

HERALD OF HOELINESS

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WHOLE NO. 755

HIS FACE IS TOWARD THE MORNING

BIBLE writers are able to describe geographical locations by saying they are "Before your face," "Behind your back," "On your right hand," or "On your left hand," because one is always supposed to be facing the east, and with this supposition in mind it is no trouble to figure out the other directions.

But the Bible is a spiritual book, and conception of man as a spiritual being is essential to an understanding of it. And further, the Bible establishes the child of God, the Christian, the saint as the normal and ideal man. Hence the natural and most beautiful typology of the Bible has special relation and application to the saint.

It is therefore necessary that we should think of the true saint of God as having his face always toward the east, toward the land where the day breaks, toward the land where the sun rises, toward the land of life and light and hope and bliss.

There may be sun set and night and damp and darkness somewhere, but that is behind the saint's back. He faces the east. There may be frost and snow and ice and frigidity, but that is on the saint's left hand, he faces the east. There may be heat and drouth and sunstroke, but that is only to the saint's right hand, he faces the east. There may even be darkness all about. It may have been dark now for some time, and the present may be the darkest hour of all. But in the night of sorrow and disappointment and trial the saint retains his sense of directions and keeps his face toward the east. At the side of the sick bed, the dying couch and even at the side of the deep, dark tomb, the trusting saint keeps watch for aurora's opening gates and repeats in suppressed tones the song of hope, "Sorrow and weeping may endure for the night, but joy cometh in the morning."

The world is somewhat accustomed to the zest of childhood and to the vitality of youth, but maturity is supposed to be climacteric and old age is supposed to be hushed. But from the dying couch of the saint comes the triumphant exclamation of one who has beheld the glory of the Morning Star. Following him a little farther on we hear him murmuring something about morning fogs and clinging shadows. But at last he reaches the top of the hill and with his face set full toward the rising sun, we hear him say, "It's all light now." He has, as a true saint of God, always kept his face toward the east, and now the Sun has come up to reward him with full-blown day.

HERALD OF HOLINESS

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NOW IS A GOOD TIME TO PRACTICE LOYALTY

THERE is a difference between loyalty to one's own church and its institutions, a virtue to be commended, and sectarianism, a vice to be avoided. But the difference is more in the spirit than in deeds. For if a man undertakes to be indiscriminate in his giving and in his service he will not find it possible to be loyal, even though he does avoid sectarianism.

Just take ourselves as an example: We are a missionary people and have sent our representatives into foreign lands to preach the glorious gospel of the blessed God. These people went forth with faith in God and with confidence in us. They believed that God would be with them and bless them in their efforts and that we would stand by them and furnish them money for their own bread and butter and also money for the equipment which they must have if their work is to be effective. God has made good with these dear saints, but are we making good the confidence they had in us? But someone says, "We ought to be doing more for the salvation of the heathen." The answer is that we will do more as soon as we have the money with which to take care of a larger program. Our General Board would be glad to arrange for the careful expenditure of a million dollars for the evangelization of the heathen this next year, if we would just put the money into their hands. And say what you will, now is a good time for us all to practice loyalty by bringing up our budget for foreign missions and for other interests represented in the general budget. And if the budget does not seem to us to represent all that we should undertake in the way of foreign missions or other line of work, now is a good time for us to show our loyalty to our God, to our church and to our movement by making a regular or special free will offering. Now is a fine time to practice loyalty. Look at the condition of our General Treasury and be convinced.

A beloved brother writes, "I am grieved that so many of our pastors patronize other Publishing Houses in place of our own. They mean to be loyal, but they do not seem to know how." Now of course we can-

not reflect upon the intelligence of our pastors and people; but we can tell them very quickly that right now is a good time for them to practice loyalty with reference to our Publishing House. And we can tell them of some simple ways in which they can practice this loyalty. For all they will have to do is to subscribe for the *HERALD OF HOLINESS* and *The Other Sheep*, buy their books, song books and Sunday school supplies from our Publishing House, and induce others to do likewise. But suppose you find where you can buy books and supplies at a lower price or at a larger discount; well that is a test on your loyalty. That is a good place for you to remember that our Publishing House profits are taking care of a lot of the regular overhead expense of foreign missions and other general branches of the work, and that they are providing the monthly payments on our New Headquarters Building. It is a good place for you to remember that in the not far distant future we will doubtless be taking care of our sick, aged and worn out preachers out of the profits of our Publishing business, and you will, perhaps, be a beneficiary; though you will not deserve to be, if you allow a small present pecuniary consideration to divert you and your people from the only channels that make such a proposition possible. This is a good time to practice loyalty by making a special effort to buy, sell, and distribute the products of the Publishing House. I can't explain everything, but I assure you this is a good time for you and me to do these things.

This is a good time for us to practice loyalty by standing just a little closer by our pastors. We must have a more settled pastorate if we are to have any large and permanent success, and we cannot have a settled pastorate if we are always ready to agitate for "a change." Get a good man, and then stand by him and keep him, not for one year only, but for five, ten, or twenty-five years.

This is a good time for us to practice loyalty by following the leadership of our General and District Superintendents. Look the field over and you will see that proper men for these offices are hard to find, and we are blessed in having the ones we do have. They are wise and good men. They are men of vision and men of passion for souls and for the prosperity of God's work in the world. But they are also "men of like passion as we are," and so are subject to discouragements. They are too wise and good, too strong and big to become victims of pride, but they need our most loyal co-operation. They need our love and our fellowship. They need our heart-felt expressions of confidence and devotion. They are our humanly selected and divinely appointed leaders, and to them are given cares and responsibilities heavy to be borne. And now is a good time to practice loyalty regarding them.

In fact, we are convinced that General Superintend-

ent Williams is correct in his statement that our greatest need just now as a church and people is "More loyalty and co-operation." This applies to the local interests in church and Sunday schools, to the District and General interests, to the home land and the foreign field. It applies everywhere and all the way around.

GREETINGS TO OUR NEW FRIENDS IN ILLINOIS AND WISCONSIN

BEGINNING with this issue, the **HERALD OF HOLINESS** will go to several hundred new subscribers in old Illinois, "the state where I was born," and in Wisconsin, the twin of Illinois in making up the Chicago Central District. And we hasten to send special greetings to these our new friends.

Of course we are adding new friends in many states each week, but something special is going on over in the Chicago Central District in the way of a big **HERALD OF HOLINESS** campaign, and that is why we are greeting so many new ones from those quarters. The Chicago Central District, through the united efforts of its District Superintendent, pastors and people, is actually moving right up toward that high mark it set for itself at the recent District Assembly. Several hundred new subscriptions are being taken each week and within another week it is expected that the goal of fifteen hundred new ones will be touched. **THINK OF IT—1500 NEW SUBSCRIPTIONS FROM ONE DISTRICT IN THIRTY DAYS!** But remember that it is **CHICAGO CENTRAL DISTRICT** that is doing this thing—that makes a difference.

Friends in Illinois and Wisconsin, welcome to the **HERALD OF HOLINESS** family! We trust you will soon feel right at home and that you will have a pleasant and profitable year with us. And, oh well, we might as well confess it, we hope you will "abide" with us from now on. There are so many things in the **HERALD OF HOLINESS** that you are almost sure to find something that will interest you every week. If you did not actually subscribe for the paper itself, have no fears in receiving and reading it. Some friend has sent the paper to you and it is paid for for the full time that it will come to you, according to the date which appears on each copy along with your name and address. You will not be asked later to pay for what you did not order. But when your present subscription expires, you will be notified, and if, as we hope will be the case, you do not want to dispense with our weekly visits, you can yourself ask for renewal of your subscription. And if you really do like the paper, please tell your neighbors, lend them a copy for inspection and send us their subscription, whenever possible. We are friends now, let us ever be such in the future.

And now we must express special thanks to the District Superintendent, the pastors and the people

of the Chicago Central District for their wonderful kindness in undertaking and completing the great task of securing the largest list of new subscriptions ever sent to us from one District in a single month's time. They have set a good example and we hope many more of our Districts will emulate it.

OBSERVATIONS ON DOMESTIC AND WORLD POLITICS

Despite the claims of "wets" to the effect that prohibition is not an issue in the politics of the country, and despite the claims of the "drys" that it ought not to be an issue at all, since it has been settled by the adoption of an amendment to our national constitution, it remains an issue just the same. Christian citizens will do well to look into the record of every person who offers himself as candidate for office, no matter whether the office is that of "dog pelter" or that of president, and it is safe to count everyone who is not uncompromisingly for prohibition as being against it. And to be against prohibition in these days is to be opposed to the fundamental law of the land and to be lined up with law breakers in general. No Christian, in fact no citizen who loves his country, should fail to be active in defeating every man and every measure that would pull any of the teeth out of our prohibition laws or weaken any proposed measure for better law enforcement.

The Knights of Columbus are anxious for the United States to intervene in Mexico in behalf of the priests and potentates of Rome who are suffering on account of the efforts of the present administration to enforce the provisions of the constitution of 1917 which provides that no one may serve as a minister of religion in that country unless he is a citizen, that elementary schools may not be conducted in church buildings and that ministers of religion may not serve as principals of elementary schools. But let it be observed that no Protestant organization of any kind has asked for intervention, and let it be observed that those most familiar with the situation advise that we keep out of this purely domestic situation in our sister republic. Everything in the constitution there may not be wise, but almost any change that is made regarding the educational and religious situation in that country where Roman Catholicism has held sway for four hundred years will be for the better. Protestant missions will no doubt suffer much in the changes, but they will be suffering in a good cause. And further, let every student of history remember that there are no instances of where Rome ever lost her grip on a people or nation and ever regained that grip again. So we rather expect that Mexico will win in this contest with the Roman Catholic church and that by winning she will climb several rungs on up the ladder and that in twenty-five years from now Mexico will be

wonderfully improved educationally, politically, morally and religiously. And we trust that all the nations of the Eastern and Western hemispheres will let Mexico alone and let her solve her problem—Knights of Columbus notwithstanding. And if anyone at all threatens to boycott any one else because he does not interfere in Mexico we must all stick together to help that man who is boycotted for doing right.

Mrs. Jeannette W. Emrich of New York, who has spent sixteen years in the Near East, speaking to the Conference on International Relations from the Christian Viewpoint, said, "American educational, missionary, philanthropic, financial and commercial workers in Turkey are strongly in favor of the ratification by the United States Senate of the treaty with Turkey." Admitting that the past history of the Turk does not make a strong argument in favor of our friendly relations with the new government there, Mrs. Emrich urges us not to look backward but forward in hope of something better. Summarizing the changes that the New Turkey has undertaken, Mrs. Emrich lists the following: "The abolition of the Caliphate which has removed for all time the menace of Pan-Islam; The separation of the State from the domination of religion; The closing of the old Mosque schools, which were centers of fanatical teaching, and the reorganization and secularization of education; The adoption of a new code of laws, patterned on the Swiss, repudiating the authority of Islam; The branding of polygamy as illegal and the reorganization of the social life of Turkey on a basis of equality of the sexes; The translation of the Koran into Turkish; The adoption of the Western Calendar, from the birth of Christ, instead of the Hegira of Mohammed, a stepping forward six centuries from December 31, 1341, to January 1, 1926; The emancipation of women, endorsed by the government and recognized as an essential of progress; The attempt to come abreast of Western civilization as shown in the drastic reforms in dress and in the fields of science, agriculture and economics." Now if there can be a wide spread Holy Ghost revival in Turkey, there is indeed a bright future for that land which has been so long cursed by the religion of the False Prophet.

"Hawaii is a land of interracial goodwill. There are no jim-crow cars, there has never been a race riot or a lynching. Schools, restaurants, hotels, barber shops cater as elsewhere to varying economic levels, but draw no racial lines. This interracial kindliness is due partly to the fact that the Hawaiians, a brown skinned race, have never been enslaved," said Dr. Parmer, speaking on "The Japanese Problem from a Hawaiian Viewpoint." Our National Congress is believed by many who are in the best position to know to have made a serious blunder in making direct dis-

criminations against certain Asiatics in our immigration legislation. No one argues for the opening of our doors to the Asiatic, but no perceptible difference would result from the application of the same principle to him that we use with reference to the admission of his brother from Europe. The Asiatic does not especially want to come here, but he does resent being placed on the plane of inferiority, and in this he seems to be justified. Let us hope, for the sake of our mission work in the Far East, that our National Congress will rectify its mistake. We can easily lose much by insulting the people of Asia and, as yet, we cannot see how it is possible for us to gain any thing at all by such a course.

