. One soul converted soundly and then sanctified wholly is better

fruitage for a meeting than a multitude who simply gave their hand for prayer and professed in the absence of a genuine change of heart.

"A TRAGIC CONFESSION"

IN "Every-Member Evangelism," Evangelist J. E. Conant tells of a missionary secretary who some years ago wrote a "confession" to the *Missionary Review of the World*. And her words are so applicable to the most of us, and the lesson they teach is so very much needed that we quote what she said in the hope that we too may be stirred to more practical effort in the winning of souls to God.

The missionary secretary said:

"I was helping to get up a big convention, and was full of enthusiasm over making the session a success. On the opening day my aged father, who came as a delegate to the convention, sat with me at luncheon at the hotel. He listened sympathetically to my glowing accounts of the great futures that were to be. When I paused for breath, he leaned towards me and said, while his eye, followed the stately movements of the head waiter, 'Daughter, I think that big head waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.' I almost gasped. I had been too busy planning for a great missionary convention. I had no time to think of the soul of the head waiter.

"When we went out to my apartment, a Negro man was washing the apartment windows. Jim was honest and trustworthy, and had been a most satisfactory helper in my home. Only a few moments passed before I heard my father talking earnestly with Jim about his personal salvation, and a swift accusation went to my heart as I realized that I had known Jim for years and had never said a word to him of salvation.

"A carpenter came in to repair a door. I waited his going with impatience to sign his work ticket, for my ardent soul longed to be back at my missionary task. Even as I waited I heard my father talking with the man about the door he had just fixed, and then simply and naturally leading the conversation to the only door into the Kingdom of God.

"A Jew lives across the street. I had thought that possibly I would call on the folks who lived in the neighborhood—some time—but I had my hands so full of my missionary work the calls had never been made, but, as they met on the street, my father talked with my neighbor of the only Savior of the world.

"A friend took us out to ride. I waited for my father to get into the car, but in a moment he was up beside the chauffeur, and in a few minutes I heard him talking earnestly with the man about the way of salvation. When we reached home he said, 'You know I was afraid I might never have another chance to speak to the man.'

"The wife of a prominent railway man took him out to ride in her elegant limousine. 'I am glad she asked me to go,' he said, 'for it gave me an opportunity of talking with her about her salvation. I think no one had ever talked with her before.'

"Yet these opportunities had come to me also and had passed by as ships in the night, while I strained my eyes to catch sight of a larger sail on a more distant horizon. I could but question my own heart whether my passion was for souls, or for success in getting up conventions."

"And just here," says Dr. Conant, "is the vital difference between sentimental and practical interest in missions. No matter how much enthusiasm we show in talking and planning missionary work, if we haven't enough interest in the African, or the Jap, or the Italian who does our work to make the first attempt to lead him to a saving faith in Christ, our interest in missions is nothing but sentiment, and it scarcely touches the fringes of Satan's soul-destroying work."

RELIGION AND EDUCATION

RELIGION and education do not always seem to be good friends, and yet they have never been able to exist apart from each other. The church that has neglected to educate has already died or is dying now, and the state, community or school that has neglected religion is either dead or dying.

Aside from the Devil himself, religion's worst enemy is materialism, and education emphasizes something decidedly above that sphere and realm. The damnation of man has always arisen from his enslavement to his environment, and education seeks to release man from this bondage.

The education of our youth constitutes one of the most difficult problems to the Christian parent who is really in earnest. To many, bad education seems to be a menace from which one may escape by adopting no education. But this is a mistake. We must educate, for the evils of no education are even greater than those of faulty education.

Perhaps none of us can have just what we think of as "the best" education for our children, so we will have to accept the best we can have and try to make that better. It is time now to plan for September. Shall your son and daughter enter High School? Shall those who are in High School be encouraged to stay with it until they finish? Shall those who have finished High School go to College this fall? Shall those who are in College be urged to go on through to graduation? Shall our sons and daughters take University courses? To all these questions, we would answer, Yes. That there are dangers involved, we freely and sadly admit, but that these dangers can be escaped without encountering others just as bad, we are not so sure. And yet the other courses do not promise so much, in case you escape the dangers. So we plan to educate our children under the best environment, and with the best safeguards available to us, but we intend to educate them, and we advise other parents to do likewise.

ASK FOR THE OLD PATHS

By James Proctor Knott

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls (Jeremiah 6:16, 17).

THE Bible reveals recurring departures of man from the old paths of righteousness and truth to the ways of sin and error. Epochal crises have again and again been precipitated by deplorable moral conditions. Each of these crises is marked by the personal descent of God to the earth in order to banish evil and enthrone the right.

There was the Edenic crisis caused by the entrance of sin into Adam and Eve. God walked in the garden, the curse was pronounced and a promise of mercy given. The flood crisis came next due to increasing sin among the descendants of Cain. God talked with Noah, the judgment of the flood followed but Noah and his family were saved. Then appeared the Babel crisis because of man's open rebellion against God. Instead of appealing to God to save the families of Shein, Ham and Japheth from dispersion the people said, "Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4). God said, "Come, let us go down, and there confound their language, that they may not understand one another's speech" (Gen. 11:7). Then God "scattered them abroad from thence upon the face of all the earth." Thus man proposes but God disposes. But mercy was shown in that dispersion and not annihilation. Dispersion was God's means of dealing with this distressing situation.

Next came the Egypt crisis, due to Egyptian idolatry, the bondage of the chosen people and the evident inclination of some of them towards idolatry. God had covenanted with Abraham to make of him a great nation. But this promise showed no evidence of realization until the deliverance of the Israelites from the hands of the tyrannical Egyptians. Again God came down to right wrong for in Exodus 3:4 we read, "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." Then followed the wonderful divine instructions relative to Moses' commission as God's instrument in Israel's deliverance and Egypt's punishment. One of the most significant as well as stirring passages in the Old Testament occurs in Gen. 14:30, which gives the result of the Red Sea crossing upon both the Israelites and the pursuing Egyptians. Of Israel it reads, "Thus the Lord saved Israel that day out of the hand of

the Egyptians." And then of the Egyptians' fate, it reads, "Israel saw the Egyptians dead upon the sea-shore." It always thus happens ultimately to civilizations, nations, groups, institutions or individuals that refuse to walk in the old paths of truth and holiness.

Then there was the crisis of the cross of Christ brought about by an almost universal reign of sin over the earth. The Old Testament had told of the coming Deliverer. "And his name shall be called Jesus for he shall save his people from their sins." God came down to earth again in the person of his adorable Son, and salvation was provided for all who would come to Him. There are other crises in the future. We are rapidly approaching the crisis of Christ's second coming. Materialism and general apostasy are widely prevalent. Christ will catch up His waiting Bride—the Church, the judgment of the Tribulation will involve the earth and then will follow the first real Golden Age in the history of humanity—the Millennium.

God's Holy Word, then, not only records past apostasies during Old Testament times but prophesies of the great apostasy during the last days before Christ's return. Church history reveals many departures from the old paths to the ways of apostasy.

The devil, of course, has always hated Christ, true doctrine, holy living and the Church. Hence he has never ceased to harass and distress it even as he had done to the chosen people in the old dispensation. Sometimes Satan has used fiery persecution, that is to say, a frontal attack against the Church. At other times he has the far deadlier method of gradually and peacefully merging it with the world. This method of boring from within has been used for nearly twenty centuries, and never as much as today.

In the early Church Gnosticism wrought great havoc. It denied the incarnation, declared that the God of the Hebrews was not the Supreme Being and asserted other untruths. It used the name of Christ, tried to dominate the Church and appealed to the Pauline epistles but was pagan through and through. However, God had His defenders of the faith such as Irenaeus and Tertullian who stood in the ways and exposed the anti-Christianity of Gnosticism.

In the first quarter of the fourth century Constantine made Christianity the state religion of the Roman empire. While there were no doubt some good effects from this decree yet there were evil effects upon the purity of the Church. It now became popular to be in the Church. The Church compromised and tended to mix with the ways of the world.

John Wesley said, "Constantine's pouring of wealth and honor upon the Church was productive of more evil to it than all the ten persecutions put together."

Meanwhile a most insidious poison was coming into the Church. It was Arianism which denied the eternal Sonship of Jesus Christ and therefore His essential deity. The Arian heresy was a forerunner of modern Unitarianism. Again God had his true men and led by Athanasius and Alexander the loyal churchmen at the Council of Nicea in 325 settled the orthodox doctrine of the deity of Christ. Again and again through Church History men and women of God have stood in the "ways," have seen the prevailing heresy and apostasy and have insisted on the "old paths, where is the good way."

Because of Arianism and other heresies the early Christians were driven to their Bibles because they could give a reason for the faith that was in them. We need today a renaissance or rebirth of Bible study for spiritual progress and also for protection against the multiplied forms of error. If Christians knew their Bibles better there would be fewer accessions to Christian Science and other doctrines of devils.

From the Council of Nicea to the Protestant Reformation was practically twelve hundred years. Much of this time is known as the Middle Ages. For a thousand years, at least, the Church was static and not dynamic. The papacy crushed the true evangelical spirit wherever it could. The great visible Church had gone off in other ways than the good paths the prophet Jeremiah describes. But God was not without His heroic heralds. There were the Waldensians, called the Israel of the Alps, standing true amidst persecution to the old paths. Wycliffe called the "morning star of the Reformation" gave the English people the Bible in their own language. John Huss one hundred years before Luther was glad to give his body to be burned at the stake rather than yield his convictions to the papal doctors.

Meanwhile the Italian renaissance came bringing a rebirth of paganism to such an extent that church dignitaries valued the old Greek and Roman pagan writings above the Word of God. A notoriously evil family known as the Borgias came into power in Rome and one of their number Alexander was made pope. He was a persecutor of the righteous, a plunderer of the innocent, an assassin and a debauchee. The papacy could not have been worse. Amid this sinful and apostate condition of Italian society God raised up Savonarola. Preaching in the fashionable city of Florence, Savonarola called the people to repentance. With such heaven-born power did he expose sin and demand right living that finally the mass of the people brought their sinful books, cards, masques and other evidences of the Vanity Fair spirit to the plaza where a great bonfire was made of them. As the flames ascended the people sang "Christ is King." Though Savonarola

later died as a martyr in the same city, yet he used of God to stand in the ways and warn the people of impending judgment. God will have heralds of righteousness.

A few years later a studious lad was in the university preparing for the law. In the library of the university he found a Bible. In it he discovered a living personal Savior and religious liberty. In 1517 this man—Martin Luther—nailed his ninety-five theses which set forth his convictions, upon the door of the Wittenberg church. Thus began the Reformation. Because of this cause another man stood in the ways and asked for the old paths, where is the good way walked therein.

The Church after the Reformation was not to have any permanent rest. Paganism prepared for one of its greatest attacks. During the eighteenth century there was a frontal attack from Voltaire, Rousseau and others of the French philosophers. The French Revolution, with all of its fiery hatred of the old institutions, included Christianity in its list and denied the worship of reason rather than the true God. At this time atheists and Deists flourished in the ways side by side. In 1764 Hume, the English philosopher, at a dinner in Paris, remarked that he had never known an atheist. "At the present time," said his host, "there are sitting at table with seventeen of them." Deists denied revelation and miracles. They attempted to reduce Christianity to sheer naturalism. They accepted God as a first cause, an Abstract Being, and tried to eliminate everything that could be called supernatural. Thus through the Christian centuries almost innumerable attempts have been made by various isms and movements to destroy or destroy Christianity yet there is an astonishing similarity in them all. For example, Gnosticism of apostolic times, Italian Humanism of Mediaeval times, Deism of the eighteenth century and materialism of the present age all in seeking to undermine sound doctrine, especially that which treats of the nature and power of the blessed Savior.

As might be expected during a time when the visible Church was apostate and deism was flourishing, moral conditions were unspeakably low. The English clergy as a whole were demoralized. This welter of rationalism and vice came the Wesleyan message of full and free salvation. At first this stirred up carnality and persecution but it grew thick and fast. But the Wesleys had the courage to stand in the "ways and see, and ask for the old paths where is the good way" and walked in it. As a result that was a mighty blow against the Deism and rationalism of those times was Butler's "Analogy of Natural and Revealed Religion" issued in 1736.

Since Wesleyan revival, Satan has repeatedly sought to undermine orthodoxy. Evolution, whether in

radical under the name of materialistic or theistic, is well entrenched in most of the colleges of the land and the great visible Church is rapidly settling down into the Laodicean state. God has come down again and again in power upon His Church and revivals have blazed away across vast areas. He has always had His people who would stand in the way and ask for the old paths. Revivals under Jonathan Edwards, Whitefield, Peter Cartwright, Finney and Moody are examples of this. Lack of space has prevented a summary of all the loyal forces for righteousness, such as the Huguenots and the Anabaptists, that have stood in the ways through the centuries, but perhaps none of them have had a greater opportunity for defending God's whole truth than the Church of the Nazarene in the twentieth century. Professor J. Gresham Machen of Princeton Theological Seminary has said, "During the past one hundred years the Protestant churches of the world have gradually been becoming permeated by paganism in its most insidious form." May God keep our church free from worldliness as well as apostasy. We must not fail the Master. He is coming soon. May we steadfastly obey the exhortation of Paul to Timothy and thus to all of God's people. "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (1 Tim. 1:19).

Let us stand fast to the old paths of "holiness unto the Lord," the second coming of Christ, the verbal inspiration of the Scriptures, the virgin birth and deity of Jesus Christ, the need for the shed blood of Jesus Christ to save the sinner and the great commission to evangelize all people. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13).

HOLLYWOOD, CALIFORNIA

IS THE EVANGELIST A LUXURY?

By C. L. CHILTON

If the services of evangelists were obtainable merely for the asking—if all of them were Pauls, of ready trades by which they might come to your community and support themselves by secular work while preaching twice daily, the above question would not be necessary.

But what is a competent evangelist? (And there are degrees of evangelistic ability). He must have some peculiar ability to go into an unknown field and cover in a few days the whole essential range of gospel preaching, get sinners saved, backsliders reclaimed, sufferers healed and believers wholly sanctified. He must be able to win men, not by the patient personal contact and steady instruction that characterize the true pastor; he must quickly impress, interest, convince, convict, convert and capture. This requires a concentration of the message that is white-hot in its intensity.

Now while there is no estimating the monetary or material value of even one conversion, there is a limit upon the financial ability of any community in employing evangelistic help. Is the evangelist a luxury when his employment means the giving by the congregation of more compensation for the time employed than the pastor himself receives? If time alone be the measure of value, yes. But in the compensation of a service, the value of that service is not gauged by the time it takes to render it. A surgeon who receives a thousand dollars for a capital operation involving a few hours of his time may be reasonably paid. He receives compensation for knowing how.

Not long ago a dear young pastor of a small circuit, negotiating with an evangelist of standing, asked, "How much do you expect to receive?" On learning, he wrote: "My people could not pay that much; I have not even told them the amount and I don't want them to know that you have set that amount as your collection." The amount was probably large only when compared to his own income as pastor. He did not believe that his people would consent willingly to the extra "assessment." As it happens, the same evangelist had shortly before consented to labor for a time in a much larger center of population—and was given only his traveling expenses, plus his entertainment. That is not unusual when no stipulation is made in advance.

God's true traveling messengers would shout for joy were it possible for them to preach anywhere without money and without price. But they are usually men who have been pastors or district elders and have never received much more, if any more, than their living expenses. Rarely have they saved anything for a rainy day. Even if they have why should they turn their evangelism into a rainy day for themselves? The laborer is worthy of his hire, and God hath ordained that they that preach the gospel should live of the gospel. "Thou shalt not muzzle the ox that treadeth out the corn."

An evangelist, to succeed in *helping* the church and pastor, and the community as well, must be qualified by experience (unless he be a child prodigy, of which rare instances are known). He must be prepared to deliver a gospel of burning strength and dynamic force, having lived years with the Bible and devoting himself deeply to prayer. He must present a worthy appearance. He must travel by modern methods of transportation, make over-night journeys on sleepers (paying the same higher sleeper fare as the ordinary traveler) and eat on dining cars. If he has dependents he must support them. All commercial concerns pay the traveling expenses of the salaried travelers, plus their salaries.

The best plan would seem to be to include any evangelistic campaign in the annual budget. Is it not too often true that things just "rock along," the

pastor hesitates to "tax" his people an extra amount, and no provision is made. Then suddenly someone, perhaps the pastor, feels the need of help. He writes or wires to get an appointment. Perhaps he gets a disappointment. He chides the "mercenary" evangelist. How much better to frankly discuss it all, not only with the church, but with the evangelist. No real evangelist is in business, but he has financial obligations, and the only source of meeting them is the voluntary offerings of his hearers. But these frequently include many who are not members of the particular church, and whose offerings will be in proportion to the blessing which they often find. Their contributions are an extra measure of reward for the toil of the preacher who brought them these new-found blessings.

MOUNT VERNON, N. Y.

THE PRAYER FOR PURITY

By REV. YIE JUSTICE

Hide thy face from my sins, and blot out all mine iniquities. Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow (Psalm 51).

THIS quotation is taken from the prayer of a sinner praying for forgiveness. It is likewise, the prayer of a backslider begging for reconciliation. It is also the prayer of a man pleading for the cleansing touch, crucifixion of "the old man."

David was not a man after God's own heart because he was shapen in iniquity and born in sin; or because he committed those awful sins, but rather because he was a good repent. You might have pounded David in the back ever so hard and I believe he would have stayed right at the altar until he prayed through.

I note that David comes heart first. I believe that is the best way to come. We find so many coming head first and their heads are so hard that nothing of a religious nature ever gets below their collar bone. Christ said, blessed are the pure in heart: for they shall see God. Paul says, the end of the commandment is love out of a pure heart. Peter says, see that you love one another with a pure heart. You cannot love God or your neighbor either one with a pure heart if you do not have a pure heart.

Isaiah speaks of an experience white as snow, but David is not satisfied with that kind of an experience; he wants to be made whiter than snow. It was no doubt some little impurity that was in the heart that caused David to commit the sin Nathan the Prophet had just reminded David of, and he did not want the thing to occur again. David knew there were some little impurities in the cleanest snow, and he also knew that the blood of the one to whom he was looking would remove every stain. How many we find on our rounds that are satisfied with the

white as snow experience. After this prayer I think David could have testified as follows:

*Within my bosom's quiet rise and fall
There lay a tiny thing I called "my heart."
It knew but dumbly life's sweet pain and smart
Or even joy; it beat and that was all.
But ah, one day a voice spake; then it thrilled
And trembled with a feeling strange and new
And with a rapture stronger fuller grew
Until it all my being stirred and filled.
Then, suddenly, as on a summer's night
There flashes oft a dazzling, glorious light,
Illuminating all below, above—
In one quick instant on my heart and brain
There fell such splendor as did quick contain
The revelation of a perfect love!*

HUNTINGTON, W. VA.