We do not think a great deal can be gained by passing resolutions "outlawing war" in church conferences of different kinds. The truth of the matter is that if our country should become involved in a foreign war all the resolutions would come to naught and our young men would don the uniform and offer themselves as "cannon fodder," and our old men, including the chairmen of these meetings which passed the resolutions characterizing war as "wholesale murder," would vie with one another in "putting over" drives for men and money to win the war and "make the world safe for democracy," or whatever the big deal should be. But on the other hand, war is indeed a curse to the nations which indulge in it, to the nations which must stand by and behold it, and to the individuals of all the nations in the world. It is a curse of the highest (or lowest) order. We don't want it and should do everything possible to help avert it. Even the winners of a war are defeated. But we doubt that we can gain our end by adopting a propaganda of pacifism for ourselves or for the nations. Defencelessness has not proved to be a safeguard against aggression. Nations must have police power as well as cities and counties. We should have a small standing army. We should have a navy and an air force. We should have a National Guard, an officer's reserve and some proper citizen's training. As a nation we should be neither unprepared for proper defense nor so well prepared for offense as to make war a temptation. Let us not go to extremes either way. And most of all, let us not make so much fuss over peace as to bring on a war by so doing. Let us preach the gospel and get peace into the hearts of as many people here and elsewhere as we can. That is the only really effective way of outlawing war.

It is much more difficult to stir others or become stirred ourselves over spiritual than over material matters. And yet sickness is preferable to sin, poverty is better than spiritual deadness, and the death of the body is but a bare type of the damnation of the soul.

THE PARAMOUNT NEED OF A WORLD IN PERIL

By Rev. C. E. Cornell

THE devil has "pulled off" a choice bit of strategy. He has gotten a controversy raging throughout the ecclesiastical circles over Modernism and Fundamentalism. No doubt that there are some vital issues involved, and a number of men on both sides are honest and sincere. But they have become so engrossed in fighting the issues of historic accuracy, or this or that particular interpretation or belief—so much so—that numbers of preachers and churches have become lethargic and criminally neglectful in omitting to consider the weightier matters,—those of the salvation of men and women, of life and death.

A prominent layman, namely, Robert C. Herring, in a recent article says: "I have sat in the pews of liberal churches, where other ministers spend weary hours denouncing liberals and all their works. I have heard them arguing for some particular theory of the birth of Jesus, of the authorship of the book of Ruth, or of the story of the whale. I have heard them committing to eternal death all who happened to disagree with their pet solutions of all the world's woes, and I have come away with a chill as of a stone mausoleum."

While the controversy is at its height the hungry, neglected multitudes of the world are marching swiftly by on their way to a gulf of dismal despair. What does the average man care whether Jonah swallowed the whale or the whale swallowed Jonah? Whether Jesus was born of a virgin or was not; whether Paul wrote the book of Hebrews, or Barnabas, as some suppose; whether John did or did not write the Fourth Gospel? Does the average man care a fig for this heated controversy? I aver not. This kind of preaching is *not the gospel*, and the desperate need of the onrushing throngs find no satisfaction feeding on this kind of chaff. They want something to satisfy their hungry hearts.

But few individuals know anything about Modernism or Fundamentalism. If asked to give a definition, they could not do it. What is Modernism? What is Fundamentalism? Bishop Leonard has recently said: "It may be said that Modernism is a movement within the Christian

church to liberalize Christianity, while Fundamentalism holds the theory of the verbal inspiration of the Scriptures, accepts the Bible literally, rejects the historical interpretation of the Scriptures, and insists upon the premillennial view of the second coming of Christ. The controversy has waxed hot and has become so wide-spread and general throughout the Christian church in this country, that many demand we must be one or the other—Fundamentalist or Modernist."

After you have read these definitions you still have only a limited knowledge of the full meaning of either. Concise definitions will hardly suffice, when so much is involved. There is much misunderstanding as to what the terms really mean. Nevertheless, after we have gotten a satisfactory definition, and have it well fixed in our system, and are ready to express ourselves and if necessary defend our position; what profit is there for those who are full of argument, or the famished multitudes that are rushing by? There is no spiritual nourishment in this kind of hay. The sheep and the world continue to starve.

No doubt, that there are questions and conditions that the church ought to face, and help to furnish an answer and a remedy, where possible. What about the Japanese who are now among us? How shall we treat them? How shall we Christianize them? What about the Chinese who have come to our shores? Both the "Japs" and the Chinese are a well-behaved, and industrious lot. They attend to their own business and make *their business* the getting and saving of the

American dollar. A Japanese known as the "Potato King" died recently at Hollywood, Calif., worth \$15,000,000. For twenty-five years he has been thrifty, energetic and saving. The result, a vast fortune. Note: You scarcely ever see a Japanese or a Chinese under the influence of intoxicating liquor. There are but few bootleggers among them. What shall be the Church's attitude toward these? They need the gospel, who will give it to them? What about the Jews? Who will preach the gospel to them? What about "Little Italy"? and the Bohemian quarter of our large cities? Who thinks about these? There

Stumbling Stones?

By ELSIE R. WHITMORE

*Into each hand the Father above,
Gives a mass of shapeless clay;
Bidding him mold and shape and cut,
And fashion it as he may.*

*Maybe a cloud of sorrow dark,
A shadow of grief or a tear;
Maybe a trial or conflict-hot;
When none but God is near.*

*Two things you may make of this shapeless mass.
Two things,—nay, one alone;
You may make it a hindrance, a rock of offense,
Or make it a building stone.*

*One with its treachery dark and drear,
Lures you to death and despair;
One with the Father's grace and cheer,
Answers your deepest prayer.*

*God in His mercy gives with each mass
Courage and strength and grace;
Bids you to use them as stepping stones,
To where you may see His face.*

are thousands of accessible foreigners at our very doors, who will attempt to Christianize these?

There are numerous and other serious and important questions to be considered. Mr. Herring notes a few of them. "Men are working out there in the front yard. What wages do they receive? What kind of bosses do they have in mill or factory? What kind of foremen? Are they treated like men or like machines? What are the boys and girls doing? What of child labor? What of the labor of women? What is the limit to be put upon the hours of women, the conditions under which they work, and the wages they receive? What about unemployment, seasonal labor? Do these questions concern the Church? The Church should be the great *specialist* in human life, and everything that affects human life is urgent business."

The direct answer to some of these questions, and the solution of many of these difficult problems converge in the man Christ Jesus. For example: The Christian employer will not put his heel on the neck of labor. He will wisely share the burdens of his employees and provide for their safety and comfort. The Christian employee will give honest work for honest pay. He will not "loaf" when the back of the boss is turned.

Christ changes the entire attitude of men and women, the one toward the other. "We be brethren," can and does furnish the solution to many differences of opinion. Christ is the dominant character of all time both for individuals and the nations. Quoting Bishop Leonard, who quotes Lecky, in his *History of European Morals*: "The three short years of the active life of Jesus have done more to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists." Dr. P. Carnegie Simpson, of Glasgow, is right when he says in his remarkable book, *The Fact of Christ*, "Let us state the truth at once. He had not simply less sin and more virtue than others. His supremacy is not comparative. It is absolute. Jesus is the stainless man, the one sinless human being." Even his enemies said, "He did no sin."

"We do not speak of Him as one of a group of the world's greatest men. Men speak of Alexander the Great, and Charles the Great, and Napoleon the Great, but who ever heard of speaking of Jesus the Great? He is not the Great, He is the *only*. He is simply Jesus. Nothing could add to that. There is found about Him what is found about no other, and the more accurately and critically we know Him, the more profoundly we feel it. He is beyond our analysis."

Jesus Christ is the "*I am*," the absolute cure for the world's woes. Sin is our trouble. We greatly need a cure. Jesus is the cure for sin. When sin is forgiven and the heart is cleansed by the blood of Christ, the individual is a "New Creation." He is a made-over man, he is in another realm. Everything has changed,

"Old things pass away and behold all things become new."

This hell-bound world needs Christ. It must have Him or else the rapids of sin will carry multitudes over the falls. Let hair-splitting controversy cease; stop "fussing;" believe the Bible, give the people the simple gospel of Christ without any doubts, if's or and's. He alone can and will satisfy the human heart. Nothing else will. Hard and difficult problems are solved when He inspires the answer; martyrs are made when He controls the heart and life.

I appropriate Bishop Leonard's climax as expressing my own sentiment. Here it is:

"If I were compelled to define my position I should use the term Essentialist. To me this is more satisfactory than any other term.

"My faith in the Bible as the Word of God is unshaken, for it contains all that is necessary to salvation for the individual and for the world. I believe in Jesus Christ, the only begotten Son of the Father, full of grace and truth. I believe Him to be the Son in the mystery of the Trinity, who on that dateless day, marked only on the calendar of heaven, left the realms of his Father's glory and came down to this old world to redeem it by the shedding of His blood; that the Infinite became the Infant, that He went from 'independent co-operation in the equality of the Deity to dependent submission to the will of God;' that He came down into the darkness of sin, until the shadows deepened into the midnight of Calvary; that He tasted death for every man; that He arose from the grave and ascended on high, there to make intercession for us; that He is our Advocate with the Father, even Jesus Christ, the righteous, and that He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.'

"Wherefore, God also has highly exalted Him and given Him a name that is above every name. That at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; and every tongue should confess that He is Lord to the glory of God, the Father.'

"I accept Him as the virgin-born Christ, for only such a Christ can satisfy my longing heart, I believe He will come again to judge the quick and the dead. 'I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and the life everlasting.'

The incomparable, unconquerable Christ of God marches on in signal triumph. He bids the entire world come to Him. Hear Him say without reservation, "Come unto *me*, all ye that labor and are heavy laden, and I will give you rest." No other king or potentate ever dared to send out such a universal call. All who come to Him find rest. Rest from all sin—the main cause of all our troubles. Rest from personal and national strife; rest from hatred; rest from quarrelling; rest from unprofitable controversy. Love predominates; "thou shalt love thy neighbor as thyself." All questions affecting personal experiences, and national differences can be settled in Him. He is the unsurpassed ameliorator of mankind. When will individuals and nations awake to this stupendous fact?

Faith will not function without repentance and that is why it can be so definitely said, "He that believeth not shall be damned."

THE PEACE JESUS GIVES

By REV. IVAN L. FLYNN

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you (John 14:27).

THE universal cry of the world is for peace. From Serbia, Rumania, and Belgium; from France, Italy and Russia; from England, Germany and Austria; from the sunny south to the frozen north; from the eastern dawn to the golden gate; from the blood-soaked battle fields of the world; from the hearts of millions of widowed mothers and orphaned children, comes the universal cry for peace.

Let us remember that sin is more than doing wrong—it is being wrong. It is a warp in the very nature of man. It is deeper than the act; it is behind the act. It is a malady that only the blood of Jesus Christ can cleanse away. And it is this sin that causes all the trouble of the human race, wars, divorces, suicides—death, hell.

There is nothing in this world that will completely satisfy the longing of the human heart. A millionaire died, surrounded by all his wealth, with the best medical skill at his command, with the best attention man could give; but in the shadow of the grave he called for someone to sing to him, "Come ye sinners, poor and needy." Ah, he realized that wealth could not bring peace in his dying hour. Jesus says riches are deceitful. The world promises much, but at the end you will find you have followed a hollow illusion. Like the mirage, it vanishes away and leaves you with a more burning thirst.

"My peace I give unto you." Someone has said that when Jesus was about to die He made His will: To His Father He willed His spirit; to the soldiers His clothes; to John His mother; to Joseph of Arimathea, His body; but to His disciples He willed His peace! "My peace I give unto you." This peace was to be given, not as the world gives. The world undertakes to give peace by the sword, by human force. What a delusion it is to think that we can command peace by building greater navies, having larger armies, making more guns! Lasting peace will never come that way. Peace by force is no peace at all. There is only one way, remove the cause, sin. Jesus agreed to do that. But the world does not understand this, for this peace comes by regeneration (Rom. 5:1). He removes the cause, takes away the burden, makes a new person out of you (2 Cor. 5:17). He gives you a peace the world knoweth nothing of. A deep settled peace in your soul. A calm like the waters in the deep, mighty sea, never ruffled by the surface winds. So in the heart of a man there comes a sweet settled peace, like the great Amazon River that has its source away yonder near the top of the mountain, and for 3,000 miles flows down and waters all the country as it passes by, and on out in the great ocean its stream flows on until the sailors can sip the fresh

water and quench their burning thirst long before they see the land beyond. So the Christian that has found the water of life dips deep and satisfies his thirst years before he sees the "Land Beyond." This is what Jesus promised, this is what He gives. It "passes all understanding" (Phil. 4:7); and "keeps in perfect peace" (Isa. 26:3). And this peace is for you down here in this wicked world.

*"Peace, peace, wonderful peace,
Coming down from the Father above;
Sweep over my spirit forever I pray,
In fathomless billows of love."*

GLEAMS OF GLORY

By BASIL W. MILLER

THE VOICE OUT OF THE CLOUD

"And there came a voice out of the cloud saying . . ." (Luke 9:35).

CHRIST, with His three disciples, had come to the Mount of Transfiguration; the two prophets of ancient day had appeared; the shekinah glory, the brightness of the manifestation of God, the brilliant halo of divinity, the resplendent aurora of heaven's reflection, had settled down upon the Savior. But before the voice spake, "There came a cloud, and overshadowed them: and they feared as they entered into the cloud." And out of the cloud came the revelation of God, the voice of deity, "the still small voice" speaking to the hearts of the apostles. The cloud into which they feared to enter afforded the voice of divine inspiration and revelation. In the experience of men, *the cloud and the voice have gone together.*

No voice without a cloud! The cloud of sin and hatred of his brother, afforded the voice of the glory of God to Jacob. The cloud of the forty years of desert struggle gave to Moses the divine voice saying, "The ground is holy." The cloud of persecution in the life of Daniel, the den of lions, the wrath of the king, gave the voice of assurance of God's power and help. The sacred celestial carols of David—the glory music of the heavenly voice—were born in the clouds of adversity, while he was hunted as a hare by Saul. The cloud of discouragement settled down over Israel and the voice of Jehovah spake through prophet's words of hope and consolation. God spake from the clouds on the heights of Sinai; from the heavens rent asunder—rifted clouds—at the baptism of Jesus; and from the clouds on the Mount of Transfiguration. So He always speaks.

The darkest hours of trials are God's messengers preparing from His sweetest revelations. The fiercest storms of temptations are the angels of heaven overshadowing the soul as forerunners of the coming of the presence of our Father. Fog banks, dark as hell's

night, formed by the whizz and buzz of the inky wings of demons fighting the soul, are sent that our inner man might be tried as by fire, strengthened by holy might. The greatest saint is he who has gone through the darkest clouds, for out of every cloud came the voice saying . . .

The cloud of battle brings the voice of rest. The tempest of soul burdens carries on its wings of wild winds the voice of God's response. The cloud of sin heralds the voice of "Come unto me." Out of the cloud of soul thirst comes the voice saying, "Blessed are they which do . . . thirst after righteousness." From the darkest clouds of dire need, of heart want, there trills the voice saying, "The Lord is my shepherd; I shall not want." Clouds of scorching winds, of burning deserts, of blazing suns, throw out the voice of the "shadow of the rock in the weary land."

My soul, fear thou not to enter the cloud. Seek not a flowery bed of ease. Pant not for pleasures. Cry not when winds may blow, when night's may come, when clouds may hover low, when blinding siroccos of criticism howl, when all men speak not well of you! In these clouds God is preparing thee for the voice of His inspiration, the anointing of His Spirit, the outpouring of His unction!

GOD'S MATCHLESS LOVE FOR THE HEATHEN

By CHARLES ALLEN McCONNELL

The heathen conception of deity, that he is capricious, cruel, and vindictive, is as wide from the truth as sin is separated from holiness. God wills not the death of any. He would that all should be saved. Jehovah has paid for the heathen the same price He gave for us—the infinite suffering and death of His Son that through choice the whole world might again be rescued to holiness and everlasting life. Such is the peculiar interest that God has in those who have not heard the gospel, that the Holy Ghost, through the Psalmist, declares of Jesus, "Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance." To whom then is granted the inestimable privilege of securing to Jesus His promised inheritance if not to His disciples, His called out ones, His sent ones? In whose hands but ours rests the honor and glory of our Master through universal proclamation of His gospel? Our concern should be not so much what shall become of the heathen without the gospel, as what shall become of us if we through selfishness or lethargy give not the gospel to the heathen. Unwilling Jonah is a fair type of the church indifferent to missions. Jonah knew that Jehovah was merciful and would save the repentant heathen turning from his sins—the Church believes, or professes to believe, the same. The race-proud Hebrew had no desire for the

salvation of those in darkness—the indifference of the Church today is as far from the spirit of Jesus. Jonah obeyed under compulsion, and a heathen nation sought Jehovah. God may not use today the storm and the great fish to coerce a prophet, but the "Go ye into all the world" of our Master has never been repealed, and is as individual in its application as was the call to Jonah. Repentance comes by hearing and hearing by the word of God, but how shall the heathen hear the word and repent except we carry the message? How shall we escape if we neglect to bring to the uttermost parts this uttermost salvation?

BETHANY-PENIEL COLLEGE,
BETHANY, OKLA.

Department of Bible Studies The Whole Bible for the Whole Year

By Prof. J. B. Galloway

LESSON THIRTY-SIX

"The study of the New Testament presupposes as an indispensable requisite, a sentiment of piety and religious experience. The Scriptures will not be rightly and spiritually comprehended unless the Spirit of God Himself becomes the interpreter of His words."
—Hagenbach, the Church Historian.

PART ONE. THE THIRTY-SIXTH WEEK'S ASSIGNMENT. Read Matthew 1-13.

As the voice of Malachi ceases the Old Testament was rolled up, and there falls upon the people of God and over the Sacred Book a long, deep awe-inspiring silence. For generations, yea, four hundred years it grows more tense and impressive. At last the hush of expectancy is broken with the song of the angels announcing the glad tidings that the Savior is born. Matthew is the most appropriate of all the New Testament books to follow the Old Testament for it is the most Jewish of them all. Though it has a decidedly Jewish flavor it should not be any less interesting to us. For if we once get the key it is one of the simplest books in the Bible. Though its contents are familiar to us and we think we understand its messages, yet we should not turn even one page carelessly. For we may find something to stir our emotion and admiration, and wonder that we had never seen it before. If we are to enjoy the Gospels we must read with our ear and eye ever alert to notice their charm of detail.

The Author of Matthew's Gospel. He hides himself behind his subject to lift up Christ. He says nothing about himself except that he is a publican, and this was a reproach; a taxgatherer, one hated by the Jews. And when Jesus called him he made a feast (Matt. 9:10) then left all to follow. He was the son of

Alphæus, and one of the twelve apostles. He is also called Levi.

The Purpose of this Gospel. He writes to the Jew to prove that Jesus was the Messiah of the Old Testament type and prophecy. To show Jesus as the King of the Jews. He shows Him to be the Son of David and the Son of Abraham. The expression, "Son of David" occurs seven times, "the kingdom of heaven" thirty-two times, (and does not occur elsewhere in the Bible). He quotes sixty-five Old Testament prophecies to prove that Jesus fulfills them. He does not explain Jewish terms or customs, for they would understand them. A German writer calls Matthew, "the most important book ever written."

Peculiarities of Matthew. It contains fourteen sections that are peculiar to it. These contain ten parables and two miracles. Also a number of incidents and ten of the discourses of Jesus. One-fourth of the Gospel consists of the actual words of the discourses of Jesus. The arrangement of his subject matter is more characteristic than his style. His career as a Roman tax-gatherer doubtless is stamped upon his writings for we see in his Gospel an orderly, business-like arrangement. He does not write chronologically but arranges his subjects in groups. There are fourteen parables in two groups of seven each, and twenty miracles in two groups of ten each. He records the Lord's prayer with seven petitions, three relating to God and four relating to man. He is not so much writing a history as a historical argument to show that Jesus was the King of the Jews.

Chapter Titles of this Section of Matthew. Theme of the book—Jesus the King of the Jews. Chapter 1. The Pedigree of the King. The genealogy of Christ. 2. The King Honored. 3. The King Heralded, by John the Baptist. 4. The King Tested. 5-7. The Principles of the Kingdom of Heaven. 8-9. The King Exhibits Samples of His Power. Ten miracles. 10. The King Chooses His Cabinet, the twelve apostles. 11. The King's Herald in Trouble. 12. The King Rejected. 13. The King Unfolds the Mysteries of the Kingdom.

As we read through these chapters we see a constant effort on the part of Jesus to get His message to the people and a growing antagonism to Him on the part of the leaders of the Jews. In chapter 12 their resistance has grown to the point where they plot to put Him to death. This marks their doom. From this time Jesus turns to those who are favorable to Him and gives them His wonderful messages and only speaks to the public in parables.

PART TWO. FOUR PORTRAITS OF CHRIST IN THE FOUR GOSPELS.

The Term Gospel. The word "gospel" is from the old Anglo-Saxon, *god* and *spel* signifying the good story. The Greek word means a good message, or glad tidings. It is not used in the New Testament for

the books but the message of the books. Christ is presented not in a mere biography, but as a living reality of all the shadows and types of the Old Testament. They are not what the authors thought of Christ, but the Incarnate Christ speaks and acts for Himself through them, "The words that I speak unto you, they are spirit, they are life."

Why Four Gospels? Are they varying accounts of four men attempting to give in their way the story of Christ? Or do we find one plan presented in a four-fold way. Not four gospels but one gospel through four channels. As the various hues blend into one beautiful rainbow, so the light radiating from each gospel shines forth as the eternal light of the world. Their variations are not contradictions, but proofs of the different instrumentalities used in presenting them. The Holy Spirit has given us four distinct narrations in order to fix our attention on the individual features of each. Four portraits of Christ each presented from a different view-point, that we may see more of the glories of our Lord. Matthew's record is likened to "A Profile Picture" against the sky of the past, Mark's is "A Steel Engraving" giving us a clear, open impression of Christ. Luke's is "The Half-Tone Picture" where the divinity of Jesus is shaded and toned by the beautiful picture of His humanity. John's is "A Life-Sized Portrait" of our Lord. Matthew writes for the Jews and presents Jesus as the King of the Jews, Mark writes for the Romans and shows them Jesus as the Conquering Servant, Luke's Perfect Man would appeal especially to the Greek. John writes to the whole Christian world presenting Jesus as the Son of God. We may think of the first gospel presenting Him from the past, the second presenting Him in the present, the third in the future, and the fourth for all eternity. Godet says, "We have a preacher, a chronicler, a historian, and a philosopher." From the days of Irenæus in the second century many writers have fancied they have found a "Cherubic Symbolism" from the symbols of the Cherubims in the visions in Ezek. 1 and 10, and Rev. 4, picturing the four gospels. By associating Matthew with the lion, Mark with the ox, Luke with the man, and John with the eagle, the differences appear. This may not mean much, but it illustrates the difference seen between them. In the Old Testament the Messiah is prophetically pictured as a four-fold "Branch." Matthew's picture corresponds to "The Branch of David" (Jer. 23:5), Mark's to "The Servant the Branch" (Zech. 3:11), Luke's to "The Man the Branch" (Zech. 6:12), and John to "The Branch of Jehovah" (Isa. 4:2). Other symbols, types and suggestions of the four-fold presentation of the gospel will appear in Part Three. Each gospel presents Christ to us with some particular purpose in view and everything is in harmony with that plan.

Gospel Harmonies. Since the days of Tatian many

attempts have been made to fuse the four gospels into one harmonious whole. These have some value in historic study, giving us a connected story of the life of Christ. These so-called harmonies of the gospels, which seek with human skill to weave one connected narrative fall far of the mark in presenting us the real picture of our Lord. God's Word cannot be subjected to our feeble logic. The plan and purpose of each gospel is spoiled if we study them only in this way. It is not the way God gave them to us. We will find them most profitably studied as independent books, finding the particular message of each.

PART THREE. QUESTIONS AND SUGGESTIONS FOR FURTHER STUDY.