INDEED, "PRAYER CHANGES THINGS!"

By CHARLES ALLEN MCCONNELL

The psychology of prayer would seem to be beyond statement. Though contrary to human logic its certain efficacy is a matter of every day experience. When we consider the infinite majesty of the Creator of the universe and the puny insignificance of mortal man, is it not a marvel as great as God Himself that the prayer of man moves the arm of Omnipotence? That God could dare trust so stupendous result to men shows His interest in men, for to grant efficacious prayer Jehovah must needs first bring man to a unity of nature, of will and purpose with the divine. Within that realm which He invites man to enter, man may ask what he will—God has placed absolutely no limit. Little wonder that he who knows not our God and His Christ should stagger at the thought that man could reach God, much more move God. And indeed this were impossible but for the God-man, Jesus Christ, who Himself became the reconciliation between God and man. Blind, degraded, helpless, lost man is bidden to pass through the Door, Christ Jesus, and choose freely from the treasure house of God! Through Jesus—He is the way, and the only way. To listen to His call is to repent of sins, of lostness, of all that makes the moral nature of man unlike the nature of God. To heed His call is to be cleansed by His blood thoroughly, and to be filled with His likeness. To be in Christ is to have access to the throne of grace—to be accounted a fellow heir with Him who said "All things are mine." Nehemiah confessed; he recognized the character of God in mercy; he presented the promise of God for payment; he entered in through his prayer and obtained for himself and for his brethren his heart's desire. Ask what ye will in my name—having my character, my mind—and it shall be given unto you.

BETHANY, OKLAHOMA

THE FALLACY OF ANNIHILATION THEORISTS

By Frank C. Hotle

THE contentions of modern annihilation theorists, that eternal death means annihilation, and that to be destroyed in hell, means to be burned up and consumed or annihilated, are substantiated by neither science, logic nor the Word of God. Eternal death does not mean annihilation, any more than does material death mean material annihilation. Death does not mean annihilation in any sense of the word. Death means separation. Death is the final and opposite extremity of birth. Birth is not the creation of a substance, but the uniting and bringing to life of substances already created. Death is not the annihilation of a substance, but the separation of those substances united in birth. Physical death is the separation of the spiritual from the material, or the life from the body. Eternal death is the separation of the soul from God. There is nothing about death, either material or eternal that ever suggests annihilation.

Our annihilation theorists, like the proverbial mountain that labored and brought forth a mouse, seek by laborious effort to prove that the terms "death" and "destroy," when applied to the wicked, mean annihilation. This end is often sought by the rankest subtleties, and the most unwarranted interpretations and applications of the Scriptures. If material death does not mean the annihilation of material matter what proof have we that eternal death means annihilation of the soul or spirit?

We see a thousand infallible illustrations every day of the fact that material death does not mean the material annihilation of material substance. We have all seen an old skeleton or snag of a tree, lifeless, leafless and sometimes limbless standing in a field for years. We say there is a dead tree. That does not mean the tree has been annihilated. The lifeless, leafless form of that tree, standing there for years, proves that material death does not mean the material annihilation of material substance. When the tree died, the life and the material part of that tree were separated, permanently and forever separated, but the tree was not annihilated. The rails on your fence, the boards and sills in your barn, the material in your house, and parts of your machinery and implements of every day use, the dead weeds and stalks in your fields, all of which are but the dead lifeless particles of what was once living growing species in the lower kingdom of creation, all testify unmistakably and irrefutably to the fact that material death does not mean the material annihilation of any material matter. Our friend or loved one dies, but we do not say our loved one has been annihilated. We look upon the lifeless form of our loved one and we see every material part of that human body is as per-

fect as it was before life left it. Death simply brought about a change in conditions, the action of which we call death, but which was simply the separation of the soul or spirit from the body. There is nothing about this change or action which we call death that even suggests annihilation to our minds, and yet there is in this all that could possibly be included in what we call material death.

These annihilation advocates are as equally absurd and unscriptural in their interpretation and application of the term, "destroy." In their usual subtle system of wresting the Scriptures, they seek to prove that the term "destroy," when applied to the wicked, means "consumed," "annihilated," "rendered non-existent," etc. That the word "destroy" has any such meaning in any sense, or under any circumstances or condition, either materially or eternally, there is not a particle of evidence to prove. There is an overwhelming array of unmistakable, scientific, logical and Scriptural proof to the contrary, however. To destroy a thing does not mean to annihilate it. In the strictest sense of the word, nothing can be annihilated. In the broadest material sense, to destroy a thing simply means to render it useless, non-usable, of no value, etc. You can take a sledge hammer and destroy your automobile or self binder, or any piece of machinery or implement, and render it perfectly useless and valueless. Yet those same pieces of destroyed machinery will lie on a junk pile for an indefinite period of years after they have been thus destroyed, thus proving clearly that to destroy a thing does not mean to annihilate it. Those pieces of machinery were not annihilated but they were destroyed, rendered non-usable and valueless.

A cyclone sweeps through a community and destroys whole villages and large extended rural districts for many miles, and the papers report the next day that \$100,000, \$500,000 or \$1,000,000 worth of property had been destroyed, yet not one little particle of all that property is annihilated. It was simply rendered valueless and useless through the process of sudden destruction through which it has passed. God speaks about the sudden destruction of the wicked. When God speaks about destroying the wicked in hell He does not mean He will annihilate them. He simply means He will wreck or destroy them, and render them further valueless and useless to Himself and His kingdom and glory forever. If eternal death means annihilation for the wicked, why did the Lord refer to the rich man as being in hell after death. Why did He not say the rich man died and was annihilated or consumed or burned up, instead of saying the rich man died and went to hell? How could the rich man have been tormented in hell, and how could he have

called for Lazarus to come and dip his finger in water and cool his parching tongue after he had been annihilated?

The Lord tells us we are to be rewarded according to the deeds done in the body, whether they be good or evil. If the wicked are to be annihilated, how can they be rewarded after they have been annihilated? If eternal death means annihilation, then all the wicked are to be annihilated, and all the wicked will in that case receive exactly the same reward. We are told to fear not those who kill the body, but cannot kill the soul, but rather fear Him who is able to destroy both soul and body in hell (Matt. 10:28). If there is no hell, why did the Lord refer to hell, as a place where He was going to destroy both soul and body? Why did He not say, "Rather fear Him who is able to consume, annihilate, or render eternally extinct forever both soul and body?"

The annihilation theory is not substantiated by reason, facts nor the Word of God. The doctrine of annihilation, when associated with death, is neither consistent nor in accord with the plain simple meaning of death, either materially or eternally. Material things about us in a thousand varied forms, teach us that material death does not mean annihilation. The Bible, with the same indisputable authority and clearness, teaches us that eternal death does not mean annihilation. Nature and God combine in teaching us that death does not mean annihilation in any sense of the word. Science teaches us that nothing can be annihilated, or that every atom of everything ever created, exists in some form always. And to all reasonably minded persons, it looks reasonably certain that what God creates He never annihilates.

In contradistinction to the absurd and foolish doctrine of annihilation, the Bible says there is a hell. And with the same positive certainty that it says the righteous go to heaven it says the wicked go to hell; that one class is blest and the other class is blasted, and that in these respective states they exist through all eternity.

PAUL AT ATHENS

LESSON: (Acts 17:15-34)

By REV. W. B. WALKER

THE reason why Paul came to Athens is stated in the previous verses. It may simplify the lessons here just to put them in this modern form.

I. THE PREACHER. Paul. A man learned in all the wisdom of the philosophers. A man who had been soundly converted and marvelously sanctified wholly. He had a definite commission from the Risen One. A man with a soul ablaze with love for his fellow-men, who knows no fear, and who is prepared to face all the wisdom of the Greeks, in the name of His Lord

and Master. A preacher who has always a message, and who is never ashamed to tell it out.

II. THE PREPARATION—"While he waited, his spirit was stirred in him" (v. 16). The city was stocked with thirty thousand gods, many of them magnificent works of art. But Paul was no mere sight-seer. He looked upon things in the light of the revelation of God and eternity. While others could see only Grecian handiwork in Athenian "devotions," this man saw "the city wholly given to idolatry." The man whose eyes God hath opened will look upon "the things which are unseen." In many of our towns, cities, and rural districts, there are signs of "religious devotions" that are not of God enough to stir the spirit of any preacher who has heaven-lit eyes as that of the apostle.

III. THE PULPIT—"Then Paul stood in the midst of Mars' hill" (v. 22). That was after he had been in the synagogue and the market place preaching unto them "Jesus and the Resurrection." As the lonely evangelist stood in the midst of that open-air court, while the Athenian dignitaries rested on these rock-hewn seats, he was occupying the leading pulpit of the city. It was a bold stand that he took, but he believed that the Lord who stood by him, was worthy of the highest place in this philosophical center. Paul counted this a great privilege for his Master's sake.

IV. THE AUDIENCE—"Ye men of Athens" (v. 22). No preacher ever addressed a more critical congregation; they made it their life's business to inquire into every new thing (v. 21). In the Epicureans he had a company of high-minded rationalists, whose god was their belly; the Stoics extolled virtue, but denied human responsibility and future judgment. In them Paul was face to face with the wisdom of Socrates and Plato, but in him they were face to face with the "wisdom of God." The world by wisdom knows not God.

V. THE SERMON—It was not read, it was poured out of a burning heart. The subject was "HIM." "Whom therefore ye ignorantly worship, HIM declare I unto you." This preacher always found a shortcut to Christ because he gloried in Him (Gal. 6:14). The heads of this wonderful sermon are very clear. He preached (1) The Existence and Creative Power of God. "God that made the world." This was a blow at the Epicurean theory of evolution or "chance." (2) The spiritual character of God (v. 25). He is not worshiped "with men's hands." Out of the heart are the issues of life. (3) The Universal Brotherhood of Man. "Made of one blood all nations." (4) The overruling providences of God. "He hath determined the times before appointed" (v. 26). (5) Man's need of God. "They should seek the Lord." (6) The universality of the presence of God. "He be not far from every one of us." (7) That God Himself is the source of all life. "In Him we live, and move, and have our

being." Then came the application—(1) Something we ought not to do. "We ought not to think that the Godhead is like unto gold." (2) Something we ought to do. We should repent, for "God hath commanded all men everywhere to repent." and "because He hath appointed a day in which He will judge the world by Jesus Christ."

VI. THE RESULTS—(13 Some mocked (v. 32). The doctrine of the resurrection and final judgment cut at the roots of their selfish lives and false philosophy. That which made Felix tremble, made them mock. Any fool can do that. (2) Some hesitated. "We will hear thee again." They wavered, and lost their opportunity, for they never heard him again (v. 33). (3) Some believed (v. 34). "Howbeit certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." There is no doubt but that the Areopagite was one of the judges of this great court. It must have meant a great deal to the Christian religion for this man of eminence to get converted. The Gospel is the power of God unto salvation to everyone that believeth.

DURANT, OKLAHOMA

GOOD BOOKS AND OLD BOOKS

By REV. A. G. CROCKETT

Among the many most excellent editorials given to our church and friends by our editor was one in a recent issue of the HERALD OF HOLINESS, that to my mind stood out in a class by itself.

"People will not be better than the books they read." Soon the writer will have spent two years in this greatest city on the earth, New York, the hub-center of the intellectual world. He has spent some time in the libraries of our greatest universities. He is sorry to have to say, but it is true, that in one of the best he was more alone than any other. That of Bishop Asbury's in old Johns Street M. E. Church, where both John Wesley and Bishop Asbury have preached. The altar rail, the pulpit chair, the old clock and a few other pieces of antique furniture are there. He learns that the books in this library are not handled by many preachers. The reason given is that they are "out of date." But the more a holiness preacher reads of the books from those shelves, the richer he gets. They are both restful and dynamic. In this age of books and book writers there are more books than readers, yet a good book is a pearl of more or less value to its owner, much depending upon the adaptation of its matter to the moral and intellectual wants of its owner, but much more on the good use he makes of the good book. The writer also observes as he consults a good book it does not despise him for want of knowledge, it does not laugh or curl the cor-

ners of its mouth in good natured contempt, it does not expose him. He does not humiliate himself before it, and when he has gained his information he is under no obligation. Good books are both deaf and dumb and only instruct one by private signs. The books that he is re-filling his library with are his companions. They are from one hundred to three hundred years old, the writings of the best men that ever lived. The largest second hand book store in the world is here in New York City. Libraries from home and abroad, both old and new are here. The reader of this article may not have at your door these ancient books. But there is scarcely any doubt, if you will take the time and more frequently visit your own local public library, you will find some, or perhaps many, nuggets of gold that have been untouched for years. With good old books he finds he enjoys their society in the same way that he does that of a friend, except that he never has the trouble of talking, and they are always good humored and complaisant and rather more instructive than almost any of his other acquaintance. A periodical work once had in it an article on the confession of ignorance, the writer very judiciously commenced with a quotation from Montaigne, who says, "Whoever should be cured of ignorance must confess it." This as a general maxim is quite true, but in its theological sense it contains more truth than in any other possible application of it. Again it has been said: "Great abuse in the world has been begot, or to speak more plainly, all the abuses in the world are begot by our being taught to be afraid of expressing our ignorance." This also is true, with only a few grey hairs and taking up the echo of our editor, may the writer presume to counsel you:th by suggesting that you read good books and many of them. Get rid of your shelf worn books, buy some new ones and old ones. A man called of God to preach has nothing earthly to fear (except his own indolence). With a Bible, a good experience in grace, a good commentary (one or more), good books and old books, one may, if it is not his own criminal fault, soon become a "workman that needeth not to be ashamed."

BROOKLYN, N. Y.

I know that with consecration on the part of believers, separation from the world, disengagement from enslaving sins, and a mighty baptism of the Holy Spirit, the church would become a conquering power in the world, not by its constructed theology, not by its Sabbath services, not by its arguments to convince the intellect, but by its simple story of Jesus' love, by the Cross, the Cross—God's hammer, God's fire. —A. E. KITTREDGE.



CHRISTIAN STEWARDSHIP



PASTORS ARE PUSHING THE TITHING PLAN

"I give my unqualified approval of the Storehouse Tithing Plan, first, because it is and has been since the days of Abraham, God's financial plan, and second because it is the plan that will work in our church. If every Nazarene pastor will co-operate with you in this campaign our people will adopt the plan and I believe it will do wonders in helping to solve our financial problems.—J. W. Roach, Flower Memorial Church, St. Louis, Mo.

"I am planning to preach on 'Tithing' Sunday, August 1st. I believe that tithing will solve many of our spiritual as well as financial problems."—Laurence H. Howe, Harvey, Ill.

"I am ready to do all I can to put the tithing proposition over and make the storehouse plan a universal practice in the Church of the Nazarene."—S. W. Hampton, Port Arthur, Texas.

"I am heartily in favor of tithing, in fact it is the only way of financing God's work. I am urging my people by every means to tithe, pointing both obligation and blessing out to them."—C. J. Studt, Reed City, Mich.

"Send us one hundred tracts on Storehouse Tithing. I am enthusiastic on this subject, and will do all in my power in this new field as I can."—J. N. Tomlin, Haxtun, Colo.

"I am in hearty sympathy with the Storehouse Tithing plan and shall do all I can to put this plan in operation, not only in my own church, but also to bring this most important matter to the attention of our brethren at the District Assembly."—Ben Mathisen, Fergus Falls, Minn.

"I think the tithing plan is the best and only plan by which the Church of the Nazarene will ever be able to carry on her program. In one of the churches I pastor every resident family brings in the tithe and offerings and every member is alive and on fire for God. The pastor's salary is paid in full and a cash offering of \$10.00 besides. Our entire budget is to be paid this week, both General and District, and there is still money in the treasury."—W. B. McCollom, Sharon, Okla.

"I am glad to report that I am a systematic tither. I feel that the pastor should be an example to the flock over which the Holy Ghost has made him overseer. The most of our folks are tithers—perhaps all of them are. Several are storehouse tithers. Tithing is solving our problems. All our expenses are met regularly and promptly and we have repaired our prop-

erty to the amount of about three hundred dollars. Our church is blest along all lines because she has caught this vision."—B. H. Pocock, Chester, W. Va.

"I have tithed almost all my life, was raised in a home where tithing was considered honesty with God. We started the tithing campaign over a month ago and as quickly as the cards came secured twenty-seven signers. This is over half of the entire membership. My plan is to take the matter up once more from the pulpit, and then go to those who did not sign and make personal inquiry for the reason and as to their spiritual life."—Joseph Logsdon, Jr., Mt. Sterling, Ky.

"I have always believed in storehouse tithing as being very essential to my Christian experience and to my church. I am sure if our people will try it out, they will all like the plan. I have preached three times on tithing this year, and expect to do so again."—Howard Hale, Lenora, Okla.

"This poor, small church in drouthy Kansas has twenty members, only fourteen of whom are independent wage earners. Our Storehouse Tithing group numbers twelve, including two who are not members of the church. Before we began tithing, the average monthly income of the church was \$40.00. During the forty days the tithing plan has been in operation, under the same general conditions of crops and earnings, the income has risen to about \$80.00 per month, practically doubled. We shall continue the plan through this last quarter of the year (at least) and fully expect to close up the year with budgets paid in full, local expenses (including a last payment of \$100 of church debt, paid this week) and several minor improvements in equipment. We are in the best general condition in our history. Storehouse tithing will do today in drouthy Kansas all that it did in Judea in Hezekiah's day (2 Chron. 31:4-14)."—J. M. Beecher, Wayne, Kansas.

"Regarding the Storehouse Tithing plan for the Church of the Nazarene, I am saying now, and all the time, with a big 'Yes,' you can count on me. This is surely God's plan for our church, and I am fully convinced as we meet the conditions of God's plan in carrying on His work, so shall we prosper financially in all the departments of the church. We know that God has a plan for our spiritual prosperity, and that when we come to His terms He always pours out His blessings abundantly."—H. N. Morris, Cherryvale, Kansas.