1. What women are mentioned in Matthew's genealogy of Christ? Study their character. Are they the kind of women that you would expect to find here? Can you draw any conclusion from this?

2. Compare the message that John the Baptist preached (Matt. 3:2) first with that with which Jesus began to preach (Matt. 4:17). See also 3:8, 11.

3. Was the Sermon on the Mount preached to Jews or Christians? Is it an appropriate message to preach to sinners? Can an unsanctified person live up to its standards? Compare it with a similar sermon in Luke 6:20-39.

4. Name the parables of Matthew seven. Why did Jesus use parables? (13:11).

5. Compare the four statements expressing the purpose for which Jesus said He was come in the four gospels. (See Matt. 5:17; Mark 10:45; Luke 19:10; John 5:43). Note how appropriately it fits in each gospel message. Compare the "Beholds" of the Old Testament prophets with the gospels. Matthew with Zech. 9:9, Mark with Isa. 42:1, Luke with Zech. 6:12, John with Isa. 40:9. Some see in the curtains and colors of the tabernacle types of the gospels. With what color would you represent each one of the gospels?

WE MUST HAVE A PASSION FOR THE SOULS OF LOST MEN

By REV. R. H. M. WATSON

THERE has been much said in recent years about revivals, and how to promote them, and we fully agree with most we have heard and read upon the subject; but there is one qualification which we believe stands above all others, and that is a real passion for the souls of the lost; and while this qualification is indispensable, we doubt if it can be brought about by human effort. Of course we may assume an earnestness; we may seem at the time we are delivering a message to be burdened and indeed we may get into the subject, and be much enthused, but the enthusiasm will not last long after the service has ended if it is only worked up. We cannot get

away from the feeling that many souls have been discouraged and driven away from the Lord by this sudden change in the preacher, who has just delivered a sermon in tears, and earnest appeals, and then in less than an hour indulges in conversation that is really worldly; while the hungry seeking girl or boy listens in sad amazement. Now we know that if we really have a passion for the lost, we cannot do this. If my little child is lost in some lonely swamp, I will not only be burdened for my child when talking about its sad state, but I will be burdened when I am not speaking about it; for the matter is on my heart. My emotion is not worked up in that case. It is a real burden for my lost child. I can think of nothing so sad as the fact that men are lost. My friends are lost. Some of my loved ones are lost. The great thought with me must be, Lord what can I do? What can I do to help them? The great apostle felt a constant burden for the lost. On taking his departure from the brethren from Ephesus, he said, "Remember that by the space of three years, I ceased not to warn every one night and day with tears." In speaking of his passion for those of his relatives, he said, "I could wish myself accursed from Christ for my kinsmen in the flesh."

A passion for the lost is God given. We doubt if any real spiritual person is without a burden for the lost. Of course this passion is not always the same. There are times when the Lord burdens His children more, but if we are without a burden for the lost, we had better examine ourselves before God. Again: we should pray to God to increase that burden when the revival is coming on.

Preceding a revival, the pastor should preach upon the importance of a real burden upon the church. Do not depend too much upon the evangelist. He is only to help develop what has already been done. A prayerful, burdened church will move any community. It is hard to pray without a passion, and there is a difference in praying and saying prayers. Most of us simply say prayers, and if God should answer, no one is so much surprised as the one who said the prayer.

There are enough Nazarenes in the United States to shake this country with a mighty revival, if we should get under the burden as the Lord would have us. May He burden our hearts until we can pray through the Red Seas of difficulties, and the stone walls of opposition, and under God, turn to flight the armies of the aliens.

MERIDIAN, MISS.

Salvation is capable of degrees or stages. Regeneration is initial salvation, sanctification is full salvation and glorification will be final salvation. Initial salvation delivers from the guilt of sin, full salvation delivers from the pollution of sin and final salvation delivers from the presence and effects of sin.

MEDITATIONS ON THE FOUR GOSPELS

By Roy G. Coddington, Returned Missionary

WHY are there four Gospels? The Hebrew law (Deut. 19:15) required that at least two mutually corroborating witnesses prove a man guilty. But in the case of the Gospels there appears to be another reason in addition to the establishing of the truth. If we are to get from pictures a full conception of the external appearance of a quadrangular building we should have at least four pictures, one of each side. So, too, of the life and character of a prominent individual, like President Coolidge or George V of England. One might write of him in his private life, as son, husband, father; another in his civil life, locally and nationally; another of his governmental policy and methods; and a fourth of his literary works.

Thus, I understand, the four Evangelists present in four distinct aspects the life and ministry of our Lord Jesus Christ. Matthew presents Him as THE KING OF THE JEWS; Mark as THE SERVANT OF GOD; Luke, as THE SON OF MAN; John as THE SON OF GOD.

If one is to be crowned as our king, we want to know that he comes of the royal family. So Matthew gives the genealogy of the Hebrew people's promised Messiah, the Son of David, from David down—no, from Abraham, *through* David down. Why? Is it not because to Abraham, the father of the Hebrew race, was the promise given that "in thee shall all families of the earth be blessed" (Gen. 12:3)? "The book of the generation [margin, 'genealogy'] of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1). How strikingly significant are these two names here!

Mark gives no genealogy. If we are employing a servant, what do we care about his pedigree? "Can he do the work?" is the question. Luke, writing primarily for the Greeks, but for all Gentiles, gives the genealogy from Joseph, the supposed father of Jesus (Luke 3:23), right back to "Seth, the son of Adam, the son of God" (Luke 3:38). A Gentile might read Matthew and say, "But He came for the Jews, and I am not one of them." "But you are a son of Adam. Read Luke and see that the 'Son of man' came to save you." Why does not John give the genealogy? How can he? Consider where he starts: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Let us turn now to the first chapter of Matthew. The seventeenth verse is written to tell us of the three groups or links of fourteen generations each. But in looking at the list of kings in 2 Kings 8:25—15:1, we find there three names in succession, Abaziah, Jehoash (or Joash), and Amaziah, which are omitted entirely by Matthew—possibly to hold the names of that group down to fourteen. The fourteenth is Jechoniah. Then in Matthew's third group there are

only thirteen names, from Shealtiel to Jesus. One of the editors of Westcott and Hort's Greek Testament expressed the opinion that the sixteenth verse contained a primitive error. Is it not possible that Matthew wrote, "Joseph the father of Mary," and that some early copyist, because of the names being the same, either inadvertently or with the thought of correcting (?) it, wrote "husband"? In any case, it seems to me quite clear from the statement, "Mary, of whom was born Jesus," that Matthew is giving the genealogy through Mary. Luke's statement seems to corroborate this, for he writes of Jesus, "being the son (as was supposed) of Joseph, the son of Heli." He surely would not use these words in writing Mary's line.

The next paragraph (verses 18-25) is of more vital interest. It tells us how "The Word became flesh and dwelt among us" (John 1:14). It tells us how that promise of "the seed of the woman" was fulfilled, for none other ever was or can be the seed of the woman in the sense in which Jesus is. Do we appreciate the favored time in which we live, when Isaiah's prophecy of the Immanuel, "God with us" (Matt. 1:23), is realized in a fulness in which it could not be even when Jesus was on earth? He said of the Holy Spirit, the Paraclete, "He abideth with you, and shall be in you" (John 14:17).

Of Joseph, in verse twenty, "But when he thought on these things"—Do we not sometimes act so hastily that God cannot speak to us? Not that He cannot be quicker than we can, but in our haste we do not give attention.

Artists have painted some beautiful pictures of the wise men from the East visiting Jesus and worshipping Him in the *stable*, rather than in "the house," as Matthew plainly says (ch. 2:11). At this time Jesus was doubtless more than forty days old (Luke 2:22; Lev. 12:1-8), and had been presented in the temple. Likely He was six months or a year old, for "Herod, when he saw that he was mocked of the Wise-men" (verse 16), slew the male children in and about Bethlehem "from two years old and under."

By the way, I never had thought of it before, but "the living bread which came down out of heaven," came to us via the "house of bread," as the name Bethlehem means.

Reading the last verse of this chapter, let me entreat such of my readers as are members of the Church of the Nazarene never to call it the "Nazarene Church." That is not paying proper respect either to our church or to our Lord, after Whom we have named it.

Consider the message of John the Baptist (ch. 3:2), "Repent ye: for the kingdom of heaven is at

hand." Note that Jesus preached the same message (ch. 4:17, 23), and that He sent forth the twelve with that same message (ch. 10:7). But that is the last of that message in those days; for, as we shall see when we come to that chapter and those that follow it, from that time on the Jews rejected Him and sought to take His life, until they did. Matthew writes the tragedy of the Jewish people. The closing chapters of each gospel show the climax of the greatest of all tragedies, the tragedy of human sin, culminating on the cross and in Joseph's tomb. Then they ring out the exultant anthem of praise at the resurrection of Jesus. But Matthew's Gospel is also the record of the tragedy of the Jewish people. We shall see more of this as we proceed. Now, that many signs of increasing distinctness indicate the nearness of our Lord's coming, we should again cry out, "Repent ye, for the kingdom of heaven is at hand." I have preached on that text with divine help more than once in English and in Marathi (India)—yes, and once at Kishorganj, India, Brother Dvarka Kar-markar interpreting into Bengali.

The temptation of our Lord (Matt. 4:1-11) may be studied much with profit, but I make only a brief comment here: We might think that this was the only time when Satan personally tempted our Lord, if Luke had not written (Luke 4:13), "He departed from him for a season." Let us remember that Matthew is presenting Jesus as the King of the Jews. So we may regard Matthew's account of the temptation as the testing of the King.

Note the words (ch. 4:14), "That it might be fulfilled which was spoken through Isaiah the prophet, saying," etc. This is one of the several places where Matthew points out how Jesus fulfilled the prophecies concerning Him, and therefore is the Messiah, the King. See chapters 1:22; 2:5, 17; 3:3; 4:14; 12:17; 13:35; 21:4; 42. Jesus speaks to the same point in John 10:2, "He that entereth in by the door is the shepherd of the sheep." The door, evidently, is the way outlined by the prophets; and the porter is John the Baptist. How few understand that parable today any better than the Pharisees to whom it was spoken did! See John 10:6. Many Christians now-a-days try to make one parable of the two, with much confusion. The second begins in verse seven. Yes, His fulfillment of the prophecies concerning the Messiah prove Jesus to be the King of the Jews.

To correctly understand the sermon on the mount (Matt. chs. 5-7) we should begin reading at chapter 4:23. It was not to get a larger hearing that Jesus climbed the mountain, but to get away from at least the idly curious part of the "great multitudes" (ch. 4:25) that He made that climb. "Seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them." So it appears that few

besides His disciples heard the beatitudes, though "multitudes" were with Him at the close (ch. 7:28), and heard much of this discourse, it appears. "And when he was come down from the mountain, great multitudes followed him" again (ch. 8:1).

Many who do not accept Christ, and therefore know nothing of His grace and salvation, declare that they are living according to the Sermon on the Mount, being utterly unconscious of the fact that they are not within a million miles of it. Another thing, it is not a gospel sermon. No gospel sermon could be preached until after Jesus had risen from the dead, for His resurrection was the essence of the gospel. No, I would liken this discourse to the inaugural address of one of our Presidents, or the coronation speech of Edward VII, or George V. For primarily it sets forth the necessary qualifications of any who are to find a place in His kingdom. The standard is very high. That is why I say that no one who rejects Him is within a million miles of it.

I shall not dwell on this interesting discourse, so very profitable for our meditation, but mention only a few points in passing. How impressive is that phrase, occurring at least three times in chapter six (verses 2, 5, 16), "They have received their reward"—gotten all that is coming to them. It reminds one of Cicero's words concerning the conspirators in Rome, "*viverunt*," "they have lived," i. e., "they have been put to death."

"Consider the lilies . . . Even Solomon in all his glory was not arrayed like one of these" (6:28, 29). Possibly you have looked through a small magnifying glass, such as botanists use for field work, at beautiful fabrics of cotton or linen. Under the lens the beautiful fabric looks coarse, rough, and full of imperfections, like gunny, or the coir matting in India. But the same lens, over the petal of a flower, shows added beauties and perfections—the stronger the lens the more exquisite the petal.

"Narrow is the gate, and straitened the way, that leads unto life" (verse 14). May we not say that its narrow measure is that of a grave? for it is only as we die unto sin that we can attain unto life.