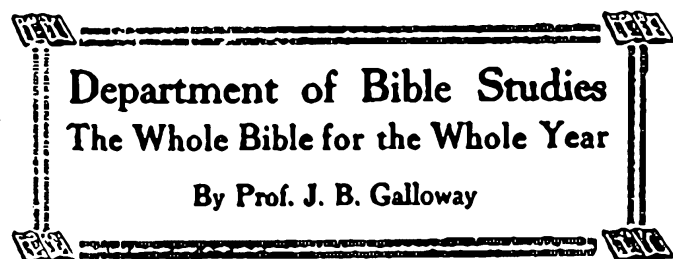
"Any man or church that uses God's plan of finance God will bless. I believe in and practice tithing with

all my heart. I am with you for all that there is in me to make every tither that we can."—W. P. Colvin, Florence, Ala.

"I heartily endorse the Storehouse Tithing plan for financing the church. I believe it to be the only scriptural way. I am glad to give my testimony to the blessedness of storehouse tithing. Ever since I began practicing it I have been peculiarly blessed in my soul."—Jas. H. Sturgis, Milton, Calif.

"We are in full and hearty sympathy with the Storehouse Tithing plan. The majority of our members are already tithers. Send me the pledge cards and I will do my best to have every member a signer."—Leo C. Davis, Mohawk, Ind.

"I am back of you with all my might and main to put the Storehouse Tithing plan over for the church and the kingdom. I verily believe that tithing is a racial law and obligatory upon all in this dispensation as well as the Old Testament dispensation. We must become a real strong tithing church as Nazarenes. I have preached frequently on the subject over the District already and I am just beginning. I have profound convictions on the tithing business. To me it is very sacred."—E. E. Wordsworth.



LESSON THIRTY-TWO

"I study the books of the Bible. The Bible was built book-wise. It is the law of its structure."—C. I. SCOFIELD.

PART ONE. THE THIRTY-SECOND WEEK'S ASSIGNMENT. Read Hosea and Joel.

The Minor Prophets. This lesson begins the study of the books usually called "minor." This term is used not because of any less importance or authority but on account of their size. The Jews considered them one and called them "the twelve." The Talmud says, "our fathers made them one, that they might not perish on account of their littleness." They are not chronological and several are contemporary. They are the best interpretation of the history of their own day.

The Book of Hosea. Its Scope and Style. It is one of the most difficult books of the Bible because of its style and the historical situation of the prophet. He is deeply affected by the situation. The style is the expression of his heart. He is controlled by his subject. His sentences fall like the sobs of a broken heart, as mournful as Jeremiah. We can almost hear the stabs of his people's sin pierce his heart in his

short, sharp, abrupt expressions. The language has many peculiar words and unusual constructions. His style is bold, concise, abounding with images, and has many sudden transitions. Of his style a German scholar has said, "Images are woven upon images, comparison wound upon comparison, metaphor strung upon metaphor. He plucks one flower and throws it down that he may directly break off another. Like a bee he flies from one flower-bed to another that he may suck his honey from the most varied places." He was particularly a prophet to Israel but several times warns Judah of Israel's ways.

The Time of Hosea. Indicated in the first verse. About sixty years. Lived the same time as Amos and Isaiah. It began in the days of Jeroboam II. His son Zechariah reigned six months and was slain by Shallum, who reigned one month and was slain by Menahem. He was followed by his son Pekahiah who was slain by Pekah who was slain and followed by Hoshea the last king of Israel. This is the worst time of Israel's history.

To understand Hosea we must know the moral and religious conditions. His own description of them is as follows: All was falsehood, Hos. 4:1; 7:1, 3; adultery, 4:11; 7:4; 9:10; bloodshed, 5:2; 6:8; excess, luxury and robbery, 4:2; 6:4-6; 7:5; 10:13; 11:12; oppression, 12:7; false dealings, 12:7; lack of justness, 10:5; oppressing the poor, 8:6; calf-worship, 13:2.

The Message of Hosea. • It is one of both judgment and future mercy. Through him God announces, "I will cause the house of Israel to cease," "I will have no mercy," "They shall wander among the nations," "They shall not dwell in the land." He also gives comforting words for the future as, "I will betroth her forever," "He will raise us up," "I will heal their backslidings," "I will be as the dew unto Israel, he shall grow as the lily."

Whether the story of the prophet's married life is to be taken literally or only as symbolical is an interesting question of the book. It has been contended that if it be actual history it is unworthy of a place in the Bible, but the allegorical interpretation of the book is entirely excluded by the text and the difficulties in the history can be removed. For she may have been a pure woman from a family with a bad reputation and fell after her marriage. The symbolism demands this for Israel was not always alien to God. This incident gives Hosea's message. Gomer represents Israel—her sin theirs. The prophet's love and redeeming her back to himself after her sin represents God's eternal love for Israel. His children become signs to Israel.

The Book of Joel. Few have given this book the attention its importance deserves. The prophet has seen the map of the future and shows us the glorious victory of the conflict between good and evil. His

most distinctive message is that of the pouring out of the Spirit (See Acts 2). He is called "the prophet of the Lord's day." This expression occurs five times.

The book contains a description of the destruction of the locusts and the drouth foreshadowing the army of the second chapter. Then follows the promise of the Spirit and signs preceding the day of the Lord. The third chapter records the judgment on the nations, Armageddon and future blessings.

Joel means, "Jehovah is God." He was a man of culture probably trained in the schools of the prophets. *His style* is brief, vivid, elegant, beautiful and sublime. He was a great word painter.

The historical allusions, language and being quoted by Amos indicate that it was one of the earliest prophets written in spite of the critics' doubts.

PART TWO. BIBLE DISPENSATION. THEIR NUMBER.

Augustine says, "Distinguish the periods and the Scriptures will harmonize." Various divisions of the ages have been adopted by Bible students according to the idea upon which the divisions are made. A casual Bible student will see in the Bible the covenant under the Old and the New dispensation, and that the Bible speaks of "times past," "this age," and "the ages to come." It can be readily seen that God deals with man in one age according to some principle and in a different way in another age, yet in harmony with His unchanging nature. We read, "of the times of their ignorance God winked at, but now commandeth all men every where to repent" (Acts 17:30). Many of the best Bible students have pointed out seven dispensations as follows, however with some variation as to details:

1. Edenic or Innocency. Gen. 1:28. From the creation to the Fall.
2. Antediluvian or Conscience. Gen. 3:25. From the Fall to the Flood.
3. Postdiluvian or Human Government. Gen. 8:20. From the Flood to the Tower of Babel, and Confusion of Tongues.
4. Patriarchal or Promise. Gen. 12:1. Confusion of Tongues to Exodus.
5. Jewish or Law. Ex. 19:8. From the Exodus from Egypt to the Cross.
6. Church or Grace. John 1:17. Cross to the Coming of Christ.
7. Millennial or Kingdom. Eph. 1:10. Coming of Christ to Eternity.

Some Bible students see a correspondence between the seven dispensations and the seven days of creation. Making each age represent a thousand years of time, and looking for the Sabbath of the Reign of Christ to follow the sixth thousand of years.

PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY.

1. The word Hosea means "help." It was the orig-

inal name of Joshua. See Num. 13:8, 16. What other persons had the same name? See 2 Kings 15:30; 1 Chron. 27:20; Neh. 10:23.

2. For the history of the times of Hosea read 2 Kings 14, 15. Compare his day with ours. May we not expect similar judgments to follow the sins of our day. Read the passages in the New Testament where Hosea is quoted. Matt. 2:15; 9:13; 12:7; Rom. 9:25, 26; 1 Cor. 15:55; 1 Pet. 2:5, 10.

3. What were the names of the children of Hosea? Show how the meaning of each is applied to the message.

4. Where does the expression "Day of the Lord" occur in Joel? Does the coming of the Holy Spirit on the day of Pentecost exhaust the meaning of Joel 2:28-32?

5. Find where Amos uses part of the language of Joel.

WORLD NEWS, NOTES AND COMMENTS IN TABLOID FOR BUSY READERS

By REV. C. E. CORNELL

The United States produces the greater part of the 7,000,000 tons of seed raised throughout the world to supply planters' demands.

Originally 26 feet deep and later deepened to 36 feet, the channel of the Suez Canal is to be given a minimum depth of 40 feet and a width of 400 feet at the bottom, to accommodate modern ships.

A new telephone attachment that enables a person to have both hands free while receiving a message amplifies the incoming sound so that he does not have to keep an ear close to it.

Elijah McCoy, a negro inventor, has taken out 57 patents in the United States and ten in Europe. The universally used lubricating cup for machinery is one of his inventions and later ideas of his are receiving serious consideration in the laboratories of the country.

Explorers of the geological survey have reported the discovery in the southwest part of the Alaskan peninsula, of a crater approximately five miles in diameter, or nearly the size of Oregon's Crater Lake. The Crater was discovered in mapping out a mountain 8,000 feet high. The huge bowl was partly filled with snow and ice.

Of all the twenty-nine Presidents of the United States, the homes of only five have been preserved. They are those of Washington at Mount Vernon, Jefferson at Monticello, Madison at Montpelier, Jackson at the Hermitage, near Nashville in Tennessee, and the modest Springfield home of Lincoln. Lately the beautiful homestead of Rutherford B. Hayes, in Fremont, has been given to the state of Ohio, and will now, doubtless, join the meager list of those restored or preserved for posterity. His home will be doubly interesting because Hayes was a man of outstanding scholarly tastes.

A recent press dispatch from Washington says: "The heroic work of the Coast Guard during the last six years has resulted in saving the lives of more than 19,000 persons from the perils of the sea."

Statistics of the Guard operations, just made public, show that since the world war the service has assisted hundreds of vessels with a total value of more than \$267,175,000, and recovered derelicts valued at \$2,558,010.

Fines and penalties incurred by vessels violating the custom laws during the period were reported at \$1,739,734.

During the last two years 126 Guardsmen met death in line of duty and 652 were injured.

An anonymous friend has given to Dartmouth College at Hanover, N. H., \$1,000,000 for a new library. Work is to be commenced at once and President Hopkins announces he expects the building to be ready for occupancy in the fall of 1928.

The American Navy dirigible, the Los Angeles, which is almost twice the size of the North Polar airship Norge, made its first flight in more than a year, remaining in the air for eleven hours and cruising about over New York City the greater part of that time. The big airship is now commanded by Lieut.-Commander Charles E. Rosendahl, senior surviving officer of the Shenandoah.

The Southern Baptist Convention, representing 3,000,000 members in eighteen states, adopted a resolution of unswerving loyalty to the Eighteenth Amendment and opposing any changes in the Volstead Act. The convention, which met at Houston, Texas, also passed a resolution affirming its belief that man was the especial creation of God. Dr. George W. McDaniel of Richmond, Va., was re-elected president of the convention.

The wheat yield for 1926 in eleven states from Illinois to California will total 340,520,000 bushels. A considerably larger yield than last year, according to estimates compiled by J. F. Jarrell, head of the agricultural department of the Santa Fe Railway.

Kansas will produce at least 125,000,000 bushels of wheat this year, and Oklahoma's yield will be around 60,000,000 bushels. Estimates in bushels for other states are: Nebraska, 39,000,000; Illinois, 30,000,000; Texas, 26,500,000; Missouri, 15,000,000; Colorado, 18,000,000; California, 14,500,000; Iowa, 7,500,000; New Mexico, 4,000,000; Arizona, 1,000,000.

The American Telephone and Telegraph Company's broadcasting station, WEAf, has inaugurated a series of morning prayer services which are put on the air at 7:45 o'clock each week-day morning. The services are conducted under the auspices of the City Federation of Churches.

The endowment fund of the American Museum of National History has been increased to \$12,000,207 by a gift of \$750,000 from the estate of Wood Fosdick, a wealthy citizen of Cincinnati.

The *Pathfinder* says, the first "officially wounded" American in the world was a woman, Frederick William Wile told the graduating class of nurses at Gallinger hospital, Washington. He cited army records to show that she is Beatrice McDonald of New York, who lost one of her eyes by a wound caused by shrapnel. For heroism under fire she was awarded the coveted Distinguished Service Cross. Mr. Wiles added that of the 10,000 American women who served as nurses in France, 271 died of accident or disease. Three received the D. S. C., 28 the French Croix de Guerre and 68 the British Red Cross medal.

The dries swept the slate in Illinois, Indiana and Oregon primaries. Here is an incident worth noting: Ward B. Heiner of Indiana, toured the state in a \$12,000 automobile displaying a sign in big red letters, "I am wet." Robinson his opponent,

"dry" received 226,439 votes and Heiner received 30,743. But the wet newspapers are playing with the soft pedal on when this incident is mentioned. Prohibition, the greatest boon to this country marches on.

QUESTIONS ANSWERED

No question will be answered unless the name and address of the one asking the question appears in the correspondence.

Q—If the Bible method is to turn the tithe into the church treasury, as some teach, how do you explain Deut. 14:28, 29?

A—The passage actually begins with the 22 verse, and has reference to the *second tithe*. The *first tithe* was given to the Levites and out of it, the Levites paid a tenth part to the priests (Num. 18:24-28; Neh. 10:37, 38). Then of that which remained, the owners separated a second tithe which, during the first and second years, they ate before the Lord. In the third year they gave it to the Levites and to the poor. In the fourth and fifth years it was again eaten by the owners and in the sixth year it was given to the poor. The seventh year was the Sabbath of the land and all things were common (Ex. 23:10, 11). It is the *first tithe* now which is to be wholly brought to the treasury of the Church, as in the olden times; while the second, third and as many tithes as the liberality of the individual may constrain him to separate (as free will offerings) he may distribute where and how he will for the sake of the Kingdom of God. It's a very fine plan and always brings peace and satisfaction to the one who follows it.

Q—Do the teachings of the New Testament forbid one's seeking by law to recover monies due and unpaid?

A—The New Testament expressly forbids Christians going to law with one another, and by intimation it teaches us to avoid law suits by all possible means. In the majority of instances it is better to suffer wrong than to go to law. But on the other hand, Paul saved himself from scourging, perhaps from death, by his appeal to his rights as a Roman citizen. He did this on more than one occasion. And then there are many intimations that it is our duty to enforce the law as well as to keep it ourselves. Hence, we believe that, since all citizens have surrendered certain of their own natural rights for the sake of community rights, and those community rights are represented by the civil law and the civil courts, that there are instances in which it is proper to appeal to the courts to assist in the settlement of civil controversies. We do not believe the New Testament forbids one's seeking by process of law to recover monies due and unpaid.

Q—Is it necessary for a person who has been baptized and a member of another church to be re-baptized upon becoming a member of the Church of the Nazarene?

A—Not if the person comes from an evangelical church.

Q—We understand that the blood of Christ makes unconditional atonement for the child up to the age of responsibility, does it not also extend to the heathen?

A—The blood of Christ does so atone for infants and for all who have not knowingly disobeyed as to make their salvation infallible and sure. This extends, of course, to children in heathen lands, but it does not extend to adults in any land, because whenever anyone sins against such light as he has he forfeits his protection and must now be saved by being born again by faith. It is, of course, conceivable that an adult heathen could always have obeyed such light as he had, but it is not probable, seeing that all men are fallen, that an actual case of this kind could be found.

SPECIAL SONGS AND SOLOS

Their Place in Christian Work and Worship

By MRS. H. A. FORESTER

IT WAS that good song that reached me and brought conviction to my heart and was used of God to lead me to Christ." This is the testimony we have heard time and time again. This has convinced us that our God has a real place in the services of His Church for special songs and solos.

The melting power of the gospel in song is frequently shown by the fact that many men and women who have hardened their hearts against the preached gospel are melted to tears, softened and won to God by some good gospel song.

The history of revivals all down the centuries reveal this fact that songs have played a very important part in their success. The songs of the Wesleys had gospel enough in them to have converted a world. Who can estimate the far-reaching power of a good song, when sung under the anointing of the Holy Ghost? We question if it would have been possible for Mr. Moody to have reached the folks he did without Mr. Sankey; nor would Dr. J. Wilbur Chapman have accomplished what he did without Charles Alexander.

But some may ask, "When and where should a special song or solo be sung?" They are useful in almost every service of the church, and especially in revival work. The evening services afford a splendid opportunity for a message in song and create a fine spiritual atmosphere that will greatly assist the preacher to give forth his message. They have proved to be a real blessing in mission work, jails and sick rooms. They are very effective in shop meetings and open air services; but they are mis-used when they are used simply to draw a crowd or to fill in the time. There should be just as much quietness and prayerful attention as when the preacher preaches from the sacred desk, for it is the gospel in song, and no one should use a gospel song simply to display his vocal powers and technique.

One of the tragic things we see is, so many of our present day writers leave the spiritual side out of their songs. The song and music are written so that the singer or player can shine and show off their splendid musical talents, but the soul-stirring power of old time songs is absent. Of course they please the intellect, but they fail to stir the deep soul emotions of man or move them to God. Several years ago I met Mr. Charles Alexander and he told me of an incident in his life that made a great impression upon my mind. He said that Dr. Torrey and himself had just returned from their world-wide evangelistic tour; the Lord had crowned their efforts with good success and victory. International fame and honor had come to Mr. Alexander as a song leader. They were in a great convention given in their honor and he was the song leader. Hundreds of song leaders and gospel workers were there. He said that he was conscious they were expecting something great of him, but, he said, "I got on my knees and earnestly asked the Lord to so direct me in the selection of the songs that He could be glorified in all that was done. The Holy Spirit directed me to use 'The Old Time Religion.' I did, and for at least thirty minutes that great crowd sang as if they might split their throats, and I made a great hit."

A simple gospel song that one can sing well is the best thing to use. We know a godly man in our city in the past frequently sang a song called "The Model Church." It so blessed the folks that he was called upon to sing it many times, simply because he sang it well and in the Spirit.

But where can I get my special songs and solos? You can gather them from various sources. Perhaps you can find a number of excellent ones in old song books laid aside. There are a number of good solo and special song books on the market. Our Publishing House will gladly secure any solo book on the market for you.

What must I sing? Select and sing the songs that appeal to and warm your own heart. Clip them out. Paste them in some good scrap book. Use them prayerfully as you have opportunity.

Before attempting to sing there should be much prayer that the Holy Spirit shall anoint the singer's heart and set on fire the message till it burns its way into the hearts of men, convicting the sinner for salvation, the believer for holiness, and blessing all who hear the song.

GREENSBORO, N. C.

WHO WILL ENLIGHTEN THE LODGE MEN?

By REV. C. E. CORNELL

THE lodges without question are deceiving many, and are a subtle danger to the souls of multitudes. Yet, it is barely possible that there are a large number of conscientious, Christian men who are members, who have no light on the question. These men belong to churches where the lodge is upheld and eulogized, and of course they do not see the wrong. The writer was a charter member of the Odd Fellows lodge for a long time, without recognizing that it was a danger to his spiritual life. When light came he withdrew.