(To be concluded)

THE CALL TO SUFFER

By MARY E. COVE

IN THESE days of enlightenment as to our relation to family, neighbor, nation and the world, we hear much about the "call to service." Truly, to be called of the Creator and Ruler of the universe to assist Him and work together with Him in the accomplishment of the matchless plan of the world's redemption; to give one's life to save many: to pour out one's talents, energy, thought to lift up a soul, a community or a nation: to die at the battle's front

and leave scores to call one blessed,—this is a calling to be coveted, the call to service.

But I am thinking of another calling, one very seldom referred to as a calling at all,—the *call to suffer*. I do not mean that suffering which is so closely connected with the call to service as to be a part of it. Not the reproach, the privation, the endurance of hardships that accompany the soldier at the front of the battle. I mean that prison of physical suffering that shuts you in from the open conflict, that condemns you to a couch; locks you within four walls, racks your nerves, separates you from your comrades in the fight, and mocks you when you think of your life's work. I mean that combination of material circumstances that suddenly checkmates, and you find yourself bound to months and years of uncongenial surroundings, your heart beating against it all in an agony of longing for the other, the greater, the nobler life that you have lost. I mean that mental conflict that comes when, in an institution or family or church, where you have labored and prayed for years in joyous expectancy, the very persons or things that seemed the germ of future answers to prayer, suddenly collapse, fail, or disappear, and you are left in a daze, crying out, in the face of years of rebuilding and weary repetition, "Why, oh why is this? After all, did God not hear? Were we altogether mistaken?"

Right here, someone says, "Why, that is not a call; that is a grim necessity, an ugly monster who seizes us once in a while, and whom we must resist with all our might, until he is compelled to let us go. Those are circumstances that are hurled upon us by the enemy of our souls, who hates us, and would torture us. During those times we cannot be blamed if we almost lose our bearings, and if only a dull spirit of endurance is possible it is not to be wondered at."

No! A thousand times *no!* This is false and unscriptural argument, even if it is the ordinary experience of many. For a time perhaps, as Peter said, we may be in heaviness, through manifold temptations, and it may be, our brains will reel under the shock, but there is a secret right here.

After carefully studying many passages of Scripture, and trying to analyze prayerfully months and years of such suffering in my own experience, I have come to the conclusion that this kind of suffering is a direct and divine *call*, a *challenge* if you please. Now if you please. Now this call is not to suffering as an end, but as the only means to an end, perhaps immediate, perhaps quite remote. However the call is first to suffer before that end can be reached. This suffering is a path, an honored, exalted path, through which the Master can trust only few to walk with Him; a path leading to a special inner court, where only tried and proven servants are permitted to enter. In this court the King reveals His secret plans and en-

trusts to those who have won His confidence through unquestioning faith, His greatest and most difficult tasks. The suffering is the briers, the stones, the weariness of the march, the pitfalls, the enemies in ambushment, which all make up the path or accompany it.

If this view of the matter is not correct, why did Jesus Christ say, "Lazarus is dead; and I am glad . . . that I was not there?" Glad for the agony of death in one He loved? Glad for the heart break of those two women who had ministered so tenderly to Him? No, "glad for your sakes, to the intent ye may believe." Glad because only by this path of suffering, dreary waiting, and death could He bring those doubting crowds to the place of the miracle, where they could see the opened grave, and Lazarus, their neighbor, come forth alive.

Oh, my friend, stricken, bewildered, discouraged, to whom life with its joyous call to service seems suddenly to be fading away! Hold steady! Wait! And above all, refuse to say, "It is no use!" Refuse to sink, defeated. It requires no strain, nor struggle, just confidence in God! Begin to say, "Lord, show me the path instead of the briers. Show me the will of God in His beauty and power instead of the prison bars. Lord, I will believe that this is a *call*, not a cruel necessity. Show me my *call* now, before I am delivered. Help me to find the secret now, while in the midst of the suffering, that to me may be given a place in that inner court. Thy will, Lord, thy perfect will be done!"

Ah, then, the light will begin to break. Every sharp stone that cuts your feet; every brier that tears the sensitive flesh; every steep climb and every dangerous precipice will mean that you are moving on, nearer and nearer to the inner court, to the immediate presence of the King, and possibly to some greater and nobler task than any entrusted to you yet. Then, hearing the call in the suffering, you can answer in the spirit of Madam Guyon in the jail, when she wrote,

*"A little bird I am
Shut out from fields of air;
And in my cage I sit and sing
To Him who placed me there.
Well pleased a prisoner to be
Because, my God, it pleaseth Thee.*

*"Oh! It is good to soar
These bolts and bars above,
To Him whose purpose I adore,
Whose providence I love;
And in Thy mighty will to find
The joy, the freedom of the mind."*

NAZARENE SANITARIUM, NAMPA, IDAHO

SHALL WARS CEASE?

By REV. C. E. CORNELL

NOT until war is taken out of the hearts of men and women. As long as there is "fight" in the heart, there will be war. Mr. Carnegie when in his prime a number of years ago, gave the immense sum of \$10,000,000 to build a peace palace. He was anxious for wars to cease; his remedy was international arbitration. But that was only surface peace, and of course it did not last, for since then the greatest war in the history of the world occurred.

At present there are all kinds of plans and suggestions looking to peace. The League of Nations, "scrapping" the war vessels, international arbitration, etc. And while a part of the world is striving for peace, another part of the world is getting ready to fight; a number of nations are at war right now. Surface peace will not cure the desire to fight. But the peace that will unify and make compatible the nations of the earth, must begin in a transformation of the individual heart.

As long as there is sin in the hearts of men, they will want to fight. Extirpate sin and let the Prince of Peace rule in the lives of the men of all nations, and universal peace is assured. It was not Christ or Christianity that provoked the late world's war, but anger and wickedness of a few war lords, sin predominating, brought on the awful catastrophe.

The sure cure for war is to send the gospel to the ends of the earth. If the Christ spirit could prevail nations would not desire to fight, but would exhaust every resource to settle any differences that might arise. If rich men would give a few million dollars to evangelize the nations of the earth; if the Prince of Peace could rule to the ends of the earth, there might be some hopes that wars would cease. But just so sure as we draw our breath war will come again, for the hearts of men are full of fight.

The prophet had a vision of the kingdom of Christ, when he said: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

Salvation from sin is the only solution of the universal peace problem.

FINNEY ON DRESS

EVERY Christian makes an impression by his conduct, and witnesses either for one side or the other. His looks, dress, whole demeanor, make a constant impression on one side or the other. He cannot help testifying for or against religion. He is either gathering with Christ or scattering abroad. Every step you take, you tread on chords that will vibrate to all eternity. Every time you move, you touch keys whose sound will re-echo over all the hills and dales of heaven and through all the dark caverns and vaults of hell. Every moment of your lives you are exerting a tremendous influence that will tell on the immortal interests of souls all around you.

Are you asleep while all your conduct is exerting such an influence?

Are you going to walk in the street? Take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments upon your dress say to everyone that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write on your clothes, "No truth in religion." It says, "Give me dress, give me fashion, give me flattery, and I am happy." The world understands this testimony as you walk the streets. You are "living epistles, known and read of all men."

If you show pride, levity, bad temper, and the like, it is like tearing open the wounds of the Savior. How Christ might weep to see professors of religion going about hanging up His cause to contempt at the corners of streets! Only "let the women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair or gold or pearls or costly array, but (which becometh women professing godliness) with good works;" only let them act consistently, and their conduct will tell on the world, heaven will rejoice and hell groan at their influence.

But O, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments and their fingers with rings. Let them put feathers in their hats and clasp upon their arms, lace themselves up till they can hardly breathe. Let them put on their "round tires and walk mincing as they go," and their influence is reversed. Heaven puts on the robes of mourning, and hell may hold a jubilee. Your spirit and deportment produce an influence on the world against religion. How shall the world believe religion when the witnesses are not agreed among themselves, and the sum of their whole testimony is, There is no need of being pious? O, how guilty! Perhaps hundreds of souls will meet you in the Judgment, and curse you (if they are allowed to speak) for leading them to hell by practically denying the truth of the gospel.

SENTENCE SERMONS

By J. FINLEY HUNT

God is looking for men who will let Him help them; too many want to help God.

Jesus said "Repent," the world says "make a resolution."

No man ever got to God without confession and repentance.

This world is cheap, when compared to salvation.

The home without a family altar is like a ship without a rudder.

No person ever got to God while holding on to the world.

God hates sin, but loves sinners.

The Church needs fearless preachers. Will you answer the call?

No person can be much for God and not belong to some evangelical church.

No man can keep holy and be lazy. God hates laziness.

Religious training should begin at the family altar.

Tithing is paying only our just debt.

Great preachers are not made in schools but are the product of a living God.

It is not praying in tongues that God wants, but it is praying in the Holy Ghost that brings things to pass.

To follow the goddess of fashion is to follow the prince of this world.

The man who shouts at a ball game is a fan, but the saint of God who shouts at campmeeting is called a fanatic by the world.

If we walk in the light the shadows won't fall in front, it is those who walk away from light that get into the dark.

Some folks get so taken up with business they can't stop on Sunday long enough to praise God for success.

WESTFIELD, IND.

WORLD NEWS, BRIEF, TERSE, POINTED FOR EVERYBODY TO READ

By REV. C. E. CORNELL

A total of \$14,500,000 will be available for new road construction in Michigan during the coming fiscal year. This expenditure, coupled with the \$175,000,000 road system of 21,000 miles which Michigan already has, will be a further guarantee of safe, comfortable motor travel in the state.

Rivers in the Fiji Islands are said to be remarkably beautiful and in many cases may be navigated by launches and small steamers. The scenery is not only beautiful, but the river banks are dotted with colorful evidence of the native life. It is said to be doubtful whether a greener country exists anywhere than in the Fiji Islands.

It is conservatively estimated that motorists in the United States are spending annually \$333,000,000 for automobile accessories.

It is said that motorists contribute \$25,000 a day to the "short measure" robbers at gasoline filling stations throughout the United States. At least fifty large cities in the country are known to be without protection from "careless" dealers who average approximately two per cent shortage on their customers. Buy your gasoline where you will not be robbed.

By treating new potatoes with chemicals, they have been made to sprout quickly upon being planted and grow rapidly afterward. Heretofore it required about two months for new potatoes to open their eyes and sprout after being planted.

Bolivia will have access to both coasts of South America when a new railway from Argentina connects with one linking Chile and Peru is completed.

The telephone system of the French cities of Nice, Orleans, Dieppe and Vichy have been made wholly automatic, and changes are now under way in several larger cities. The phone and the radio are marvels.

John D. Rockefeller, one of the world's richest men celebrated his 87th birthday, July 8, 1926, at his vast estate at Pocantico Hills, Tarrytown, N. Y. Asked for an expression of his feelings on his birthday, he said, "I am thankful every day for the contentment I enjoy in living a quiet, simple life, and I am grateful for the many beautiful messages of good will that I am constantly receiving from every quarter."

Christianity is the only religion that completely transforms the life. Christianity makes it possible for one to love an unlovable neighbor, to pray for an enemy, to bless them who persecute you, and to find joy in distress. Christianity goes down into the deep recesses of the heart. The boisterous waves of the surface may roll mountain high, but deep down in the soul is a calm as serene as a June morning. Christianity is surely a "transforming religion." It is for each individual to enjoy.

Dr. Bresee once said: "Place and position are nothing; reputation is little; but true godliness is the only thing that has any value."

Edward S. Evans and Linton O. Wells traveled around the world in 28 days and 14½ hours. This cut seven days from the previous low record for the time of encircling the earth. The feat of these two Americans has been followed with interest all over the world. In a little while, the speedy airplane will make the trip in seven days. This would require a speed of only 150 miles per hour. This will be common speed one of these days.

The Philippine Islands are fast merging into civilization. Last year automobiles, diamonds, precious stones, perfumery and numerous other articles classed as "luxuries" were imported to the value of \$18,000,000. Most of the imports came from the United States. Here is a short list:

The islands imported 2934 passenger automobiles, valued at \$2,200,000; 1026 trucks, valued at \$540,000, and 35 motorcycles, valued at \$7,500. Rubber imports amounted to \$1,700,000.