The Church of the Nazarene is of necessity uncompromising on this question. But shall we be so radical that the very men we desire to reach, shall never have an opportunity to advance in spiritual life so that the lodge will become obnoxious? It is a fair inference, that the other churches, with few exceptions, will not impart any light on this question; then, how will these men know, and who will tell them of their deception? Shall we stand at the door of our churches and club every fellow who sticks his head in? Or, shall we at least use Christian courtesy and no little spiritual diplomacy to catch these men with the light of the gospel, whose souls are as precious as those found anywhere. Now do not jump at conclusions too quickly. I am not advising that we fill up our churches with lodge members, but if a man presents himself as a converted man, testifying to personal salvation, it looks to the writer as though this man ought to have an opportunity to hear of holiness, and to be urged to seek and obtain it, when his lodge affiliation will cease as naturally as water flows down hill.

The writers upon this subject are none too radical for me; but I am deeply concerned as to who will give this great multitude light. Many of them have sterling moral character, not a few are highly intelligent, many are church members and consider that this is a way of doing service for God. They think to help a man in sickness, to bury the dead and care for the widows is Christian. The lodges, many of them, are semi-religious, their team work dealing with some form of Bible character and interpretation. This of course is the subtle danger, but thousands of men in the lodge do not see this. If these men could hear the gospel of full salvation, many of them would embrace it, and the lodge would drop out of their life as the wondrous grace of God swept in. We are spending money to save the heathen, why not use some money and sense to reach men of rare value within reach? How can this be done and not compromise our position is a serious question?

Should we "thunder out" and skin these poor fellows alive, before we have offered them the grace of pardon or perfect love? The writer followed an evangelist of national reputation, who began with his first sermon to a crowded house, to lambast the lodge men. With hell-fire sermons, scathing denunciations, he swung sledge-hammer blows. Within three nights his crowd dwindled and by the end of ten days he only had a few in attendance upon his meetings. Was this wise? Hardly. He had a great opportunity to lift up Jesus, who declares that He will draw men to Himself. He might have won a hundred men to God, saved them from the lodge and to the church, instead he went away from that town disappointed, hated and despised. There are not a few evan-

gelists and preachers, who think it a strong mark of courage to "pitch into" the lodge men and women, about the first thing they do. This, to the mind of the writer is like throwing a big stone in the creek before baiting your hook. Why not be courageous, why not be uncompromising, but why not use sanctified sense and *fish for men*? I again ask the question, Who will enlighten this multitude of men and women? Holiness of heart is the only cure. Who will tell them of the cure if we do not? Will any of my brethren tell us how it can be done?

THE WORN OUT PREACHER

By Rev. H. F. Voet

Some time ago the writer, while driving along a country road, observed a farm yard that was apparently owned by a man of means. There was a neatness about it that spoke of much care and labor. Back of the barn however, we noticed a "junk pile" of old, broken, and worn out machinery and we could not help thinking of how at one time all that machinery was new and able to do the work for which it was intended, but it was now worn out.

In a city where I spent many years, the fire department was constantly training young horses to take the place of the older ones that were not as active as their duties required. This great corporation which many said had no heart, did not turn out the old horses to shift for themselves nor even sell them to some junk dealer. The horses that were unable to do the work required were pensioned and given over into the keeping of a man whose sole business it was to feed them and look after them until they died.

A friend of mine had a small dog that was good for nothing except to guard the house at night. When he became old he was snappy and cross, would bite children and was a nuisance generally. But he was still being fed on the best that was in the house, and when he died there was real sorrow in that home. He had been faithful and they appreciated it.

This brings me to what I want to say about our wornout preachers. I do not for a moment think that we, as a church, would do less than did that corporation or that friend to those that had served them faithfully, but I do think that we ought to lose no time in making provision for those that have served faithfully and are worn out in body.

When I observed that junk pile I mentioned the thought also came to me, "Where is the junk pile that I will grace with my presence when I am done and no one wants me?" As we know there are many of our preachers that never will have anything laid by for old age and the natural thought is, "Who will take care of me?"

It seems to me that if every Nazarene would get a proper conception of a preacher's work and calling, we could soon look for some definite steps toward laying a good foundation for the care of our preachers.

Not only ought we as a church have some way of looking after our preachers when they are worn out, but we ought to have a place where deserving cases could be helped during the time they are in active service. The writer knows of a case where one preacher had a tumor that should be removed, but owing to insufficient funds this has been impossible.

Now as to the remedy. The writer realizes that we are a young organization and that our ability to do great things like this is limited. But this must not hinder us from immediately laying a foundation for a department that will look after this need and then as we grow it will naturally keep step. We should have a place to send deserving cases where they would feel free to go and be looked after. Perhaps three or four hospitals in different parts of the country could be selected and arrangements made with them to take on cases if we had an organization or fund to stand behind the preacher that needed assistance.

I am sure that the matter of looking after the wornout

preacher will soon be taken care of, for no doubt the entire church would be glad to support any well laid plan that may be brought out, but let us not neglect the poor (financially) preacher.

To avoid having a Nazarene junk pile for preachers we must do something and do you not think we ought to do it soon?

MOHALL, N. D.

APPRECIATING THE TEACHER TRAINING COURSE

Dr. E. P. Ellyson,
Kansas City, Mo.

Dear Brother Ellyson;

For some time we have had a class in Teachers Training, studying the course provided by our General Sunday School Board, and published by our Publishing House. I am delighted with the course. The pupils in the class are being awakened to the insufficiency of the old methods of Sunday school operation and teaching. It is proving a revelation to all of us connected with the class.

This course is first of all RELIGIOUS. It conforms to our idea of practical religious education. The ultimate aim, "Salvation of the pupil," is kept to the forefront all the way. I have found nothing antagonistic to our beloved doctrine of holiness.

Then, this work is inspirational. The ideals of religious educational work are high enough to inspire to greater effort toward efficiency. What we are and what we could be, seem to get hold of the pupils. I believe if a considerable part of the teaching force of our Sunday schools would take this course it would revolutionize our whole religious educational program.

But not the least of the beneficial things in this course is its educational value. It takes some real effort to master the work given. This is as it should be. When our religious teachers have more educational efficiency our Sunday schools and other religious educational work will have more appeal. Most of our young people have high school and many of them college educations. They have paid the price to reach these standards. If our religious work is going to appeal to them it necessarily must have some educational standards.

The teachers are the most vital part of the Sunday school organization. And of other religious educational work as well. It is through them that the point of contact between the pupil and the truth to be taught must be made. If they fail, the whole Sunday school has failed. Many, perhaps most, of the teachers are not to blame for inefficiency. They have never learned how to prepare a lesson for teaching. They depend almost wholly on the predigested matter from the quarterlies. They do not know how to approach the pupil to get his attention and interest. They do not know the difference in the working of the mind in the various ages. They do not understand how to get the pupil to be "self-expressive." Many times "thoughts are put in the pupils ear and pulled out at his mouth." They do not arise from within.

Most of our teachers are willing, zealous and spiritual, but many of them lack knowledge along the line of teaching. Just in proportion as we have trained teachers will our Sunday schools make progress. I believe the course being provided will do much to give us better trained teachers.

May the Lord richly bless you in your efforts toward more efficient religious educational work.

In His Service,
WM. LAMBERT, Pastor, Newton, Kansas.

Religion is no more possible without prayer than poetry without language, or music without atmosphere.—JAMES MARTINEAU.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

Dear Young People:

You remember that our last talk was about Joseph, the young Hebrew who was sold into Egypt as a slave when he was seventeen years old, and who, thirteen years later became Prime Minister of that great empire. We decided that Joseph's rise from slavery to rulership was not due to luck, nor because he happened to be a particular favorite with the Lord. I think the Bible makes it clear that God has no favorites in this sense. The Word tells us that He is not a respecter of persons. No, the truth is that our good, kind, loving heavenly Father wants to bless and prosper every young life, and I believe that He does it as far as each young person makes it possible. But with all His power, and all His desire to help us, even the Lord cannot make a success out of that boy or girl who is indolent, undependable, untruthful and disobedient to His commands. What sort of boy was Joseph?

He Was Dependable

Well, to begin with, he could be depended upon, and that is a mighty fine trait. When your parents, or the man you work for tells you to do some certain thing,—can they depend upon you to do it? Joseph's father could. That is why Jacob often put responsibilities on the lad rather than upon his older sons,—some of whom were grown men. He could depend upon Joseph—he could not depend upon them.

He Was Truthful

No one can read the story of Joseph without realizing that he had a high regard for truth. I think this one thing played a great part in his life. *The value we place upon truth plays a great part in all our lives.* And yet we find so many young people handling truth lightly,—carelessly. "There is no harm in a little story. White lies don't amount to much. I wouldn't tell one which would really injure anyone,"—they say. What a sad mistake. No untruth is a small matter; all lies are black. All of them came from the devil, who is the father of lying. And every falsehood, however trivial it may seem, at least damages seriously the one who tells it. Once I was dining in a home where there was a young girl visitor. She was an attractive girl, intelligent, well bred, and a very interesting talker. I had met her several times and had formed a very genuine liking and respect for her. At the table on this particular day she was telling us some amusing things which had happened to her roommate at college. "There never was a better hearted creature than Dot, but she was too thoughtless for anything," she said. "I think she could manage to get into more scrapes than a half dozen ordinary girls, and then when trouble with the authorities hung heavy over

her, it seemed to fall to my lot to help her out. More than once I had to tell the matron of our dormitory an out and out story in order to shield her. I wouldn't have done it had I not known that Dot was absolutely a decent girl at heart, with no real harm in her. The funny part was that the matron knew I was lying in behalf of my roommate, and I knew that she knew it; but she had no way of proving it on me."

Now, I didn't jump to the conclusion that this pretty, bright, and very energetic girl was utterly depraved, with not a good trait in her. I knew better. She had worked her way through college, and was now helping a younger sister through, and it is probable that she wouldn't have told a malicious lie on anyone. *But she did have very careless views about absolute truthfulness*, so that it was not possible for me to have the same respect and admiration for her I had had at first.

It isn't easy to be absolutely truthful, do you know that? It wasn't easy for Joseph. His father would send him to see if his brothers were attending to their work properly, and when the lad gave a truthful account of their doings it put him in the light of a tale bearer. Some have blamed Jacob for sending him, yet it may have been all he could do for it seems from the Bible account that he had "halted upon his thigh" that is, walked crippled for some years past. But after all, it paid Joseph to be a truthful boy, a truthful man. Stop long enough to examine yourselves, and see where you stand as to truth.

He Was Industrious

Joseph must have been a heartsick, homesick youth when Potiphar, the Egyptian officer bought him, and took him to his house as a slave. There was the cruel treatment of his brothers who would not listen when he pled with them to let him go back to his father. Joseph could have dwelt on his wrongs until he would have been worth very little to his master. Yet that would not have been fair or right. Potiphar had paid out his money for a servant in good faith and the Hebrew lad did not let his sorrow keep him from being as good a servant as he knew how to be. He took an interest in his work, was so faithful and polite and competent that Potiphar finally made him overseer of all that he had. Did it pay to be industrious and faithful? Well, it didn't keep Potiphar from believing a falsehood on Joseph, nor from throwing him into prison. I am sure the devil haunted the young man and said, "You might just as well have been lazy and wicked for all the good it did you." But that wasn't true, for Joseph, attending to all of his wealthy master's financial affairs, buying for the big household, dealing with merchants,

paying bills, and keeping accounts, was getting a training in the business methods of Egypt which fitted him to take hold of a larger place later on. Listen, boys and girls: *it always pays us to do our duty the best we possibly can.* There is never any exception to this rule.

He Was a Helpful Person

There are not many really helpful people in this world. Oh! a lot of us find it easy to say: "If I can do anything for you just let me know." But here and there is a person who comes in quietly and takes hold in our hour of need. There are plenty of visitors who say, "If you will show me where this, or that is, I will be glad to help." But occasionally there is one who keeps her eyes open and does lots of helpful little jobs which she can do without wearing her hostess out asking questions about them.

I remember hearing a lady talk about two relatives who were often visitors in her home. "Both wanted to help me, but they have very different ideas as to what help means," she said. "Cousin R— fellows me around helping me in each thing I undertake. If I wash dishes, she dries them. If I start at a bed she spreads up the other side. But she never takes the responsibility of any one job off me. Cousin L— will say, "Now, Mollie, just leave these dishes for me to do. I can also make the beds and sweep the porches without you around. So you run along and attend to some other things which you alone can do. Her way of helping means twice as much to me." Which is your way of helping? Everybody likes a truly helpful person. They did in Joseph's time. The jailer soon noticed that this nice looking young foreigner was a polite, capable fellow, who was glad to help and could be trusted to do things well. No wonder he took a fancy to Joseph and made a "Trusty" out of him. This gave Joseph the run of the prison and made it possible for him to talk to any of the other inmates. Which was a very fortunate thing for him, for it was through one of his fellow prisoners that he was afterward brought before the king and set at liberty. Does a truly helpful disposition pay? *It does.* Have you an ambition to become a really helpful person?

(To be continued)

"AUTO" OBSERVATIONS

By Rev. J. A. TENCH

Many arms have been broken by the back fire of the Ford, and many hearts have been broken by the back fire of worldly church members.

You can't drive this car from the back seat, nor can you drive a church from the back seat finding fault.

Why be a crank when you can be a self starter.—(Sel.)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter as we were reaching Billings, Montana. I think that I told you that Brother W. D. Shelor had just arrived from Lansdale, Pa., and had only been on the ground two Sunday days, but he was getting a fine start, for he has there a most excellent people. Our people in Billings are a people with a vision and a determination to do the thing that God wants done. We had a full house and a nice list of subscriptions for the HERALD OF HOLINESS. The pastor and church made arrangements for us in a good hotel and that was so kind of them. We had such a nice rest and at an early hour the next morning we were up and left the home of Brother Nutt at five a. m. His daughter, Miss Helen, went with us to the Yellowstone National Park, and that made us a nice party, two ladies and two gentlemen. Our trip through the country was one of beauty. We traveled along the Yellowstone River for three hundred miles, and the valley was simply wonderful. I think that every mile of the way the valley was under irrigation, and I think the valley was from a half mile wide to at least five miles wide. We saw sugar beets enough to sweeten the nation. It looked to us as though all the sugar could never be used up. I never saw finer beets in all of my travels. While Miles City, Montana, claims the largest horse market in the world, Billings, Montana claims the largest sugar beet factory in the world. A person can never forget the trip along the Yellowstone River if he loves rivers and mountains and valleys and alfalfa and sugar beets. We passed through Livingston at noon, and on up the river we drove, climbing toward the summit. We reached Gardner on the north side of the park just after noon, but we got our dinner there and drove through the big archway at two o'clock on Wednesday, July 28. We found that the gate fee to get in was cut down to less than half of what we used to pay to get in. Three years ago we paid \$7.50. This year all cars pay a fee of \$3.00.

Well, we are now inside the most wonderful spot, I judge, on the face of the earth. Our first stop was at the Mammoth Hot Springs, one of the wonders of the earth, the hot water boiling up from the bowels of the earth brings up minerals of various kinds and colors, and when they reach the surface of course they cool off and pile up until that one spring has built a mountain, and the water boiling out at the top pours down the walls of that mineral mountain of every color until no man can describe it. We spent some two hours there and passing through the Golden Gate and the Silver Gate and on to Norris Junction.

We stopped there for a while, where I suppose that several thousand hot springs are boiling and spurting and growling and roaring until you stand all bewildered with wonder. But after looking there till we were overcome with amazement we drove on down by the Beaver Dam and out by the roaring mountain and stopped to watch the stream pouring out at hundreds of holes all up through that great mountain. Then we went on down the Gibbs River and by the falls and on to the Fire Hole River and up that stream until we arrived at the Big Paint Pot. Here is another wonder of the ages. The Pot must be thirty or forty feet across and the paint has hardened around the pot until the wall is some three feet high and probably eighteen inches thick and inside of the big pot it is boiling and blubbing all the time, and no one knows how many thousands of years that pot has been boiling paint when no eye but the all seeing Eye could behold it. We looked at several small geysers shooting up some fifteen or twenty feet high and saw some of the beautiful pools and drove on to Old Faithful Inn and the great tourist camp and secured rooms for the night and saw Old Faithful play and got a bite to eat, then hurried out to see the bears eat at the feeding ground and came back and sat up to see Old Faithful play several times. At Old Faithful Inn there is a large searchlight and at night I judge up to midnight every time that Old Faithful plays the big search light is turned on, as the hot water and steam shoot up into the air from 150 to 175 feet high the great light plays on it and thousands of people out there looking on with wonder and delight. We met people there from all parts of the United States.

Thursday morning, July 29, we were up at an early hour to see Old Faithful play a few times before we left that interesting place. After a good breakfast and some sight seeing around Old Faithful we are now off for the Yellowstone Lake. This drive is a most wonderful one. We climb the mountain over eight thousand feet high until we reach the divide and there are two small lakes and the water out of one runs to the Pacific Ocean and the other to the Atlantic. On the way a large black bear, with two of the most lovely little cubs that you ever saw, walks out into the middle of the road and stands erect on her hind feet and gives us the signal to stop and we slow up and get out and feed them and make some pictures of them while the two little ones eat from the hands of the tourists. We made a number of pictures. But on we go until behold we meet another big mother with her cubs, and we drive on to the upper end of the Yellowstone Lake and behold the wonders there. We drive on to the lower end of the lake and get dinner, then to where the Yellowstone River comes out of the lake. We drive across the bridge where I suppose a hundred people were fishing for the trout, but I saw only one caught. But you could stand on the bridge and see a thousand, I think, in one minute as fine as you ever put your two eyes on, but on that special day the trout were not looking for hook bait.

After dinner we left the Lake and drove down the Yellowstone River to the Grand Canyon and the Great Falls. This is so beautiful that no man can put it into human language or explain it. Here we saw the Yellowstone River leap down twelve hundred feet. This is the same river that we had traveled along on its banks for three hundred miles through Montana, but here we look until we are dizzy and wonder what next. Then we fill up our gas tank and oil tank and turned our faces toward the Western Gate of the Yellowstone National Park, where we drove out at five o'clock. But we had spent twenty-seven hours among the wonders of the earth.

We are headed now for Boise, Idaho, for the campmeeting. The highway is lovely and we drove into Idaho Falls that night at ten o'clock and got good rooms and ate supper at eleven o'clock and now we are to the Land of Dreams.

In perfect love,
UNCLE BUDDIE.

MY SUNSET PRAYERS

By OSCAR J. RAISOR

*I pray a prayer at sunset,
Just when the dews begin;
Lord, let me miss what others find
And lose what others win;
Much gold, applause and ease,
A mixing up with sin;
Lord, keep me safe from these!*

*Then, as the twilight comes
With breeze from cooling dews;
Lord, let me find what others miss
And keep what others lose:
Thy favor through life's span,
A good conscience and thy truths.
Lord, keep me thus, a man!*

*Then, as darkness spreads
O'er earth and sky and sea,
I pray, O grant thy light to shine
To other lives through me!
For, on life's billowed crest
Are souls adrift at sea.
Lord, grant to them thy rest!*

Christianity claims that the supernatural is as reasonable as the natural, that man himself is supernatural as truly as he is natural, and that the Bible is so clearly the Word of God by proofs that are unanswerable, that it is unreasonable to disbelieve its divine truths.—A. E. KITTREDGE.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



BEAUMONT N. Y. P. S.

The N. Y. P. S. of the Church of the Nazarene, Beaumont, Texas, dedicated their services Sunday, August 16, 1926, to the memory of Brother Raymond Southall of the Bethany-Peniel College Quartet. The quartet was here a few weeks ago and we appreciate very much the interest they are taking in their school. Brother Southall has "Crossed the Bar" but we know he has gone to meet his Maker in the land of eternal life. Our deepest sympathy is with his relatives and friends.

We are glad to report that great interest is being manifest in our Young People's services and our Society is progressing greatly. We have an enrollment of twelve, but our attendance is between twenty and thirty. All of our members are saved and sanctified, will pray in public and testify every time they have a chance to speak for their Lord.

Our president, Miss Alline McGraw, is doing a great work among the young people. Thank the Lord for our good president!—Byrdie Messer, Reporter.

YOUTH AND SPIRITUAL LIFE

THERE is no better thermometer to the real spiritual life of a church than its young people's work." This is a statement from Francis E. Clark which I read the other day. The first thought that came to my mind was, Is it true? I thought upon it, thought of the different churches I have visited, of the condition of the church and also the condition of the young people of that church. Where the church has a form of godliness, but the real spiritual life is at a low ebb, the young people are usually hard to control. They have no appetite for spiritual things; they are a great problem for the pastor. On the other hand where the church has been alive spiritually, the young people are usually alive, bent on doing something for God, and active in His cause so that instead of being a problem, they are the greatest asset the church has. So I have come to the conclusion that it is true in most cases.

To quote further from Dr. Clark as to the condition of youth and their being susceptible to their surroundings, will give further proof of its truth. He states, "The young are peculiarly susceptible to the influence of their surroundings. Indifference and coldness chill them more quickly than their elders. They are sensitive, too, in an unusual degree to the spiritual condition of the home and the church. In a warm, active, evangelistic church, the young people will keep up with their elders, if they do not surpass them in activity. In an indifferent and formal church, whatever the wealth lavished upon architecture and fittings, however eloquent the preaching or tuneful the choir, the young life will not level

up to the architecture or the eloquence, but will level down to the indifference of the Christians in the pew. From the children of the church you can judge the character of the church."

This is a challenge to the Church of the Nazarene. There is no need to evade the problem, or to shun the challenge. We must meet it. Our young people will rise no higher than our elders. It is then the duty of our present church to have such a spiritual atmosphere and environment that will be conducive to spiritual growth. We know there is no growth expected from the living child that is placed to the breast of a dead mother. Neither can there be growth or spiritual life expected from the children of our church where the church is spiritually dead and inactive. Let us keep spiritual, that is spiritually alive with a zeal and a passion for the lost around us; a living burning love for the Savior; a fruitful progressive church, that our young people may follow in our steps and be a blessing to our church rather than a problem for the pastor.

It is probably necessary to define more closely what is meant by spirituality. It is not merely being good and abstaining from all forms of evil. This of course must be expected from the spiritual church; but it is more than this. It is the possessing of an active, vital life; a powerful dynamic; a spiritual force within the soul which impels one to activity in the Christian life. One may be so good, negatively speaking, he will be good for nothing. But along with this negative goodness let us have a vital, powerful life within us that is magnetic and will draw others to the Christ which rules within. This is the kind of spiritual example our young people need. This is the kind to which they are susceptible and which will enable them to be all they should be.

"There is no better thermometer to the real spiritual life of a church than its young people's work." It is true. What then is the spiritual condition of your church? Pastor, does this not challenge you to do more for the building of a spiritual church? Lay member, does this not challenge you to a closer walk with God, a life of deeper devotion? We must have it if we do our best for our youth. —D. S. C.

ARKANSAS DISTRICT CAMP-MEETING

The District campmeeting is now a matter of history. Rev. John Fleming and Rev. H. N. Dickerson, ably assisted by Prof. B. D. Sutton and wife, were at their best, and not a hitch in the entire ten days, but God was present from the first to the last service. The preaching and singing were well received; great crowds coming for the night services and many of them would stay until near the

midnight hour. On each of the Sabbath nights, it was estimated that at least 3,000 people were present. The day crowds held up well in spite of the hot weather.

The altar scenes were indescribable. I do not think there were ever less than twenty, and up to seventy-five. Such praying and finding God was never seen in these parts before. The best I could count, 410 came to the altar. That is counting them as they came. I remember but few who came the third time. It was easy to find the Lord. It was a blessing to the entire town and District.

All finances came for all purposes, and a little more than \$1,000 subscribed to provide a permanent camp ground. We hope to have the grounds provided, tabernacle moved, everything in splendid shape by the next camp. Our people responded to our call to attend from over the state, and many different places were represented. One time we had thirty-eight preachers present. One beautiful thing about it was, they all worked.

Much credit is due Rev. L. L. Gaines for the way he commanded his forces. He took a lot of local work off me, and endeared himself to all our people, and was right on the job at the altar, and I suppose prayed as many people through as anyone else. Dr. Borders, from First Church, rendered valuable service, as well as many of the visiting preachers. They are all a fine set of men. We are now looking forward to 1927 camp with greater anticipations, and believe God is going to give us the greatest campmeeting in the entire South. God is still on the Throne, and will bless His people. Begin now to make your arrangements.

JOHN W. OLIVER, District Superintendent.

MICHIGAN DISTRICT ASSEMBLY

Michigan District Thirteenth Annual Assembly was held in the Flint Central church, Rev. C. Preston Roberts, pastor, with our Senior General Superintendent, H. F. Reynolds presiding.

The Assembly was much benefited by Dr. Reynolds' wise counsel, and greatly blessed by his sweet humble courtesy to all.

There was the largest attending membership in the history of Michigan Assemblies, and many, many guests. There were over four thousand meals served in the dining room under the direction of Willard Wells and family of Caro.

Flint Central is only fifteen months old, and owns a large lot located near the center of the city, on which stands a parsonage and a beautiful new church worth sixty thousand dollars.

District Superintendent Steuben D. Cox was re-elected.

Evangelistic services were held every evening in charge of Rev. I. G. Martin.

His messages were searching. Conviction fell heavy. Many found saving or sanctifying grace at the altars every night.

The factories afforded opportunity for twenty-five shop meetings at the noon hour, reaching ten thousand men and several hundred women. The Assembly body met the Buick employees Friday noon in a great out-door meeting in the adjoining park.

The prospects for the year are far reaching. Definite plans were laid for a strong advance. A permanent Camp-meeting Board was organized, and a camp site selected and purchase planned, on Indian Lake, near Vicksburg, Michigan. Thirty acres with a good lake front. Sixty of the lots were sold before the close of the Assembly, amounting to nearly six thousand dollars. The plan is to hold all future annual meetings on these grounds. The location is very close to trunk highways leading into Indiana and Illinois.

God's sanction of the Assembly was manifested in many ways.—Reporter.

Sunday School Lesson

September 12

By M. EMILY ELLYSON

LESSON SUBJECT: Gifts for the Tabernacle.

LESSON TEXT: Ex. 35:20-29.

GOLDEN TEXT: *Honor the Lord with thy substance and the first fruits of all thine increase* (Prov. 3:9).

IN OUR lesson for this week we find the children of Israel assembled before Moses, having been summoned to attend this meeting in order to receive instruction from him which he had received from the Lord. Several points of interest are considered at this assembly, but that which constitutes this lesson is the gifts for the erection of the tabernacle.

Moses reminded them that it was God's desire to have a sanctuary built where He might meet the people and where they could worship. In order to do this work, all must contribute. He called for voluntary contributions of both material, and labor for the equipment of the tabernacle, as well as for the vestments of the priests. There was one restriction made; the givers of gifts must be willing-hearted and the laborers wise-hearted.

There is no tax imposed upon them, and little is said to stir their emotions or arouse their enthusiasm. This method is quite different from what is used today to extract money from those who are supposed to be the supporters of God's work. But God wants willing offerings. He does not care for gifts that are made under pressure of church leaders, or because someone else has given, or because one might get the reputation of being a "tight-wad" if he did not give, or giving through a sense of pride to be seen of men. We have known of people who would give large sums if their names could be placed on memorial windows, who would not give a basket of groceries, or sack of flour to a poor

widow who was unknown. Such giving lacks the principle mentioned here of willing heartedness.

In order to please God the impulse to give must spring from within and there must be a right motive. "Who-soever is of a willing heart, let him bring." God loves cheerful giving, and is best pleased with the free-will offering. Those services that come from the willing heart of a willing people are most acceptable to Him (Psa. 90:3).

We note the quick response of the people. They immediately departed, and—judging from the way people act today,—one might have said, "That is the last Moses will see of that crowd," for they seem to have gotten away just as soon as they could. But they went, not to keep from giving, but to get their offerings together immediately, to put in practice what they had heard. They did not even ask time to consider the matter. Both men and women came back directly, laden down with things to be used in the building and furnishing of the tabernacle. Even the women did not have to cry and struggle around the altar for two or three hours before they could give up their bracelets, and ear-bobs and rings, but though they had these things, and doubtless wore them, When God intimated that He needed them for the sanctuary, they gladly responded. And the men likewise seem not to have anything that they were not willing to surrender to God in this offering for a house of worship.

We recall just here that before they left Egypt, great quantities of jewels both of gold and of silver, as well as raiment and "such things as they required" were contributed by the Egyptians (Ex. 12:35, 36). So we see there was an abundance of materials in the camp to carry out this project. But even though it was God that had enriched them with the spoils of the Egyptians, and it was most fitting that they should use it for His service, yet, it was left to their generosity as to how much they would give. God did not through Moses prescribe to them either what or how much. Every gift, either of service or materials, must be prompted by heart loyalty and given *willingly*. In this way only could their zeal and good-will for the cause of God be known. It was not a case of "what must we do," but "what may we do for God."

When it says in verse twenty-two that, "As many as were willing hearted brought their offerings," it is intimated that some were not and did not contribute to this cause. They loved their gold better than their God, and would not part with it for Him. And yet they were called Israelites and were in the camp. They were for the true religion all right, provided it be cheap, and not cost them anything. There are a number of their progeny marching in the ranks of the church today. Enriched by God with all that they enjoy of temporal benefits, but *unwilling* to part with anything for the interest of God's kingdom. Small, dried up souls they are, hiding behind the casements of a narrow personality, while living in a fat, sleek, well groomed body, and reiterating the words of another rich fool of days gone by, "Soul,

thou hast much goods laid up for many years," retire from business now and "take thine ease, eat, drink and be merry," while the wail of the perishing heathen is borne to the church on the crest of every wave of the sea and the frontier work in the homeland is languishing because of a scarcity of funds; while a battalion of soldiers, trained and waiting for orders, like war horses are champing at their bits, but funds are withheld. This, not because there are none, but because of a penurious spirit, sordid, miserly and selfish.

Israel not only gave, but they worked, that is, the *wise hearted* ones did. Here we have hand work, and head work and heart work; they gave until they had to be restrained. Every morning brought in a fresh supply of offerings (Ex. 36:3, 6). Such zeal on the part of the people must have put courage into the heart of Moses and the master builders. Possibly the remembrance of the shameful episode of the calf-worship made them the more generous and zealous now. Notice is here taken of the good women's work for God. These women, with their fingers spun and embroidered. *What she could do*, she turned to a pious use. Some spun fine work of purple and blue, others coarse work of goat's hair, but it was all done because they were *wise hearted*. The men also did their share of labor.

But we would call attention here to the fact that the most generous giving, and wise hearted service, will not build a successful work without wise administration. Success depends upon a wise choice of leaders, and in *loyalty* to such a leadership. There are men whom the Spirit of God has filled with wisdom and skill, who should be sought out and placed in position for such administration. And these, together with the generosity and zeal on the part of the church members, will make the work of the church what it should be.

REVIVAL AT PASADENA COLLEGE

One of the most unique revivals we have ever seen has broken out spontaneously at Pasadena College,—unique in its origination and method, but characterized by the old time power and glory. Brother and Sister Ransom have been the agents chosen by the Holy Ghost together with a young people's gospel team. The meeting has been running now for nearly three weeks, there has not been a single sermon preached nor a single offering taken, and yet over two hundred have been either saved or sanctified during the meeting so far, and from every indication, the services are increasing daily in interest and power.

Sister Ransom has been greatly burdened of the Lord for the work among the young people. While praying under the burden of the Spirit it seemed to her that she saw a lot of old horses wandering aimlessly about, and near them a large number of colts tied. It seemed to her that God wanted the colts let loose and they would accomplish the work He desired to have done. Accordingly she arranged for a band of thirty-five girls, dressed them in white with

middies and red ties, secured a truck, had some signs painted and drove about the streets singing gospel songs for an hour before the services. The tent was soon too small for the people and a second tent was added. God gave salvation and the altar services especially were characterized by great power. Soon many complaints arose from neighbors not in sympathy with the meeting, the ambulance called for some of them one night, and four policemen were sent for Brother Ransom, but he was busy praying with an earnest seeker and they did not find him. Not wishing to antagonize the people, the services were moved to the College Chapel. God continued the work without a break in the meeting, twenty-one kneeling at the altar the first night.

Young people are weeping their way to the cross. Hardened sinners are yielding to God, about five hundred people are in attendance every night, new people are coming constantly and the work is moving on with great victory. The meeting was held last Sunday evening in the Presce Ave. church and the altar lined with seekers. A fine class was received into the Y. P. S. Sunday night also.

We rejoice in the blessings God has sent this way. Everything is teeming with life and the old chapel is ablaze with glory. Our own hearts are melted down before God in humble gratitude. It seems He is giving us an earnest of His blessings upon us and assuring us of His continued mercies. We do not know how long the meeting will continue but we mean to keep in the order of the Lord.

We are planning for a great opening day. Dr. Goodwin will be in charge of the services. Our friends are invited from far and near. God seems to be moving upon the hearts of the young people and many are looking this way. Rev. J. C. Henson, the Business Manager is one of the most competent men I have ever met and is doing a great work here. It is a pleasure to me to know that he is held in high esteem by the business men of both the city and the church and thus creating confidence in the institution from the financial side. Will the friends of Pasadena College everywhere remember us at the throne of grace.

H. ORTON WILEY, *President.*

PARK LANE, VIRGINIA, CAMP-MEETING

We have just closed at Park Lane, Va., what all consider to have been the best campmeeting ever held on these grounds. Numbers of souls prayed through to victory, sinners were converted and backsliders reclaimed. Praise the Lord forever.

Brother C. B. Jernigan, his wife and two daughters constituted the evangelistic party. His timely and inspiring messages all through the camp were in the power and demonstration of the Spirit, and were a great blessing to all who heard them. The singing of Miss Margaret Jernigan was a source of great joy and help in bringing souls to the foot of the cross. Instrumental numbers rendered on the violin by Miss Johnny Jernigan were much enjoyed. Rev. I.

IMPORTANT NOTICE

The last General Assembly elected a Commission on Manual Revision, consisting of the following persons: J. B. Chapman, E. P. Ellyson, E. J. Fleming, E. A. Girvin, H. Orton Wiley, John Gould, P. L. Pierce.

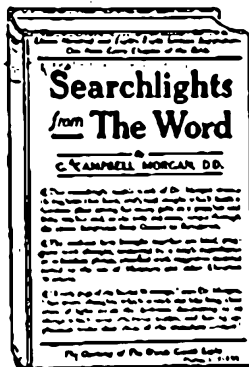
It was ordered that Memorials of Revision be sent to the General Secretary, who is also Secretary of the Commission, at any time during the quadrennium. It is the desire of this Commission to begin consideration of work preparatory to the General Assembly of 1928. Therefore, Memorials regarding the Revision of the Manual may be sent to the Secretary at any time. District Assemblies that have already adopted Memorials or Assemblies that contemplate doing so should be sure to send their Memorials to the Commission without delay.

E. J. FLEMING, *Secretary,*
2923 Troost Ave.,
Kansas City, Mo.

H. Parker of Bloomsburg, Pa., led the singing in characteristic Parker fashion. There were many other ministers in attendance.

As this camp continues to grow from year to year and as the Lord is signally blessing the effort put forth here, plans are now afoot for the enlargement of the grounds and the building of a number more cottages. This camp bids fair to become one of the foremost holiness camps of the East. It has the geographical location for a great national camp, and no reason is seen as to why it should not be made such. Rev. C. R. Matcer, the local pastor, and enterprising manager of the camp, is working tirelessly for the success and progress of this work, and the success gained thus far has been largely due to his work under the guidance of the Lord.—M. H. Cave.

SEARCHLIGHTS from the Word



to build outlines. It commences with Genesis 1 and ends with Revelation 21. The book has 421 pages and is beautifully bound.

Price \$4.00, prepaid

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

By C. Campbell Morgan, D. D. Eleven hundred and eighty-eight sermon suggestions, one from every chapter of the Bible. That's unusual isn't it? The outstanding verse of every chapter has been selected and used as a text and upon this has been built a brief sketch abounding in rich thoughts. Not sermon outlines but suggestions from which

HUDSON, LA., CAMP

It was the privilege of myself and family to attend the Hudson camp, August 5 to 15. We had charge of the music, vocal, instrumental and special songs, also preached once each day. The camp this year was a real battle, but some good gains were made and I trust many who were saved in the meeting will make their way to heaven.

Rev. J. E. Gaar, evangelist, must have been at his best, anyway I can say he was good, clear and logical. In the presentation of the great fundamentals he did not spare himself but put his very life into each message and labored with great earnestness to bring men to God. There were perhaps sixty at the altar. Not all were blessed but many were, and we hope that some of those will line up with the Church of the Nazarene.—W. M. Nelson, District Superintendent.