Filipino women bought \$800,000 worth of perfume during the year and used a larger part of the \$2,800,000 worth of silk and silk manufactures. Diamonds imported during the year were valued at \$590,000.

Wool and woollen clothes, which are not classed as luxuries in many parts of the world, but which are in fact a luxury to the Philippines, were valued at \$1,200,000.

Among other imports, were motion picture films, musical instruments, photographic equipment and sporting goods, \$800,000; clocks and watches, \$325,000; gold and silver plate-ware, \$560,000; glassware, \$700,000; naphtha, \$2,800,000; lubricating and other oils, \$750,000. The report shows that \$6,400,000 worth of rice was imported and \$4,700,000 worth of flour.

William R. Gorrell of Alhambra, Calif., and Henry Barkschat of Los Angeles, are the co-inventors of a railroad cross-tie that is made of all steel or reinforced concrete, which has in it an interchangeable spike lock so as to fit any and all sized rail flanges.

According to the inventors, it has not a rivet, screw, bolt or nut and is also insulated in the center without bolts or nuts. The spike is said to be easily driven but requires 250 pounds more pressure to draw it out of the steel lock than it does to draw it out of the best grade of oak and the reinforced tie stands 6000 pounds more pressure than an oak stick of the same size.

"If used on the railroads," Mr. Gorrell declares, "this tie would make the roads perfectly safe as there can be no rail spreading and no loosening of spikes. It is provided with an interchangeable shoulder so as to fit all rails, thus making it impossible for the rails to spread."

"The wooden ties perish quickly on account of the timber now being young timber and the requirement of ties each year is now over four hundred million, and that is removing one-eighth each year as the law requires."

Many curious programs are being broadcasted from radio stations everywhere, but the London Zoological Gardens contributed one of the most unusual when it recently broadcasted the cries and noises made by the sea lions in the zoo. A specially designed transmitter had to be used for the program that lasted 45 minutes.

What is said to be the second largest deposit of commercially valuable onyx in the world has been located in San Bernardino County, Calif. It is estimated that nearly a billion tons is in the deposit.

Men are just as vain as women. The following will illustrate. Dr. M. Fourmenthal, who has been in the United States on a commission of the French government to study the methods used by American women in making themselves "beautiful," has discovered that 40 per cent of the patrons of beauty shops are men seeking to have the wrinkles removed from about their eyes.

Governor-General Léonard Wood of the Philippine Island, recently presented Mother Sor Calixta with a gold medal on the twentieth anniversary of the beginning of her service to the lepers here. Mother Sor is head of the Catholic sisters devoting their lives to the colony of 6000 lepers on this tiny isle in the midst of America's tropical Orient. General Wood

told the Catholic mother: "You have earned eternal gratitude. All your reward is in the prayers of the dying and the blessings of the living. For twenty-one years you have devoted body and soul to the welfare of the lepers." The leper colony is in the best condition in its history, but government funds are inadequate to effect the best results.

There is no closed season on pedestrians. Of the total amount paid out on pedestrian accident claims, insurance statisticians find that over 30 per cent is for persons struck by automobiles, according to the safety bureau of the National Automobile Club. For every person killed in a motor car accident there are a hundred injured through the same cause. Twenty per cent of all accident claims including both killed and injured arise through automobile mishaps.

A news item says: Presuming tire wear to be from road travel alone, motorists may expect an average set of tires to give 40,580 miles of service if travel is made entirely on concrete roads. 26,700 miles on bitulithic, 6,200 miles on gravel and 5,900 miles on macadam surfaces. This according to tests just completed by the engineering experiment station of the state college at Washington. In the United States there are over 20,000,000 four-wheeled vehicles riding on 80,000,000 rubber tires. When the individual savings are considered in the aggregate for all motor vehicles in the country the amount is staggering.

Disclosures in the municipal cemetery at Levallois, France, have become ghastly. For a time five diggers were capable of handling the work, but they fell so far behind that a sixth was engaged. Great was his chagrin to learn that the other five spent much of their time in rifling the graves of jewels, crucifixes and other valuables.

In Sonora, Mexico, the current wheat crop will be of greater value than in the past. The federal government purchased seed and distributed it among the farmers and then advanced the funds for planting. The crop has been so successful that it is believed the growers will not only be able to return the seed and money borrowed but will have sufficient left to carry them next year.

"Righteousness exalteth a nation, but sin is a reproach to any people." Just as true now as in the days that are passed.

QUESTIONS ANSWERED

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

Q—Exodus 12:35 says the Children of Israel "borrowed" jewels, etc., of the Egyptians, and they went away at once and seemed never to have returned what they borrowed. Was this right?

A—The difficulty is removed when you accept the reading of the Revised Version which has "asked" for borrowed. There was no thought of "borrowing" in the sense that we use that word. Rather the Israelites went to the Egyptians and in view of the fact that they were soon to go away, "asked" the Egyptians, whom they had served as slaves, to give them gifts. The Egyptians, out of consideration for the former service, out of consideration for the fact that the Israelites were leaving the country, and especially out of consideration for the fear that God had put upon them, made liberal donations to the Israelites, and the donations became the property of those receiving them.

Q—Is it right to pray to the Holy Spirit?

A—That form is not usual, and yet the ceremony for Christian baptism (Matt. 28:19), and the Apostolic Benediction (2 Cor. 13:14) would seem to justify it. The usual form of address in prayer is to the Father in Jesus name, and our prayers, especially our public prayers, would probably not suffer any in effectiveness if they were offered in greater reverence and worded with greater care.

Q—Will imputed righteousness have any place at the second coming of Jesus, other than as applied to babes and idiots? Multitudes belong to churches which do not teach "eradication," but who are living up to their light and yet are not sanctified. Will the unconditional merits of the atonement be applied to them? We have heard much preaching which gives only the sanctified a chance to be caught up, is this so?

A—Perhaps we would do well to distinguish between "holiness people," and "holy people." Many holiness people are, indeed holy people. But some who are not holiness people are holy people, nevertheless. A holiness man is one who accepts the teaching of the holiness people, while a holy man is one who is sanctified wholly by the grace of God. Doubtless there are many holy people in the various churches whom we have not known as holiness people. But God knows these and they will sit down to the Marriage Supper of the Lamb. And, personally, I believe that any person who is really walking in all the light he has will have part in the rapture, through the merits of the blood of Jesus Christ, and that is the only way any of us will get in. It is want of grace and not want of light which disqualifies men for the best in God's kingdom and glory.

Q—Why do Christians eat pork in preference to the flesh of other meats forbidden in the Mosaic law?

A—I think it is only because pork is more available. They would eat oysters, cat fish, eels, turtles and rabbits just as quickly, if they could get them as easily. Most of Christians believe that the bill of fare for Christians is exceedingly broad and long in its scope, and that it is limited only by the natural laws of hygiene and health, with no reference to the ceremonies of the Jews.

Q—Do you believe that the ten lost tribes of Israel are included in Christendom?

A—I do not. I believe that the Israelites of the Northern Kingdom who were carried away by the Assyrians, about a hundred and fifty years before the Jews were carried away by the Babylonians, lost their tribal identity, but not their national and religious identity. That is they knew, and their descendants today know, that they were descendants of Jacob and worshipers of the God of Abraham, according to the law of Moses, but they did not know, and their descendants today do not know, through which of the twelve sons of Jacob they descended. Hence, the "remnants" of the "Ten Lost Tribes" are present among us today in that unassimilable people which are known everywhere as "The Jews."

Q—Please explain Matt. 11:12: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent taketh it by force."

A—I think this is condemnatory of those who would enter the kingdom of heaven by might, rather than by right. Such were they who would receive John's baptism without preparing for it by genuine repentance.

Q—Does 1 Cor. 3:15 refer to the Great Tribulation or to the Judgment Day of Christ?

A—I have to be content with knowing simply that it refers to each man's individual judgment, since I do not think the apostle was speaking with discrimination as regards the particular order of the Judgment Period.

Sunday School Lesson

October 10

By M. EMILY ELLYSON

LESSON SUBJECT: The Reports of the Spies.

LESSON TEXT: Num. 13:23-33.

GOLDEN TEXT: *We are well able to overcome it* (Num. 13:30).

AFTER Israel's deliverance from Egypt and a year's training at Sinai, during which time God continually manifested His presence and supplied every need, it would seem that the people should have been beyond such conduct as is recorded in Numbers 11 and 12. Upon three occasions divine judgment was visited upon the people. First a judgment of fire destroyed the murmurers, then a plague destroyed a large number who lusted after meat and were intemperate in their eating, and the third judgment was the case of leprosy divinely inflicted because of Miriam's jealousy, but of this terrible disease she was healed at the prayer of Moses.

In our last lesson we studied about Israel's removal from Sinai, and saw them, a splendidly organized nation of people, under marching orders, bound for the "promised land." What a sight this must have been. The vast crowds of human beings, the trains of beasts and wagons with tents and baggage, the flocks and herds in succession, filling all the ravines far and near which pointed in the same direction they were going. We at once see how slow their progress must have been, and how hard the traveling for so great a multitude not yet accustomed to the difficulties of the way.

In our present lesson we find Israel at Kadesh-Barnea, from which point the spies started to make their survey of the "Promised Land." They went quite through the land from Zin in the South, to a point near Hamath in the North. We do not know just what strategy was followed, but it is not likely that they went in a body, for then they would have been suspected and would scarcely have gotten off scot free, for the Canaanites must have known how near the Israelites were to them. However they passed unsuspected as wayfaring men.

It was Moses' desire to have them move over without this precaution, and at once take possession of the land, but the people objected to going until they had made this investigation by the spy plan. This consumed forty days of precious time. Evidently this was not God's first choice, but since they so desired it He permitted them to go ahead, and gave careful instruction as to the type of men to be chosen, one to be selected from each tribe to make up the spying party. They were probably the most capable persons to send on such an expedition, that Israel afforded.

Hebron was a point of great interest to them for it lay adjacent to the field of Machpelah where the Patriarchs were buried. Those dead bodies, like sentinels from the period long passed, held the land for their posterity. But in that

place where they expected the greatest encouragement they met with the greatest discouragement, for they found the sons of Anak there. Where the bodies of their ancestors kept possession for them, the giants kept possession against them.

The time that they visited the land was very opportune, it being the time of first ripe fruit (verse 20). So, moving on, they came to the brook Eshcol and there they cut down a branch with one cluster of grapes, and it, together with other fruits, they carried with them as proof of the excellency of the country. These fruits were to Israel the earnest of all the fruit of Canaan. Such are our present joys and comforts which we have in fellowship with God. All the blessedness we now know, is but a foretaste of what we expect when we reach heaven. By these we know what heaven is like. How is your bunch of grapes, my brother, my sister? Is it large and luscious? Does it take two men to carry it because of its weight of glory? Is your cup running over to others? This is our privilege, and should be our experience, if we are in the land.

Two reports were brought back by these investigators. The major part of them discouraged the people. This was a great temptation to Israel. But what else could they expect since they put so much confidence in the judgment of men when they really had the promises of God to depend upon? They all agreed that the land was as God had represented in richness, and they produced the evidence for this, but they told of great and walled cities hard to be overcome, and, O those tremendous giants! At this point they fairly trembled with fear. Two of the spies said, "We are well able to do it." Ten said, "We cannot do it, we are but grasshoppers beside them." Joseph Smith said, when commenting on this passage, "When a man gets bigger than a grasshopper God's harness won't fit him."

We note here, that if they had been sent to judge only by human probabilities, they could not have been excused from the charge of cowardice, for the hosts of Israel were numerous. Six hundred thousand effective men is not a small army. And when you consider that they were well marshalled and entirely united in interest and affection, they

are seen to constitute a formidable host. Moses was their commander-in-chief, and a wise and brave man he was. In contrast to this, according to their own report in verse 29, the Canaanites were scattered and could not readily get together, and by reason of their divided interests they could not long keep together. As for the giants, their overgrown stature would make them a target for Israel. Bulk does not always mean mettle.

But though they deserved the charge of cowardice, this is not the most serious charge standing against them. We read in Hebrews 3:18 and 19, and 4:6, "They entered not in because of unbelief." Israel was not required to measure their strength by human probabilities or possibilities. They had, first, the manifest tokens of God's presence with them. What if the Canaanites were stronger than Israel, they were not stronger than Israel's God. Israel was not able, but God was able and He was in the midst of them. They had, second, seen the mighty working of God's power and wisdom. His arm had been made bare in their behalf. Were they not delivered from the Egyptians, and not a sword was drawn by Israel nor a blow struck? Where were the chariots and horsemen of Egypt?

"The Lord had looked out from His pillar of glory,
And chariots and horsemen had sunk in the wave."

Then, there were the Amalekites, who took them at a great disadvantage, but they were discomfited. Miracles at this time were Israel's daily bread and drink. Again, they had God's promise to them of victory. Abraham had the promise that his posterity should possess the land (Gen. 15:18; 17:8). Also He had promised Moses that He would drive out the Canaanites from before them (Ex. 23:2). And after all of this for Israel to say, "We are not able to go up against them," was saying in effect that God has undertaken more than He can perform. It is recorded of this people in Psalm 106:24, "They believed not his word." Though they found the land as good as God had said, a land flowing with milk and honey, yet they despaired of having it, though eternal truth had promised it to them.

Caleb, who was one of the mixed multitude that came out of Egypt, tried to hush the people and quell their fear. He said, "We are well able to overcome them. Let us go up at once." In effect he said, It is all our own if we but have courage to make it so. He does not say, let us go up and conquer it, but, "Let us go up and possess it." Strong, courageous, righteous Caleb, full of faith in God, was ready to enter and take possession of that which the Lord was ready to give them. "The righteous are bold as a lion." Difficulties that lie in the way of our divine possession dwindle and vanish before a lively and active faith in the promises and power of God. "All things are possible to him that believeth" if they be but promised.

Dear one, standing on the border of Canaan, hesitant and trembling, heed the exhortation of Caleb and go in at once and claim your promised possessions.

'TIS NOT ENOUGH, MY LORD

By REV. D. RAND PIERCE

*'Tis not enough, my Lord, that I
Should follow Thee for spoil;
That I should loiter idly by
While others reap and toil.*

*'Tis not enough that I should sit
Long at Thy blessed feet,
'Till all my soul, bedimmed, is lit
With heavenly radiance sweet.*

*'Tis not enough that I should dream
About that land of bliss,
While sinful millions round me stream
With not a hope in this.*

*'Tis not enough—how I had yearned
For self-joy, not another's;
But, oh, the bliss since I have learned
The joy of serving others!*

WEST ALHAMBRA, CALIF.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

BILLY ALLEN LEARNS SOMETHING ABOUT THE CARDINAL BIRD

TAP, tap, tap! and again tap, tap, tap! "Run to the door Billy and see who is there," said Mrs. Allen.

"Why, mother, there is no one at the door," said Billy coming back from the front of the house. But again came that steady tap, tap, tap!

"Maybe it's at the back hall door, Son."

"No, nobody there," said Billy with a puzzled look as he came into the room where his mother sat sewing.

"That's strange," said Mrs. Allen. "Perhaps the person left before you got the door opened."

Tap, tap, tap! "There it is again," said the boy. "I believe someone is trying to play a joke on us, and I am going to see if I can't catch him."

So Billy ran quickly from one door to another. But there was no one at the front, no one at the back, and yet he could still hear the same tapping noise. Then he cried, "Oh, Mother, come, I've found out who it is. It's the most beautiful red bird knocking on the casement window in the breakfast room."

Mrs. Allen joined Billy in the doorway and as they watched the bird flew against the window again and again as if trying very hard to get in. Off and on for days he kept this up, striking the glass little sharp blows with his bill, until Billy felt sure he would injure his lovely crested head.

"Why do you suppose he does it, mother? What is he after?" But Mrs. Allen couldn't tell him for she didn't know herself. He now began his tapping very soon in the morning. In fact, he woke the Allen family by early daybreak.

"He is one of these early birds we read about, but he doesn't seem to be catching any worms for all that," grumbled Mr. Allen. "But it is plain that he wants something; that he has some sort of idea working in his head and I am going to find out what it is if I can."

That night when Father Allen came home he had a package under his arm, and after supper was over and all had gathered around the sitting room fire, he brought out a book on birds.

"Now, we will see if we can learn what that bird is up to," he said. Billy crowded close against his shoulder while Mr. Allen turned the pages until he found a beautifully colored picture of the red bird. "Ah, here it is," he said and then he read aloud to them the story of the Cardinal. But Billy couldn't understand all of it, for it was full of long hard words, and I imagine there are some other little boys and girls who wouldn't un-

derstand it either. So Billy's mother took him in her lap and told him in a simple way about this beautiful bird. Wouldn't you like to hear it too?

"You see, Billy, there are three kinds of Redbirds, two of them we see only in the summer, but the one that is called the Southern Redbird stays with us all the year. His real name is Cardinal. Do you know what cardinal means, dear?" "No, mother," said Billy. "Cardinal means a rich red color," said Mrs. Allen, "so his pretty name just fits him, doesn't it? Now most birds who sing beautifully are rather plain in color. On the other hand, many of the loveliest birds can hardly sing at all. You know how gorgeous the Peafowl is, but you also remember what a harsh, ugly voice he has. But the Cardinal has been peculiarly blessed. For he is not only a handsome fellow with a brilliant plumage; he has a wonderful song also. In fact, few birds can sing as he does. So you see what a favorite he should be with us and how welcome we should make him about our homes. Cardinals seem to know that their beautiful flaming color makes them an easy mark for their enemies, and they are rather shy, loving the dense forests, where they can hide easily. But when there are no cats or dogs or bad little boys to molest them, they sometimes come into your yards, build their nests and sing for us right at our doors."

"Doesn't he go South with the Robins?" asked Billy, for he remembered the story his mother told him about Father and Mother Robin, and their long trip in the winter as they hunted a warm and sunny clime. Perhaps you, too, remember it.

"No," said Mrs. Allen, "during the winter you will see him hopping around with the Snowbirds and Sparrows, looking for seeds and berries. And then you should hear him try to sing! He can barely chirp, just about as loud as a cricket. I don't know if the sharp weather gives him a cold and makes him hoarse, but I do know that when the warm days of Spring come his little throat clears up marvelously. As one bird lover tells us, 'We may hear, down among the bushes, a few rich mellow whistled notes from the unseen musician, giving a faint promise of what is to come. Later in the season, when perched on the topmost branch of a tree, he pours the full flood of music from his quivering throat. Sometimes in late winter when the ground is still covered with snow, he mounts to the top of a low cedar, his bright coat gleaming like a spot of flame on the somber landscape. The song he sings then will not compare in melody with the songs he will sing when the snows are gone and the green leaves are on the trees. But we appreciate his

winter song more, because of last summer's songsters, he alone is left."

The Cardinal is a peaceable bird in the main, but he is very jealous of other Redbirds, and there is sure to be trouble if another Cardinal dares to show its crested head in the neighborhood where he and his mate have built their nest. Men who make a business of catching them to sell for cages know this and set a trap for the Cardinal. They smear a sticky substance over the limb of a tree and fasten a stuffed redbird on it. A Cardinal, seeing the other bird lights in the branches ready for a fight, and then he finds himself very much in the shape Mr. Rabbit was in when he struck at the Tar Baby and was caught tight and fast."

"That's a mean trick," said Billy indignantly.

"Yes," answered Mrs. Allen. "Men are not always kind and considerate of our little feathered friends, for they are friends of ours, aren't they Billy?"

"Oh, yes, I know they are. I remember how they help the farmer by eating up bugs and worms and the seeds of troublesome weeds. But mother, you haven't told me why the Cardinal knocks on the window, and I do want to know that."

"I was saving that 'till the last, Billy boy. Well, sometimes a Cardinal comes to a closed window and taps, taps, taps, against the glass just as though he wanted to come into the house. But this book about birds tells us that if you should raise the sash to let him in he would go away at once and show no further interest in the matter, for then he couldn't see his own reflection in the window glass."

"Oh, I know now," cried Billy. "He thinks it's another Cardinal that has no business so near his home, and he's trying to drive away his own image. Isn't that it, mother?"

"Yes, dear," answered Mrs. Allen. "He is very much like some people, all too ready for a fight, even when nobody is really bothering them. Lots of the battles we have in life are imaginary ones after all, and we only hurt ourselves just as the Cardinal does, by trying to fight imaginary foes. And now, run up to bed, son, and tomorrow you may get up very early, open the breakfast room window and see if we have found out why the Cardinal keeps tapping on it."

And that's what Billy did. He jumped out of bed at the first knock, threw the casement window wide open, stepped back into the room and waited. The bird flew around for a few moments. Then not seeing the other bird in the glass, was gone like a red flash over the tree tops. "Well," said Billy, "I have sure learned something about Cardinals." And you have too, haven't you?

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at Joplin, Mo., but we were not quite through with that city when we ran out of space and closed up until this week. We were entertained at the large parsonage and we also had

with our company the Rev. Mark Whitney and wife and their two beautiful little daughters. After preaching we all sat up and talked until midnight and then we were not half through. Just think of the Savage family and the Whitney family and the Messers and Dr. Bud Robinson. The kindness of that Savage family is absolutely unlimited. That Savage boy has sense and religion enough combined to make him a success anywhere on the face of the globe. I don't wonder at him being a success. With the Lord and his wife and children he could not fail.

We were up on Wednesday morning and after a good breakfast and prayers we had to break up one of the happiest bunches in Missouri. The Whitneys were headed for their charge and Savage was ready to go to fighting the devil in Joplin, and the Messers and the old Globe Trotter were off for Iberia, Mo. We passed through the Missouri Ozarks for about 150 miles. The little mountains were perfectly lovely and the hills were covered with the oaks and hickory, and the leaves were so dark and fresh and beautiful. The little valleys were in fine farms, good homes and such fine mules and good cattle, large flocks of white chickens and the old blue guinea. There were so many quails on the highway, and the Ozarks of Arkansas and Missouri have the most beautiful birds of any part of the United States. All of their birds are beautiful, but for beautiful coloring the old blue-jay is the limit. None but our gracious heavenly Father could have planned the uniforms of the blue-jay. A man with a spoonful of brains in his head and a thimble full of religion in his heart could not believe that evolution ever produced one blue-jay.

Here we are at Iberia, Mo., and we are entertained in the home of the good pastor, Brother McNatt. When supper time is announced we are marched out to see some of the Missouri wonders. My, my! but the poor people of Missouri, how they suffer; brown biscuits and chicken and dressing and all that goes in to make a great supper. Our good

Brother Deboard from St. Louis, was there with a tent 60x90 feet, and people to peddle from all parts of that part of Missouri. Any way that I looked I saw a pair of eyes looking at me, but where they all came from is a mystery. We sold some books and took twenty subscriptions for the *HERALD OF HOLINESS* and old Messer sang the heavens open. We preached more than an hour on the subject, "Does the Bible Teach Two Works of Grace to be Wrought in the Human Heart by the Holy Ghost?" I think that I proved it by the Book but some people may think differently, as about forty-four million of American church members have nothing in common with us second blessing people. I suppose they would shake their heads and say nothing doing, but we don't think they are qualified to judge, because they chew and smoke and dip and stink and dance and play cards and go to shows and circuses and movies and vaudeville, horse races and Sunday baseball and lie out at night riding the goat. And here is the difference, they are so busy riding the goat that they have no time to follow the Lamb, and we are so busy following the Lamb that we have no time to ride the goat. Brother Joseph H. Smith says that a man with the carnal mind in his heart is blind in one eye and deaf in one ear. And big Brother Joseph is mighty good authority.

Our short stay in Iberia was one of delight. Brother Deboard was having a fine meeting. Our good pastor went out there a year ago and has already performed a number of miracles. Thank the Lord for our great band of Nazarenes, and our young pastors are nothing short of giant killers and devil drivers. My, my! but what a bunch of boys we have, not a scrub in the crowd.

Thursday morning is here and we are up and ready to take the trail for St. Louis. We had a most lovely home to spend the night in that Brother McNatt had secured for us. Early Thursday morning Brother Eads, a fine car dealer in Iberia and a red blooded Nazarene, was at our home at the break of day to go with us to St. Louis. We had one most lovely drive and pulled into St. Louis by the middle of the afternoon and drove to the home of Brother J. W. Roach, the pastor of Flower Memorial Church, where we were to hold services on Thursday night of August 26. We had a fine crowd and good interest and a number of subscriptions for the *HERALD OF HOLINESS*. We stayed in the home of the good pastor, and how kind they

were to us. We met a number of the St. Louis preachers that night and enjoyed having them with us. Brother Roach has done a wonderful work in St. Louis. He made the last payment on their church property this year, which was \$1,100. That gives them a clean record and a fine opportunity. Brother Roach is a most excellent brother. He is plenty big enough in his head and heart to make a fine District Superintendent. He is a young man with a vision and a fine mind and a clean life, and that makes him a most excellent pastor and a fine all around man.