CHURCH NEWS

PASTOR W. F. CLETHORN, CLEVELAND, OKLA.—“We are coming along fine at Cleveland. We started a meeting last night, August 15, and will run until September 1. The writer is the preacher in charge. There were three responded for prayer in the very first service, and we are expecting a great revival. We have just returned from our vacation which was spent in Texas. God gave us one of the best times of our life. We held the Davis Chapel meeting near Howe, Texas, while we were there. Fifty-seven prayed through in the old time way and out of this number between thirty and forty got sanctified and in this ten days' meeting God gave us a fine young preacher, and we preached him in one of the services, and God did wonderfully bless. It was said that it was one of the best meetings that was ever held there. There was no organized church there. It is known as a union church. We held the meeting there last year, and many of those that prayed through went off and joined some church that did not preach holiness. We could not stand that so we banded sixty of the blessed folks into a band called “The Holiness Band of Christian Workers,” and these are among the best and finest folks in all that country. We baptized eleven and there were some more to be baptized. We put the HERALD OF HOLINESS into some homes there, and there were several that wanted it that did not have the money. I guess we will hold their meeting for them another year if the Lord is willing. We enter the evangelistic work again after October 10. Anyone wanting our help may write me. I'm making my slate now. We covet your prayers, that God may bless us in our meeting here.”

EVANGELIST J. E. BRASHER, CRESTVIEW, FLA.—“We have just closed a two weeks' meeting here that was held in the court house auditorium. Rev. U. G. Gilbert of Foley, Ala., his son Victor and I did the preaching, and Prof. Herbert King of Chicago, led the music with the assistance of a good choir. The music was good and the gospel was preached

with power. A good many requested prayer and I am sure that great good was accomplished."

PASTOR W. S. TURNER, SPARTA, TENN.—"We have just closed a great revival here in the Church of the Nazarene with Rev. Howard W. Sweeten and wife of Ashley, Ill., as evangelists, and Rev. R. C. Rogers and daughter as singer and pianist. Brother Sweeten brought us some real old fashioned messages of truth, and Brother Rogers was surely at his best for the Lord in singing. The Lord met with us and gave us several souls for which we give Him all the praise. We are moving on for Him in Sparta. Pray for us."

LIGHT, ARK.—"Rev. J. E. Moore, our pastor, and T. W. Barnett, evangelist of Bernie, Mo., have just closed a fifteen days' revival with great success with nineteen conversions and two being sanctified wholly. Our church consists of nine members, all of which are J. W. Legg and family and Mrs. Smith. Had large crowds and Rev. T. W. Barnett and Rev. J. E. Moore were at their best. God was on the scene every service and great rejoicing was manifested from the beginning to the end of all services. People came from all directions, the largest crowds that were ever at a revival in this country. Rev. J. E. Moore has been recalled as our pastor for another year. Pray for our church that it may grow. We are not discouraged but are carrying our banners high for the old time gospel."—J. W. Legg.

AUBURN, IND.—"God is still in the midst of the Auburn church. Since our last report we have had two special meetings of ten days each; one with Brother Freddie Thomas, the other with Brother and Sister Wines. A few found God and the saints were strengthened. The people are not flocking to our doors and begging for admittance, but occasionally a few are willing to pay the price for old fashioned victory, and when they really strike fire are ready to take their stand with a people who are fighting the devil on all sides and ringing true to holiness. A few such have recently cast their lot among us. God is also blessing along financial lines. The church debt is being paid and will be able to go to Assembly with District and General budgets paid. Have largest and best organized Sunday school since its organization. Pastor J. G. Bashore recalled for fifth year. While to God belongs the glory, yet the growth of the work here is due largely to the untiring efforts of both him and his good wife."—Lottie M. Ryncarson, Reporter.

EVANGELIST P. P. BELEW—"The writer recently conducted a good meeting in Terre Haute, Indiana, where Rev. Earl Singhurse is the much loved pastor. Terre Haute has been a hard field for our church, but God gave us a revival. A number sought the Lord and a class of eleven members were received into the church. The prospects are now much more favorable and the saints are encouraged. The good people cared for the evangelist well and gave the pastor a

NEW BUILDING AT FARMINGTON, IOWA



The Church of the Nazarene of Farmington, Iowa, was organized in 1909, by the late Rev. T. H. Agnew, at that time District Superintendent of the Chicago-Central District. It was the first organization to be effected in the state of Iowa. The church has passed through a series of defeats and victories, but for the past three years God has wonderfully blessed His people and added to their number, "such as should be saved." During these years the church membership has grown from twenty-two to eighty-two. The Sunday school has quadrupled and where there was no N. Y. P. S. we now have an organization of about thirty-five members.

For more than sixteen years the church rented a vacated Christian church as a place of worship and it afforded a convenient place with little cost. Sometime ago an effort was made to purchase the building, but not being able to complete the transaction the vision of a new and larger church was caught. About one year ago a good lot was purchased in the very center of the town and the process of construction was begun.

On April 1, 1926, we moved into the new home on which day Rev. L. N. Fogg, assisted by Rev. and Mrs. R. A. Shank as singers, began a revival meet-

ing which continued until the 18th of the month. Souls were saved and sanctified in this meeting and the saints were blessed and encouraged. On the 15th Dr. J. W. Goodwin came to us and continued over the 18th, which was indeed a great day in Zion. The church was dedicated in the afternoon. After a wonderful dedicatory sermon Dr. Goodwin lifted an offering of \$4,500 in cash and pledges, all payable not later than January 1, 1928, which covered the entire remaining cost of the building.

The accompanying cut shows the new building as it now stands. It is 38x58, built of hollow tile with brick veneer. It will seat 325 people. It has a lecture room and full basement, and is seated with good oak pews. The entire cost, including lot and furniture, was \$8,500.

The people of the church labored faithfully and gave cheerfully and liberally. The business men in the town were very helpful and liberal. Much credit is due the faithful pastors and evangelists who have labored here in other days, and also to the soldiers who have fought so valiantly down through the years. All glory is due to our "God who giveth us the victory through our Lord Jesus Christ."—G. B. Williams, Pastor.

love offering of \$40.00. At the request of District Superintendent Short, the writer remained one night and conducted the annual business meeting for the church. At this meeting the pastor was given a unanimous recall with a raise in salary of \$5.00 per week. To God be all the glory. Arrangements have been made for me to return to Terre Haute in the near future with one of our leading singers to conduct an uptown campaign in a vacated \$75,000 church. Will the Nazarenes everywhere pray for the success of this campaign?"

EVANGELIST ROY L. HOLLENBACK—"I stepped off of the train yesterday, and was brought out to the beautiful Ramsey Camp Ground, at Ramsey, Indiana. Each of the preachers have now preached once, and the fire is beginning to fall. This is a splendid and growing campmeeting, functioning on red hot holiness lines. The ten acre campus is one of the most restful spots I have ever seen. It is equipped with a large tabernacle, good dormitories, several cottages, and quite a number of small tents. It is well shaded, and has fine water facilities. Many people come here from the surrounding towns to en-

joy its natural and spiritual advantages. This is our first time to be placed upon its list of workers, and I count it a privilege to work with this energetic committee. Our co-worker in the preaching is Rev. W. A. Vandersall; and the Fields have charge of the music. I am reminded that this is my last meeting before the great Indiana Assembly. If there is anything in our movement that deserves to be called great I think it is this Assembly. I am glad that my last meeting of the year is in my home state, so that I can be at this big district gathering. The last twelve months have quickly slipped away, but they have been filled with abundant labors for the Master. We have traveled this year over many states, and have held seventeen revivals; and have seen more souls saved and more substantial results than in any previous period of this length. Immediately after the Indiana Assembly I shall fill a few revival engagements in the west. These are good days. Pray for me."

ALVA, OKLA.—"My husband, Rev. N. E. Wood, and myself came to Alva April 30, 1926. We found some of the people discouraged, but some were holding on to God, trusting Him for greater things. The Lord's presence was manifest in the prayermeetings and preaching services, in fact in all of the services of the church. God was quietly, but marvelously smoothing out many of the difficulties and preparing the people for our revival this fall. In the midst of such a promising outlook God saw fit to take my husband home. God's ways are past finding out; we cannot see why he had to go when he was so desirous to live and preach holiness, but God knows best and

we bow submissively to His will. Brother Joseph Garsee and wife are pastors of the Peniel church, eleven miles from Alva, and Brother Garsee is looking after the work at Alva until God's man can be found for the place. I have moved to Bethany in order to finish my theological course, after which I expect to pick up the cross where Dr. Wood laid it down and fight the devil as long as God lets me live. Please pray for the work at Alva, and pray that God will heal my broken heart. He is wonderfully sustaining me and keeping me."—Mrs. Bessie G. Wood.

PASTOR A. I. METCALF, LOVINGTON, NEW MEXICO—"A few days ago we closed a short but good meeting at Tatum, with Brother A. K. Scott as the preacher. Several were saved or sanctified. Five were received into the church. Brother and Sister J. F. Roberts came and ran it on a few days after Brother Scott left. They were a great blessing to the church. Wife and I, with the assistance of Miss Mary Sue Richardson, have just closed a good meeting near Elida. We found a band of hungry folks at this place. Never before had they the privilege of a Nazarene meeting. Eighteen were saved. Several others were seeking. We were called back for another meeting at some convenient date. Eight new subscriptions for the HERALD OF HOLINESS were received."

EVANGELIST L. HIBNER, MOREHOUSE, MO.—"Just home from Star campmeeting, Star Lime Works, Ky. We had a fine meeting, many seekers and some happy finders and the saints were blessed and helped on the way. Rev. W. E. Babb of Essex, Mo., led the singing and preached three times, to the delight of all present. We shall long remember old Star camp and the good people there. I have some open dates and would like to hear from anyone needing my help."

DEEPWATER, MO.—"The five weeks' revival campaign at the Deepwater Church of the Nazarene with Rev. O. J. Hoag as evangelist, closed Sunday night. Brother Hoag preached the Bible straight, earnestly and effectively with the unction and power of the Holy Ghost upon

him. Conviction was deep and a good amount of it. Truly the Word was sown. There were some saved and some sanctified, for which we thank God. As we are rather a new church we had a hard struggle, but thank the Lord, a good meeting. We believe seed was sown which will be harvested in future days."—George H. D. Reader.

EVANGELIST JACK LINN—"The Lord was with us in power as we closed the third annual campmeeting, Hallelujah Park, Oregon, Wisc. The Lord worked through the seventeen days, and work which will stand for eternity was wrought in the name of Jesus. Besides those who were saved and sanctified quite a few were wonderfully healed in their bodies. The workers included Rev. W. E. Hawkins, Jr., Rev. J. M. Huff, Miss Imogene Quinn, Prof. Edson Crosby and Rev. and Mrs. Jack Linn. Quite a number of visiting pastors and evangelists helped in the battle. Without a doubt the ark is coming up the road at the Hallelujah campmeeting. At the present writing Mrs. Jack Linn is in a camp at Rice, Kansas, with Dr. Roy T. Williams, while the writer is in a good camp at Chester-ville, Ill. In the Lord we purpose to make the coming months the best. God is abiding in our souls, the glory waves roll, and it is Hallelujah to the Lord. Pray for us."

EVANGELISTS LEWIS J. AND EDYTHE RICE—"Since our last report we have held two good meetings, the first one at Menomonie, Wisc., for the Tri-County Holiness Association. This was the first they have held and it was good in many respects. We reached a number of new members for the association, also some new good members for the Church of the Nazarene. Miss Helen Peters of Olivet, Ill., was the singer and she played her part well. Our next meeting was at Rock Island, Ill., with our good pastor, Brother Larrabee, this being our second meeting within a year at this place. Miss Ruth Pryer of Olivet, Ill., was the singer, and she surely can make her violin work for the glory of God. We had a number of seekers and happy finders. We believe God will bless Brother Larrabee and his loyal people. We are at this writing at Kingston, Okla. The meeting is starting off well. Remember us when you pray that God will keep us humble and in the center of His will."

PASTOR L. L. SWETT, ELDORADO, KANS.—"We are glad to report victory for the Church of the Nazarene here. God has been blessing in a wonderful way and is still doing so at the present writing. People are praying through at almost every service. The outlook for the church here is bright and we are taking on new courage. We have a real live Sunday school and are putting forth a desperate effort to make it grow and I believe we will do it. We are moving forward and all working together. All the folks who come to our services seem to enjoy themselves and speak well of the church. Our prayermeetings are growing and people are being blessed. Ofttimes we have an old fashioned shouting time down here in the oil city. We are busy trying to

First Edition 25,000. First Sale 10,000

GLADNESS AND PRAISE

(Round notes or shaped—state choice.) Songs for home, for S. S., especially for revivals. Solos, duets, great choruses. A test will prove its merits. Sample for 25c; 3 for 85c. Or a copy of this and a beautiful, full-size, patriotic sheet song, regular price 25c—"The U. S. A. for Me," both only 35c.

Order today,
Rev. L. L. Pickell, Wilmore, Ky.

EASTERN NAZARENE COLLEGE

Opening Tuesday, September 7th

Great Holiness Convention, September 8-12

Revs. Benedum, Rowe and Strickler
of the Pittsburgh District will be the speakers

A college of high scholarship, approved spirituality,
varied courses, adequate equipment and unexcelled opportunity for student employment.

Write immediately for information.

F. W. NEASE, Pres., Wollaston, Mass.

raise funds for our parsonage. By the grace of God we will make a success. Our Assembly will soon be on and we will get a greater vision that will help us put it over."

EVANGELIST C. C. CLUCZ—"A great campmeeting is in progress at Cleveland, Miss. This is a great camp, with a great shed 80x90. Lots of people are camping on the grounds. The campers have about ten acres which are in the midst of a beautiful grove of trees. There were 2,000 out to the service last night, and forty-eight cried their way through to God in the three services yesterday."

EVANGELIST C. C. MONTANON—"We are keeping very busy these days—more calls than I can fill on the Plains of Texas, a great field in which to labor. New people are moving here from the East and settling up this country, and we Nazarenes have the best chance of any people, as they all are very eager to have preaching. We just closed a good revival at Center in Lamb county. Organized a new church with seventeen charter members, with fourteen more to unite soon. We predict a great future for this church as this is a good country and all own their homes and will build a church house soon. We go next to Floydada, Texas. We are expecting a new church there. We also secured new subscriptions to the HERALD OF HOLINESS at all these new places."

"The McHenry Methodist Campmeeting closed Sunday, August 8, with victory in the camp. The workers were Rev. R. B. Rawls, pastor of West Nashville Church of the Nazarene, who was the evangelist; Rev. R. C. Rogers, choir director, from Trevecca Campus, Nashville; Rev. Paul Roy Brown of Jasper, Ala., and Mrs. Ramsey of Hattiesburg, Miss., special singers. The ten days' revival resulted in about sixty professions of regeneration and sanctification. Many prominent ministers of various denominations attended the services but they did not keep Brother Rawls from holding up a standard of second blessing holiness subsequent to regeneration. He made it so plain that they had to say amen. Rev. Rawls, who is only thirty-one years of age, and had only four years' experience as a minister, has already held some of the most successful camps and church revivals in the South. He is a fair type of the students that Trevecca College sends out to bless a lost world. Most of the towns in southern Mississippi and many towns in other states were represented at the McHenry camp. The camp meeting committee, with Rev. George as president, gave Brothers Rawls and Rogers a unanimous call back next year, which was accepted."

PASTOR H. P. BURCH, CLOUD CHIEF, OKLA.—"Just closed a good meeting at Eschol Valley church with Rev. F. N. DeBoard of Chickasha, as evangelist, and Rev. J. Wilson of Lawton, as singer. God blessed Brother DeBoard in preaching the old time gospel and Brother Wilson was greatly used in leading the singing. The labors of these two men and their families were greatly appreciated by the pastor, church members and church

friends. There were twenty-four professions and six joined the church and some are coming in later. During the meeting the pastor was given a nice love offering and several poundings, which were greatly appreciated. The pastor has been called back by a unanimous vote and has accepted. We are going to fight a good fight the remainder of the year and start the new year with greater zeal and courage. Pray for us."

PASTORS I. L. AND MYRTLE CAMPBELL, ORANGE, TEXAS—"We praise God for the victory in our souls this morning. The church has just closed a very profitable meeting about a mile across town with about forty in the altar. We are expecting a nice class as a result. The pastor was the evangelist, with Miss Beryl King, a Trevecca College student, as song leader. There was a good spirit of co-operation among people of other churches. Crowds were large, interest good and we feel like great good was accomplished. We begin another meeting in another section of town this week. We want the devil to know that the Church of the Nazarene is in town, and God is blessing our efforts. Bless Him. We are encouraged and pressing on to certain victory. But on account of the malaria here we are forced to go to a higher climate. Wife has been steadily losing weight and strength all year, but we have prayed and fasted that God would heal her. But this low climate is so against her that at last it is move or get to the

place where she can't take part in the work at all. So with sorrow we tendered our resignation to the board here, same to take effect at our Assembly in October or sooner if possible. We don't know what God wants us to do yet, but can say amen Jesus, whatever it may be. Will appreciate an interest in your prayers that God will restore wife to health and make plain His will to us."

EVANGELIST J. N. HAMPE—"The writer

Pasadena College

Founded by Phineas F. Bresee

Motto: "Loyalty to Christ and the Bible."

COURSES IN

College . . Academy . . Sub-Prep.

WITH SPECIAL DEPARTMENTS IN

Vocal . . . Violin . . . Piano . . .

Art . . . Oratory

Strong Theological Course with special attention given to training for the Mission Field.

H. ORTON WILEY, D. D., President,
Pasadena, California.

THE AYCOCK SPECIAL

Compiled and edited
by Jarrette and Dell Aycock



Thirteen songs with music: (1) Jesus Will Miss You If you're Lost (2) The Saint's Home (3) A Pilgrim and a Stranger (4) At the Feet of Jesus (5) I'm coming home some day (6) Angel Band (7) Zion's Hill (8) Good-by Old Man (9) Calvary (10) Jesus Only (11) When He Smiles on Me (12) If Jesus Will Recognize Me (13) Down Deep in My Heart. Also words of the following: The Sunshine of His Smile: I Love the Dear Savior (Tune of Mother Machree); The Wonderful Home of the Soul and O Love Divine (Melody: The Rosary).



One copy 35c; three copies \$1.00

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

MONEY TO LOAN

To students who desire to attend Olivet College this Fall

School opens Sept. 14, 1926

For particulars write,

Olivet College, Olivet, Illinois

left Peniel camp (where he gave a Bible study), on August 5, for the Tri-State Holiness Association camp, where he conducted the 'School of the Prophets' for nine days. Both camps were good. Peniel camp is located at Conneautville, Pa., and is the most beautiful camp ground I have seen anywhere between the Atlantic and Pacific coasts, in my thirty-two years of attending campmeetings, and my ten trips across the continent. Rev. John Paul and Rev. C. M. Dunnaway were the workers, and did splendid work. At the Tri-State camp, located at Clinton, Pa., we had for our co-workers, Revs. J. C. Long and W. M. Sweesy. Brother Long is a good evangelist, and a first class and untiring altar worker. Brother Sweesy did some stirring preaching, and the writer had charge of the morning and after supper Bible studies each day. This was a great camp in every particular. There were fully three hundred seekers at the altar in the nine days I was there, counting them as they came, and the finances came easily, there being raised for all purposes for the Association something over \$4,500. Rev. Alvin Young, of Northville, N. Y., had charge of the music, and Rev. Geo. Cole, of McKeesport, Pa., pianist, and they make a great team, and are hard to beat. Rev. L. W. King is president of this new camp, and had everything well in hand. Our next camp is at Kittanning, Pa., with the Armstrong County Holiness Association, August 26 to September 5, where we have the 'School of Prophets' for the ten days."

MCKINNEY, TEXAS—"We are still enjoying the blessings of the Lord on our hearts and labors here. As we are fast coming to the close of the Assembly year, and to the end of our third year as pastor of this splendid little church, it gives us joy as we recount the bless-

ings, and behold what God has done during this period of time. Upon our coming here nearly three years ago, we found the little church without any church home, and worshiping in the courthouse. We set about to get the folks encouraged, and to catch a vision of our responsibilities as well as our possibilities. After a few months of prayer, co-operation, and labor we purchased the lot on which now stands a nice commodious little church building 40x50 feet, fairly well equipped for the accommodation of our work. It didn't seem possible that it could be done, but God can do the seemingly impossible. It is marvelous what God has wrought in this case for His children, along with the material development and our efforts in the same. We have had 328 to date to bow at our altars, and pray through to the experience that their hearts were craving. We have received into the fellowship of the church to date 78 members, also we have preached 223 times and had the realization of His presence all the way. This has indeed been a period of contest, beginning on a salary of fifteen dollars a week with a wife and four children to take care of, but the same God that took care of Elijah by the brook, took care of us. During this time the salary has been raised to twenty-five dollars per week. At the close of the first year our Ash Grove church which is six miles out was placed in our care to look after and pastor, on going out we felt somewhat like as Nehemiah felt when he realized the condition of the beloved city, so we began to intreat the King, to let us rebuild. In a short time we had the old dilapidated shed converted into a nice little church building about 36x50 feet, which is a credit to any community. It stands to show for itself, and best of all there is no debt left to pay. Our McKinney property is easily worth \$5,000,

with a balance of only about \$1,250. We feel like praising God for what He has wrought, and to Him be all the glory. Prayer, faith and hard labor will be rewarded. As we shall end this the third year of labors with this splendid people, it will end our pastorate here. Notwithstanding a unanimous solicitation to return for the fourth year, we feel that the God who led us here is leading out to new fields, so we are trusting Him to place us in the sphere that we can fill, and be a blessing to His church in the earth. We had rather be a pastor in the great Church of the Nazarene than to be a king on the throne. Our hearts beat in unison with His will, and a throb of determination to do His will when it is revealed to us. I trust that these statements will at least be an encouragement to some who may be fighting the struggling battle with conditions of advancement, but persistence is one of the methods of victory."—V. B. Atteberry and Wife, Pastors.

EVANGELIST J. A. KRING—"I have been engaged in three meetings since my last report—the first with Brother and Sister Tenove in Vancouver, B. C.; the second at Pinhurst, Wash., the annual camp of the north end of the North Pacific District, and the Pierce Co. Holiness Association camp of Tacoma, Wash. Brother Morris Turner led the singing and presided at the piano in the Vancouver meeting, and did excellent work. Brother and Sister Tenove stood nobly by the work as did also the 'little flock' that the Lord has given them in that needy field. It was a hard fought battle, lasting for five Sundays, but the Lord was with us and we trust that good was accomplished, and that the Lord will help this noble man and his wife to plant a work in that wicked city of 250,000. The camp at Pinhurst was good. It was my first opportunity to labor with Brother and Sister Wallace, but I found them on the rugged line and followers of 'The Old Paths.' The Turner Brothers had charge of the singing and did their part well. Brothers McShane, pastor at Seattle, and Archer at Everett, worked like Trojans, as did others also to make the meeting a success. God did help us and souls prayed through in the good old fashioned way. The camp at Tacoma was, so we were told, the best in some respects, that the Association has had since their opening in that section. Brother Dewey of the Free Methodist Church was our co-laborer here, and I found him to be a very sweet spirited man, and a mighty preacher of the old fashioned gospel. Wife had charge of the children's and young people's work. The local holiness preachers and mission workers of Tacoma, put their shoulders to the wheel and did excellent service. God met with us in power and souls came through with much assurance. The camp raised for all purposes about \$2,500. We humbly bow in submission and give God all the glory for all the good that was accomplished in the meetings mentioned above. I am now engaged with Brother Woodward and his good people here in Olympia, Wash. The Turner boys are due today."



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

TREVECCA COLLEGE Nashville, Tenn.

Fully accredited, with up-to-date equipment.

Member, Tennessee Association of Colleges; also The American Association of Junior Colleges.

Our graduates teach in Junior High Schools without examination.

High School—Junior College—School of Fine Arts

School of Religion with strong *Bible Courses* leading to ordination and the title Bachelor of Theology (Th. B.). Extension courses (Correspondence) for non-resident students.

55 missionaries already in the foreign fields.

Strict but kind discipline. Spiritual home-like atmosphere.

19,000,000 people live within a radius of 300 miles of Trevecca.

We are not hoping to have these things, we have them.

We pay 250 miles railroad fare in any direction.

Write for new Catalog today.

A. O. Henricks, President

PASTOR F. R. MORGAN, WEST TULSA, OKLA.—"It has been some time since I have reported through our good paper. However, that is no reason we have not been busy. We have been in a whirlwind for the last sixty days. About sixty days ago we began to rebuild our parsonage. We had \$500 to start with and we wanted a six room modern house and did not want to go in debt, so we believed the Lord would help us out. We began the work and in about thirty days we had the new parsonage done, six rooms, and modern throughout. It is worth about \$3,500 and we don't owe a cent on it. I say the days of miracles are not past. We just closed a very fine meeting with Rev. E. W. Wells of San Antonio, Texas, as evangelist. Brother Wells proved himself a soul winner with us. There were about fifty-four professions during the meeting, the most of which was worked over material, but thank the Lord, they were worked over. I notice all garages, railroads, etc., have what they call wreckers to pick up wrecks, and I am so glad God picks up wrecks. Brother Wells had his family with him, which added much to the music. Brother A. L. Crane of Covert, Kansas, was the singer and I must say he is a singer. I do not mean to say he is the best I ever heard, but I mean to say he is able to handle the music in any of our churches or campmeetings and do it well. His wife was also with him and she certainly did win the folks with her singing. Our Sunday school is moving up the road. We had 204 Sunday. Our Sunday school offerings are fine. The last business meeting with the board the Sunday school treasurer reported about \$130.00 through the Sunday school for that month. We never come under \$10.00 per Sunday, and as high as \$67.00. I have been asked several times where the secret was in getting so much money through the Sunday school, and I tell them it lies in the Sunday school superintendent, Brother B. R. Stegall. We keep our budget paid up to date. We preach storehouse tithing to our folks until those who don't tithe don't sleep good, but thank the Lord, most of them tithe and the tithers give offerings. Well, we are so encouraged with our work and our people. I think they are among the greatest people I ever served in my life. They gave me a unanimous call for next year. I guess at this time I am getting the best salary of any pastor on the District and live in the best parsonage on the District. I think I am right in this statement. I am not sure, but anyhow I am well satisfied with my place and my people."

AUGUSTA, KY.—"The church here is still moving forward. Just closed a good tent meeting with Rev. J. A. MacClintock of Richmond, Ky., evangelist. Brother MacClintock is a strong preacher and has a great burden for the lost. About twenty-five persons were at the altar for either pardon or purity, and some came the second time, making about forty professions to be saved, reclaimed or sanctified. Truly the Lord was with us and gave us a great time. We received nine persons into fellowship of the church."
—O. E. Shelton, Pastor.

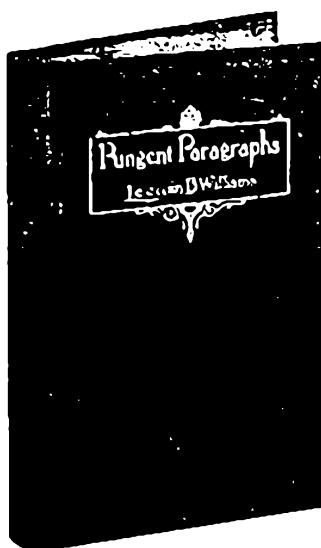
EVANGELIST J. A. BROOMFIELD—"Just closed a meeting with the little Church of the Nazarene three miles east of Mena, Ark., and it was a great meeting. Several found God in pardon or reclamation or heart cleansing. The church was greatly encouraged and built up. They are a people greatly neglected. Our people don't see after their weak places as we ought to. The people came in the last week of the meeting and worked the little church building over, putting a new roof on it. So the people are encouraged in general. We are praying God to undertake for them."

LYTTON SPRINGS, TEXAS—"The church here has just enjoyed a ten days' revival meeting conducted by Rev. W. F. Ruther-

ford and wife of Clarksville, Tenn., and Prof. Lawson Brown and wife of Bethany, Okla. We didn't have a great landslide as some churches have. However, there were people in the altar almost every service after the third day of the meeting. Brother Rutherford is a constructive man and the people of Lytton Springs learned more than ever to appreciate his clear, forceful and deeply spiritual preaching. Sister Rutherford is an excellent altar worker. Brother Brown is one of the best choir directors we have ever heard and Sister Brown is a fine pianist. We think so much of Brother and Sister Brown that we are going to build them a nice little parsonage and they are going to pastor our church next year. The people of the San An-

PUNGENT PARAGRAPHS

By Leewin B. Williams



A Handbook of Humorous Illustrations, Wit and Wisdom for Ministers, Lecturers, Debaters, After-Dinner Speakers, and for General Reading.

The Bible Champion Magazine says of this book "This is an unusual book of illustrative matter. It is not a joke book, far from it. The stories are nearly all laughable, but are such that a wise speaker can use with telling effect in driving home important truths."

At the top of each page there is a short quotation that is a real "burr that will stick in one's wool."

An important feature of the book is the index; titles in CAPS, subjects in Roman. Underneath the paragraphs throughout the book is a cross-index, making it easy to find an abundance of material on short notice, there being 800 to draw from.

Beautifully bound in cloth. Price \$2.00. 320 pages.

Get the book and you will be pleased

NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO.

Soul Stirring Songs

An excellent song book for revivals, campmeetings, Young People's services, etc. 152 songs; several of the old standard hymns and many popular revival songs.

Both round and shaped notes.

Single copy, 20c, postpaid. 100 copies, \$12.00, postage extra.

NAZARENE PUBLISHING HOUSE, Kansas City, Mo.

tonio District will be glad to learn that Brother and Sister Brown now have their membership with us and will be available two Sundays out of each month for revival work after the District Assembly. Our church, though small in membership, is closing a prosperous year spiritually and also in a material way, under the leadership of our efficient pastor, Rev. T. W. Sharp. Brother Sharp has won the friendship and confidence of the best people of the town. Our new church will be dedicated by the time this letter goes to the press. Our pastor's salary is paid in full and as a token of our appreciation of his ministry the church board instructed him to purchase himself a suit of clothes and present the bill to the church treasurer. All of our apportionments have been paid in full. We have a membership of twenty and will raise for all purposes about \$2,000. We appreciate the fact that the good Master has made these things possible and wish to thank Him for it."—Ben Forrester, Reporter.

QUINDARO BLVD. CHURCH, KANSAS CITY, KANSAS—"I returned Aug. 20 to my work from a two weeks' trip into Michigan, with a renewed vision of our possibilities in Kansas City, Kansas. I met many old friends, some former as-

sociates in Trevecca College and Chicago Evangelistic Institute, attended the 13th Annual District Assembly held at Flint, in the Central Church of the Nazarene of which Rev. C. P. Roberts is pastor. This is a new church and their new building is nearing completion. It is a magnificent church edifice, large and commodious, modern in every respect, costing perhaps \$40,000. The entertainment was splendid. I represented the Publishing House, sold a few books, took a few subscriptions to the *HERALD OF HOLINESS* and the *Preacher's Magazine*, enjoyed the beautiful fellowship and harmony of the brethren, the instantaneous spiritual combustions of dear Dr. Reynolds, the presiding officer. Rev. I. G. Martin did the evening preaching and it was fine, every sermon seemed to be the best one. Several prayed through at the altar, and doubtless many others in the pew. My pulpit was occupied in my absence by Editor Chapman and Edward Edwards. Their messages were timely and very much appreciated by the congregation. So I am back on my old 'undertaking job' all 'spirited up' and ready to combat almost anything that we may meet in the progression of His work in this great city."—Elmer D. Russell, Pastor.

EVANGELIST E. E. CURTIS—"Closed Sunday night the 15th a gracious camp with the Reformed Baptists in Aroostook county, Maine. This is known as Riverside camp. It's a most beautiful and ideal place, with splendid equipment—one of the largest and best tabernacles I ever preached in. Large crowds attended Sundays and the attendance was also good through the week. There were marvelous manifestations of God's presence and power, and souls were saved and sanctified. Brother Smith of California, who started the camp and gave the ground for the same thirty years ago, was there all through except the last service and was a wonderful blessing and asset to the camp. I preached twice a day all through, afternoon and evening. The last Sunday I preached in the forenoon, followed a missionary in the afternoon and conducted a healing service, anointing several, which was accompanied by the wonderful presence, power and blessing of God, and then preached again at night. As Mrs. Curtis rarely ever has the opportunity of being in a meeting with me any more, and as I had the time, we made this trip in our Ford sedan. Never shall I forget the wonderful camp at Riverside and the beautiful and loyal people of God it was my privilege and pleasure to meet there. God bless them all. My heart is brim full and overflowing with His love these days, and I never was more determined to stick to the old rugged lines and under the inspiration of the Holy Ghost preach a full gospel than I am now."

Russell H. Conwell and His Work



The complete story of Dr. Conwell's life and achievements written with his approval and cooperation by Agnes Rush Burr, who was for many years associated with his work, and whom Dr. Conwell appointed as his biographer. Illustrated with many photographs.

This volume includes Dr. Conwell's world-famous lecture

Acres of Diamonds

which has been delivered oftener and to more people than any lecture delivered by any man and has been the means of providing money for the education of thousands of struggling young men and women.

The book is beautifully bound in blue cloth boards with gold stamp. A very attractive and suitable gift volume.

438 pages; 17 illustrations.

The price is only \$1.50, prepaid.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication of the *Herald of Holiness*. Messages reaching us later than that time must be held over until the next issue.

WINNFELD, LA.

The twenty-eighth annual camp, Hudson, La., closed Sunday night with a great service. More than sixty professions during meeting. Large crowds, good order and splendid interest. My fifth meeting with this my old home camp. District Superintendent Nelson and wife had charge of the music to the satisfaction of all. Brother Nelson is a good preacher. At Temple, Okla. next. —Evangelist J. E. Gaar.

DODSONVILLE, TEXAS

Closed greatest camp in history at Dodsonville church. Uncle Buddie Robinson and Prof. L. C. Messer captured the people. Scores prayed through. Over fifty preachers in attendance, seven states represented. Uncle Buddie said he hadn't seen anything like it in twenty years. On we go, fighting his majesty the devil. —W. E. Ellis.

SNYDER, TEXAS

Great closing out in revival at Whon, Texas, with Rev. H. A. Gregory, evangelist. Twelve in altar last night, eleven praying through. Nice class of eight to come into the church.—W. A. Ford, Pastor.

WOLLASTON, MASS.

Eastern Nazarene College opens Tuesday, September 7. Conflicting reports false. New dormitory ready for opening, newly furnished throughout. Great opening. Holiness convention. Benedum, Rowe, Strickler, in charge. Every indication of biggest and best year in our history.—F. W. Nease, President.

ADA, OKLA.

Jack Jones, brother of Evangelist Lum Jones, of Ada, Okla., died at the hospital, Sherman, Texas, August 17, after several months of lingering sickness. His funeral was held at the Church of the Nazarene, Ada, Okla., August 18, Rev. McCain, pastor, officiating. He was reclaimed in January, lived true to the end.—R. E. McCain.

EAST LIVERPOOL, OHIO

Great revival closed yesterday. Large crowds at four services, fifty-nine seekers last day, over three hundred during campaign counting as they came. Fifteen new members received Sunday night. 600 in Sunday school. Folks drove for miles to attend services. John Fleming and Freddie Thomas at their best.—O. L. Benedum.

ANNOUNCEMENTS

Notice—Kansas City District: The annual meeting of the Kansas City District W. M. S. will convene in Pittsburg, Kansas, Monday, Sept. 6th at two o'clock. This meeting will run all day Tuesday, electing officers, hearing reports and discussions on different subjects. Each Society on the District please elect delegates to this meeting, and as many as possible be present.—Mrs. M. B. Stewart, District Secretary.

SPECIAL NOTICE—To missionaries on furlough from India. If you have received the letter from the General Committee on Study for the W. M. S. requesting articles for that study, will you kindly hurry them to the address below, as we are getting anxious to complete that part of the work. If you have not received this letter, will you let us know immediately, as we want very much to get in touch with everyone of our workers from India at the very earliest date possible.—General Committee on Study, Mary E. Cove, Chairman, McCall, Idaho.

Notice—After serving as pastor for about five years, I feel led to enter the evangelistic field. I will be open for calls after our Assembly at Newton, Sept. 1-5. For reference write my District Superintendent, A. L. Hipple, 405 East Third Ave., Hutchinson, Kansas.—Anna M. Erdman, Conway Springs, Kansas.

Notice—Dallas District—Pastors are hereby notified that our annual District Assembly will meet in Houston, Texas, Oct. 13 to 17. General Superintendent Williams will be in charge. Dr. J. B. Chapman has been secured to do the Assembly preaching. You will please raise the usual amount of \$2.50 per delegate for entertainment and send it to the District Treasurer as early as possible. Brethren, do your best to come up to the Assembly with a clean slate for all the apportionments. Let all delegates and preachers send your names to J. E. Moore, 808 Abbott St., Houston, Texas, for entertainment.—J. W. Root, District Superintendent.

Notice—Let all those who write me about meetings address me according to my slate in the paper, for safe delivery and quick returns.—J. B. McBride, 112 Arlington Drive, Pasadena, Calif.

RECOMMENDATION—Rev. Della B. Stretch is a member of the Church of the Nazarene at Bloomington, Ill., and an elder and commissioned evangelist in the Chicago-Central District. I have known Mrs. Stretch for several years and take pleasure in recommending her to any pastor or campmeeting committee needing evangelistic help. She is an experienced evangelist and a successful soulwinner—a clear cut, second blessing

holiness preacher and will be a blessing to any church she serves.—J. D. Roach, Pastor.

Notice—Evangelist J. B. McBride and wife will begin a revival meeting for the Church of the Nazarene, Elkhart, Kansas, Sept. 12th. Pray for this meeting and if you live near Elkhart, plan to attend.—J. W. Youngman, Pastor.

GREETINGS—We are on our way to New York City to sail Sept. 2nd for San Pier Niceto, Sicily. The Lord is going with us. We covet your prayers.—Frank Catanese.

Notice—I am an elder in the Church of the Nazarene of the Arkansas District and have had nine years' experience as pastor and evangelist. I am traveling alone in a Ford car and will go anywhere within five or six hundred miles for a meeting. I will go to the small place, the country schoolhouse or brush arbor. If you are a few or lone Nazarene and want a meeting, get the place and write me. All I ask is support while there and a freewill offering. Write me at once if you want a meeting. Address until Sept. 20th, Gen. Del., Fayetteville, Ark.—J. D. Hoffman, Evangelist.

GOD OR THE GUESSERS

Is the title of a new book by Evangelist L. L. Pickett. It is certainly destined to reach a very wide circulation. The Evolutionists are "treed," "stumped." They cannot stand up under its stunning blows, nor answer its sixty-odd questions. The author offers \$10.00 gold to any Evolutionist who can give a suitable answer, such as will satisfy a jury of intelligent Christian men.

Price 50c. Five copies for \$2.00.

Buy five and pass them out among your friends. Any editor who will give it a review in his columns shall have a copy for this purpose. Let us hear from you at once. It is very readable. You will enjoy it. Order today of L. L. Pickett, Wilmore, Ky.

OUR COLLEGE MOTTO:

"Seek ye first the Kingdom of God, and His Righteousness."

NORTHWEST NAZARENE COLLEGE

Located at Nampa, Idaho

Full Courses in

COLLEGE - - - - ACADEMY - - - - GRAMMAR SCHOOL

Intensely Spiritual,

Best of Scholastic Standards,

Kind but Firm Discipline.

Finest Climate in America.

Possesses Genuine Nazarene Flavor

An "Achieving Faith" College.

Strong Missionary Tendencies.

J. G. MORRISON, D. D., President.

WEDDING BELLS—Rev. and Mrs. A. F. Daniel, Carl Junction, Mo., wish to announce the marriage of their daughter, Ruth Irene, to Mr. Clyde L. Parker of Hamilton, Kansas, Aug. 18th at the home of the bride's parents, Rev. F. C. Savage of Joplin, Mo., officiating.

PRAY for a father of seven children who is battling for life against tuberculosis and for a sister in Texas that she may have the opportunity to worship with Nazarene people.

NOTICE—This is to announce the resignation of Rev. Paul S. Hill, District Superintendent of the New York District, and the appointment of Rev. J. A. Ward as his successor. The last District Assembly of New York elected Brother Hill as Superintendent and he

accepted with more or less mental and heart protest, fearing that his health would not be able to hold up under the strain of the District. After serving as Superintendent for several months the condition of Brother Hill's health made it absolutely necessary for him to resign. He regretted very much to take this step and the entire District was sorry to know of his resignation. After consultation with the Advisory Board of the District and after having received a number of letters from prominent members of the New York District, it becomes my pleasure to appoint Rev. J. A. Ward to succeed Brother Hill as District Superintendent of the New York District for the remainder of the Assembly year. Brother Ward is a man of experience and of ability. He has been used of God in organizing many

churches and he is a man of much experience in supervising the work of God. We have the utmost confidence in his ability and we believe that the District will stand by him loyally. May we not all pray for one of the greatest years in the history of this great District?—Dr. R. T. Williams, General Superintendent.

NOTICE—Eastern Oklahoma District—The attention of the Eastern Oklahoma District is called to the meeting of the District Assembly, which has been changed from Tulsa to Ada, Okla., and the date is Sept. 29 to Oct. 3. The Board of Examiners will meet at the place of Assembly Tuesday morning, Sept. 28th at 9 o'clock a. m. All undergraduates, ministers, or deaconesses are requested to meet the Examining Board on Tuesday. No examinations will be given after the Assembly opens Wednesday morning. Attention is also called to the fact that every church is requested to raise an amount equal to \$2.50 for each person, whether minister, delegate or visitor attending the Assembly. Where the above amount is not sent in, the individuals will be required to pay that amount for themselves.—R. E. McCain, Pastor; S. H. Owens, District Superintendent.

SERMONS ON ISAIAH

(Twenty of them)

By Rev. P. F. Bresee, D. D.

Price, \$1.00, Delivered



Dr. Bresee

This book is one of the most worthwhile contributions to the literature of the Church of the Nazarene that has been made for years. A book of sermons by one of the founders of the church!

Those who knew Dr. Bresee will recall his fondness for the book of Isaiah and the inspiring, helpful messages he delivered from its profound passages. He was a preacher of the prophetic type and in this prophetic book he delighted to meditate, bringing forth therefrom stirring, uplifting and intensely practical truths.

There are twenty sermons in all covering a wide range of subjects as follows:

The Redeemer's Cross; The Worker's Three Eras; The Purging Fire; The Baptism with Fire; The Gaze Into Heaven; Fidelity is Better than Fruit; Righteousness in Politics; The Prince of Four Names; Holiness and Civic Righteousness; The Joy and Assurance of Full Salvation; Jesus, the Peerless One; The Defense of the Sanctified; The Verities of Salvation; Jesus, Our Sheltering Rock; War and Victory; The Agency and Instrumentalities of Holy Victory; The Conquering Word; The Perpetual Servant; The Passion that Absorbs; The Temple of God.

Rev. C. J. Kinne has at great pains, prepared the manuscript for the book. All the material is Dr. Bresee's. No alterations or additions have been made, but it was a laborious task to transcribe the notes and arrange them for the typesetters. The church should feel deeply indebted to Brother Kinne for this service.

Read Dr. Goodwin's Glowing Testimonial:

IT was my great opportunity to hear Dr. Bresee preach his greatest sermons in the Book of Isaiah. He made this prophetic book a great study and dug into its depths as few preachers have been able to do. It was a disappointment to many of us that his valuable researches and profound thinking in this great book could not be available to all our people. What a joy! What special delight when we learned that his manuscript had been put into the hands of our Publishing House for printing. I obtained one of the first copies from the press and read the book with the profoundest interest. It was like hearing Dr. Bresee over again, like one raised from the dead. I could hear him

and see him in my mind. The words and phrases and sentences were as he poured them forth from the pulpit. Rev. C. J. Kinne who spent much time in arranging the sermons has done the church and all readers a most valuable service in preserving the exact words and phrases in these sermons and making their publication a possibility. I am sure that every Nazarene family as well as all loyal friends and admirers of this great and honored leader will want a copy of this important production of Dr. Bresee's sermons in the Book of Isaiah. I trust we may have at least ten volumes of his great sermons published for the edification of our people."—John W. Goodwin, Gen. Supt.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

WANTS

A matron experienced as evangelistic singer and Superintendent of Rescue Work is now free for service. References supplied. Mrs. L. M. Taft, Washington, Mich.

WANTED—Second hand, first class folding organ. State price. 525 15th St., Lewiston, Idaho.

NOTICE—Christian young men with some musical training desirous of positions in Chicago, write Mrs. Martha Halley, 3121 Walnut St., Chicago, Ill.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 2001 Troost Ave.
Office, 2023 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

IndianaAug. 30 to Sept. 5
Each Assembly will have a preliminary meeting beginning Tuesday night 7:30 and the Assembly proper will open at 9:00 a. m. on Wednesday, except Indiana District, which will begin with preliminary meeting Monday night.

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2023 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Kansas (Norton)Sept. 1 to 5
Eastern Oklahoma (Ada)Sept. 20 to Oct. 3
Western Oklahoma (Altus)Oct. 6 to 10
Florida (Miami)Oct. 11 to 17
Georgia (Atlanta)Oct. 20 to 24
Alabama (Alabama City)Oct. 27 to 31
Mississippi (Columbus)Nov. 2 to 7
Louisiana (Lake Charles)Nov. 10 to 14

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

FALL ASSEMBLIES

Chicago-Central (Chicago First Church)Sept. 1 to 5
Kansas City (Pittsburg, Kans.)Sept. 8 to 12
Missouri (Des Arc, Mo.)Sept. 15 to 19
Kentucky (Lexington, Ky.)Sept. 22 to 26
Tennessee (Chattanooga, Tenn.)Sept. 20 to Oct. 3
Arkansas (Hot Springs, Ark.)Oct. 6 to 10
Dallas (Houston, Tex.)Oct. 13 to 17
Tampa (Lubbock, Tex.)Oct. 20 to 24
San Antonio (San Antonio, Tex.)Oct. 27 to 31

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker.....Jasper, Ala.
 ALBERTA—Chas. E. Thomson, 1328 15th Ave.,
 Calgary, Alta.
 ARIZONA—P. R. Jarrell.....Peoria, Arizona
 ARKANSAS—J. W. Oliver, 715 Magnolia St., N.
 Little Rock, Ark.
 BRITISH ISLES—Peter Clark, 43 West Avenue,
 Penzance, Uddington, Lancashire, Scotland.
 BRITISH WEST INDIES—J. I. Hill, 2923 Troost
 Ave., Kansas City, Mo.
 CHICAGO CENTRAL—E. O. Chalfant, Gen. Del.,
 Danville, Ill.
 DALLAS—J. W. Bost.....Box 201, Peniel, Texas
 COLORADO-WYOMING—C. W. Davis, 920 E. Wil-
 liamette, Colorado Springs, Colo.
 EASTERN OKLAHOMA—B. H. Owens, Bethany,
 Okla.
 FLORIDA—Fred C. Norcross, 434 E. No. Fifth
 St., Ft. Lauderdale, Fla.
 GEORGIA—A. B. Anderson, 92 E. Ormound St.,
 Atlanta, Ga.
 HAMLIN—Allie Irick.....Pilot Point, Texas
 IDAHO-OREGON—A. E. Banner, 422 14th Ave.,
 S. Nampa, Idaho.
 INDIANA—J. W. Short, 5759 Lowell Ave., Indian-
 apolis, Ind.
 IOWA—L. N. Fogg.....University Park, Iowa
 KANSAS—A. L. Bipple, 405 E. 3d Ave., Huteb-
 ington, Kans.
 KANSAS CITY—N. B. Herrell, Lamar, Mo.
 KENTUCKY—J. W. Montgomery, 102 Fairlawn
 Ave., Lexington, Ky.
 LOUISIANA—W. M. Nelson, 6905 Fairfield Ave.,
 Shreveport, La.
 MANITOBA-SASKATCHEWAN—M. J. Jones, 285
 Belmont St., Winnipeg, Manitoba.
 MICHIGAN—B. D. Cox, General Delivery, Lansing,
 Mich.
 MINNEAPOLIS—E. E. Wordsworth, 1011 E. 30
 St., Minneapolis, Minn.
 MISSISSIPPI—B. H. M. Watson, College Heights,
 Meridian, Miss.
 MISSOURI—E. C. Dees, 2637 Lyle Ave., Maple-
 wood, Mo.
 MONTANA—W. G. Bennett.....Billings, Mont.
 NEBRASKA—H. M. Chambers, 1414 6th St., Has-
 tings, Neb.
 NEW ENGLAND—Howard V. Miller, Brookton, N. Y.
 NEW MEXICO—John F. Roberts, 1820 E. Rio
 Grande, El Paso, Texas.
 NEW YORK—J. A. Ward, Box 330, Spring Valley,
 N. Y.
 NORTHERN CALIFORNIA—Frank B. Smith, R. 1,
 Box 697, Santa Rosa, Calif.
 NORTH DAKOTA—W. B. Talt, Sawyer, N. D.
 NORTH PACIFIC—DeLance Wallace, 1141 17th
 Ave. No., Seattle, Wash.
 NORTHWEST—Jos. N. Speares, W. 1020 Indiana
 Ave., Spokane, Wash.
 OHIO—Chas. A. Gibson, 118 King Ave., Columbus,
 Ohio.
 PITTSBURGH—Dr. J. H. Sloan, 514 Jackson St.,
 East Liverpool, Ohio.
 SAN ANTONIO—O. F. Hatfield, 602 So. 11th St.,
 Waco, Tex.
 SOUTHERN CALIFORNIA—J. T. Little, 116 South
 Ave. 56, Los Angeles, Calif.
 SOUTHWEST—(Mexican)—H. J. Kerns, Deming,
 N. M.
 TENNESSEE—W. F. Collier, 917 McClurkan Ave.,
 Nashville, Tenn.
 WASH.-PHILA.—J. T. Maybury, 811 Woodley St.,
 Baltimore, Md.
 WESTERN OKLAHOMA—J. Walter Hall, Bethany,
 Okla.

HOME MISSIONARY SUPERINTENDENTS

BRITISH COLUMBIA—Jos. H. Bury, Cloverdale,
 B. C.
 CAROLINAS—Chas. M. Harrison, 1724 Spring Gar-
 den St., Greensboro, N. C.

Rally Day Supplies

RALLY DAY SOUVENIRS

To be given to children at the Rally Day service. They will carry them away, appreciate them and will want to come back.



No. 960



No. 984



No. 401 Bangle

No. 1 Felt Badge. Size $3\frac{1}{2} \times 1\frac{1}{2}$ in. Made of wool felt and will adhere to the clothing without being pinned. Very attractive and catchy. Price 20c a dozen; \$1.50 a hundred.



ATTRACTIVE BUTTONS

Can be used as souvenirs or as contest buttons. Two colors are provided and thus your school or department can be divided into two sections. A very useful pin that will serve many purposes.

No. 375—Red and White. No. 376—Blue and White. Price, 20c per doz.; \$1.50 per 100.

RALLY DAY SERVICES

In The King's Service. An unusually high grade Rally Day service containing ten songs with good music—no cheap, trashy stuff. Also seven recitations and exercises. Prices, 1 copy 7c; 12 copies 80c; 50 copies \$3.25; 100 copies \$6.00, all postpaid.

Rally-to-Service. This service was advertised last year. We have about 300 in stock that we are offering at the special prices of 5c each or 50c a dozen. First come first served.

RALLY DAY INVITATION POST CARDS

20c a dozen; \$1.25 a hundred

- No. 935. For Beginners and Primary children.
- No. 937. For Juniors.
- No. 938. For Intermediates and Young People.
- No. 939. For Adults.



No. 935.



No. 938.



No. 939.

CAMPMEETING CALENDAR

Sept. 3 to 13, Holiness Campmeeting at Calamine, Ark. Workers: Rev. Lum Jones of Ada, Okla.; and Prof. Johnnie Douglas. Write J. D. Sullivan, Grange, Ark.

Sept. 4, 5, 6, North Reading, Mass. Sixth annual fall campmeeting of the New England District of the Church of the Nazarene. Workers: Pastors and other ministers of the District. District Superintendent H. V. Miller in charge. For rooms write Miss Rose Wright,

1973 Middlesex St., Lowell, Mass. Other information, E. T. French, 10 Story Ave., Lynn, Mass.

September 9 to 18, Annual Campmeeting of the Custer County Holiness Association in the Community building at Thomas, Okla. Evangelists: Geo. B. Kulp of Battle Creek, Mich., and B. F. Neely of Bethany, Okla.; Song evangelist, Prof. J. E. Moore, of Los Angeles, Calif. Entertainment given to visiting ministers. For further information, write E. N. Engle, President; or Miss Anna Kraybill, Secretary, both of Thomas, Okla.

Sept. 10 to 19, Sixth annual camp-

meeting of the Jewell County Holiness Association, Burr Oak, Kansas. Evangelist, Dr. J. B. Chapman. For information write Mrs. R. L. Decker, Secretary, Burr Oak, Kansas.

Sept. 10 to 19, Erma, N. J. Workers: Rev. C. B. Jernigan and wife; Rev. Arthur W. Gould. For information address Earl Woolson, Cape May, N. J., Rt. 1.

Sept. 16 to 26, Glendale, Arizona. Old Paths Annual campmeeting. Entertainment by freewill offerings. For particulars write to O. R. Weed, Glendale, Arizona.

"Bible Gems" For 1927 Are Ready

Send Your Order!

Write For Particulars



IN the 1927 Bible Gems Scripture Calendar we have maintained the high standard which has characterized all previous editions. The frontispiece is a beautiful and interesting study of "On the Way to Emmaus." The artist has brought out in a really wonderful manner, an expression of mingled love and compassion on the face of the Master and the two disciples reveal the eagerness and amazement which they must have felt.

This cover page is printed in seven colors, producing some of the most exquisite shading and color-tones that the present highly developed printing art makes possible. When framed it would be worthy of a place on the wall of any home.

THE Twelve Calendar Pages, one for each month of the year, are sure to please the most critical. The pictures have been carefully selected and each one is most appropriate for a calendar of this kind.

A DISTINCTIVE feature of this calendar is the mounting. The "Bible Gems" Calendar is mounted on a gilded stick, the sheets being attached with staples and not tacked. They will not pull off. This special feature contributes greatly to the durability as well as the finished appearance of the calendar.

A QUOTATION of Scripture, with the reference, is printed for each day of the year. These daily quotations (Bible Gems) have been arranged according to a definite plan so as to form a series of Bible readings on various themes such as Love, Joy, Faith, and so on.

RETAIL PRICES (Prepaid)

One copy, 30c; 12 at \$3.00; 25 at \$5.75; 50 at \$10

SPECIAL QUANTITY PRICES

(Forwarding charges extra)

Quantity	Cost you	Sell for	Profit
100	\$17.00	\$30.00	\$13.00
200	\$32.00	\$60.00	\$28.00
300	\$45.00	\$90.00	\$45.00
500	\$65.00	\$150.00	\$85.00

Attractive prices on larger quantities furnished on application.

When calendars are sold at these special quantity prices, parcel post express or freight charges are to be paid by the agent.

UNSOLD CALENDARS ARE NOT RETURNABLE

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.