We left St. Louis on Friday morning very early and made our way down through the great city and crossed over the great old Mississippi River and landed safely in Illinois. We had a lovely day's drive through the great corn fields of Illinois, and we stopped at about nine a. m. at the beautiful city of Vandalia for breakfast. We passed by the old State house. As some of the readers may not know, at one time Vandalia, from 1819 to 1839, was the capital of Illinois. Here the first business of the state was done and the Honorable Abraham Lincoln of world fame was in those early days a member of the legislature. He rode horseback from Springfield to Vandalia to attend the sessions, and in 1837 Lincoln led the fight to move the capital from Vandalia to Springfield, and was successful in the undertaking and the capital was moved to Springfield, where I suppose it will remain for all time. We drove on to the state line and now we are driving south through the great farms of Indiana. We passed through the city of Indianapolis, the capital of the state, and made our way on south some forty-five miles, and at 4:30 we drove into Columbus, Ind., where we are now engaged in the campmeeting. The workers are the Rev. H. N. Dickerson and Prof. L. C. Messer and General Superintendent Robinson. As I told a Methodist preacher when he asked me how many General Superintendents we had I told him, four; that three were duly elected and I was self-appointed.

Well, this brings my letter down to Friday of August 27.

In perfect love and all for Jesus,
UNCLE BUDDIE.

God's way of answering the Christian's prayer for more patience, experience, hope, and love, often is to put him into the furnace of affliction—CECIL.

NEWS AND NOTES FROM GEORGIA DISTRICT

DISTRICT SUPERINTENDENT'S REPORT

We are nearing the close of our third year as Superintendent of the Georgia District. In some respects they have been the hardest years of our experience in the ministry. We have never labored harder, nor carried more burdens. When we first accepted the District we did so knowing we had one of the hardest, if not the hardest field in our connection. But we had, and still have, great faith in a great God, and in the good Nazarenes of Georgia. A sad fact is, our greatest and most effective opposition comes from people professing holiness. I have never labored in a state where there were so many people in the older denominations professing to have the experience, or to believe in the doctrine of sanctification. Many of these good people are really bitter in their opposition to the Church of the Nazarene, claiming to accept holiness, while they support tobacco soaked, lodge ridden, holiness fighting preachers. Their theme by day and by night is, "stay with the old church." Many of them use no discretion whatever in trying to persuade our preachers and laymen from the Church of the Nazarene.

Most of our churches are in the rural districts, and as the farmers have suffered so many successive crop failures, our finances have been quite a problem. But in spite of all, the loyalty of our people has been all that one could expect, and the help of the Lord has been unflinching. I am sure we have made greater progress this year than in the two previous years. We have had more calls for revival meetings in new places, and more people calling for churches. We have not had a District tent this year; the two we had last year being completely destroyed in storms. Three of our preachers have tents which have been kept busy. Our missionary funds have been scarce but we have used what we had to the best advantage possible. We are asking God to give us two or three new tents soon. We can keep them in use practically every month in the year.

I have been feeling that some of our stronger Districts might at least lend us some tents to use during the winter and spring months when it is too cold to use them farther north. What about some District furnishing tent and workers for one or two campaigns? We can arrange for incidental expenses, and can usually raise good offerings for workers in large towns. We are centering our efforts on the cities and large towns.

We have spent considerable time in Atlanta this year, having moved here the first of January to start a church. After two revival efforts we organized with a small band. We have many friends in this great city, but three or four other efforts having failed, our progress has been rather slow. And yet not so bad,

as we have more than four times as many members as we organized with. We have about sixty in Sunday school. We had considerable trouble in securing a pastor. Brother D. W. Simpson, a graduate from Pasadena College, has been here a few weeks, and is making an excellent pastor. The Atlanta church is to entertain the District Assembly, and in connection with this will have our dear "Uncle Buddie" and Prof. L. C. Messer for a revival meeting. At present we are using a rented building but we hope to buy a home of our own in the very near future.

We have good reports from the new church at Waycross. Waycross is a good little city and we expect to soon have a strong work there. We have had several good revivals on the District since our last report. Our District campmeeting was simply great. Our camping facilities were taxed to the very limit, and several others would have camped but it was impossible to provide for them. A fund was started with which to build a large hotel building, and arrangements made to keep it open the year around. Dr. and Mrs. Ellyson did great preaching. Dr. Henricks was present a part of the time and blessed us with his great messages, and his sweet spirit. He has just completed a tour of the District, and besides endearing himself to the hearts of our people, he tied us all closer and more firmly to Trevecca College, and raised twice our apportionment to wipe out the debt against the school.

We covet an interest in the prayers of all our people and friends, and if the Lord leads any of our preachers this way we will do our best to make a place for them.—A. B. Anderson, District Superintendent.

WRIGHTSVILLE, GA., ST. PAUL AND MT. ZION

We are nearing the close of this Assembly year which, for us has been the busiest year of our ministry. God has blessed and given us some marvelous victories. Praise His name! We have recently closed a two-weeks' meeting with St. Paul church. This being our first year with this church they requested that we as pastor be our own evangelist. The building was overflowed the second night of the meeting, after which we erected our tent to accommodate the crowds. The crowds were large each night and fairly good each afternoon. The Lord gave us a real church revival. A number of members who had grown cold and indifferent got back to God, were sanctified and are moving on into the work of the church with new zeal. The Sunday school which had been dead a year or two was reorganized. Also, the midweek prayer-meetings that have been neglected for some time have been resumed. To God be all the glory. We are looking forward to greater days for St. Paul

church. We are now engaged in a tent meeting here in Wrightsville with Brother T. B. Dean as evangelist, and Miss Emma Beaugard assisting in prayer and personal work. Having no church building here we have been using the courthouse for our regular services twice a month for the past year. Definite steps are now being taken to immediately erect a tabernacle on our own lot. Quite a bit of labor has been offered, also some lumber and cash, so that we now believe we will be able to build before the District Assembly convenes, and finish it without going into debt. Hallelujah! God is still on the throne and is answering prayer. Sisters Nina Dean and Opal G. Rife are now running a tent campaign in the vicinity of Mt. Zion church. Our church building was burned at this place last fall. It being necessary for us to be in the Wrightsville meeting, we have been with them but little. God is giving them a great meeting. The people are becoming greatly interested in rebuilding the Mt. Zion church, and we really hope to have it under way, if not completed, by the close of the Assembly year. Pray for these three churches. "Great is the Lord, and greatly to be praised in the city of our God."—Aurelia Moore, Pastor.

MANASSAS, GA., AND BETHEL

We came from Tennessee to Georgia in the middle of March, to take these two small churches and to do some evangelistic work. At Manassas we have only a few people, and numbers of them living so far away that they cannot attend regularly. We have been pulling along the best we could. We have some good people here, and the Lord has been giving us some blessed services. Our Sunday school is not large but we are moving on with it nicely. We are just starting our revival meeting here. We trust the Lord will give a great meeting. We have had a very good year at Bethel. The church requested us to conduct the revival. The Lord gave us a splendid revival. A goodly number prayed through to victory, and the church was greatly revived. A number came into the church. We hope to soon do some repairing on our church building. We have held other meetings on the District, and while we are not able to say with some others that, "The oldest inhabitants of the town say it was the greatest meeting the place ever witnessed," we do praise God that we were permitted to see at least a few pray through to victory. We ask the readers of the HERALD OF HOLINESS to remember this needy field at the throne of grace. In His glad service.—T. B. Dean, Pastor.

EMMANUEL AND MT. OLIVE

We are still fighting a good fight of faith. Although we have not made the gains in numbers this year that we made

last, we feel that we are making progress along other lines. Although the members of Emmanuel are scattered, we have a good church, and are hoping the members will soon move closer so they can attend the services regularly. The outlook for the future here is good. We are located within two miles of the District camp, and have the respect and confidence of the community. We have a good church at Mt. Olive. Practically all of the members live close to the church, and all are pulling and pushing together. We have a good Sunday school and prayermeeting which have never been stopped since the church was organized. We are looking for a good outcome this year along all lines, and a great work in the future.—W. A. Hanson, Pastor.

ATLANTA, GA.

The Atlanta church was organized in February of this year, with only a few members. Several members were added later. It was my privilege to become the pastor on July 11th. Since then seven adults have been added to the church. We have in Atlanta, many friends to the cause of holiness and a number are looking our way. They are just waiting to see what we are going to do. There have been various other attempts to establish our work here, but each time failed. Consequently, the people are reluctant to leave their churches until we prove our permanency. The Assembly meets with us October 20-24, and we expect to continue with a revival campaign with Brother Bud Robinson and Prof. Messer. We have set our goal at one hundred members at least, by Assembly time next year. We hope to reach it in this present campaign. Atlanta having a population of 250,000, "the gate city of the South," it is highly important that we have a well established work here. At present we are in temporary quarters, located on Ormond and Martin streets. We are now about to close a deal for a fine property right in the center of the city. If you have friends living here, or passing through, please direct them to our church. Pray for our work in this great city.—D. W. Simpson, Pastor.

KANSAS DISTRICT ASSEMBLY

September 5th was the closing day of the great District Assembly held in Newton, Kansas this year. It is needless to say that the Newton church feels they have been greatly benefited by having had such a gathering of God's most noble people in their city for five days. We know of nothing more beneficial to a local church than to have the privilege of entertaining the Assembly.

How inspiring and encouraging it is to meet the saints of our Lord in a business session to transact business for the King of kings and plan and work for the carrying on of the great doctrine of holiness—the world's greatest need today.

How good it seemed to be able again to look into the saintly face of dear Dr. John Goodwin and listen to his most valuable instructions pertaining to godliness and true holiness. We believe in him and our other great leaders, that they will by the grace of God lead us

right and we know of a surety that if our leaders fail us, we are lost. We would be blind and led by the blind; therefore destruction would be just around the curve. There are many things we might quote Dr. Goodwin as saying that would be of great interest and helpfulness to all, but time and space will not allow just now. One thing that Dr. Goodwin said that impressed the writer most forcefully was "The Nazarene people are the only people on earth that can laugh, cry and shout at the same time." Now when you get the final analysis of such a spirit you will find it to be perfect submission to our God. How wonderful it all is!

We also enjoyed having Brother Willard Davis with us at the Assembly to sing and play on his high powered accordion. He is a good singer and there is no mistake about it.

The Newton church is glad to report that Rev. Wm. Lambert is to pastor the local church another year. We have enjoyed a very successful year and are looking forward to a greater year of success this year under his ministry. Brother Lambert is just an all round good pastor, is about the best way we know how to put it. We are mighty glad he is with us again. Now in sizing the situation up here in Newton we cannot help but see that the odds are for us and that a great, grand and glorious year of spiritual prosperity is before us again.

THOMAS A. BROOKS, Reporter.

WICHITA, KANSAS CAMP

Another ten days' campmeeting (the 37th annual) has gone into sacred history. While the actual facts are on record in heaven, yet the Spirit Himself, who gives discernment, made some things clear. That we had by far the largest number of regular campers, also outside attendance, was evidenced by the way our supply of tents and equipment had been taken early in the meeting, also by the way the receipts came in at the dining hall and lunch counter. The beautiful and commodious new tabernacle was in perfect readiness, and was commented on favorably by almost everyone. It was built both substantially and economically, and dedicated free from debt the first Sunday evening by Dr. Morrison, and in about fifteen minutes, and with no red tape program to encumber us. Our association had secured Rev. H. C. Morrison, Rev. C. H. Stalker and Rev. A. D. Zabnisser to minister unto us, and we "Fared sumptuously every day," that is, there was no substitute for the spiritual menu, and we feasted regularly, not knowing what the next course would be but when the Holy Spirit leads we know ahead of time we shall fare well. These preachers were all "D. D.'s," (Deep Diggers) and preached "in demonstration of the Spirit and power." No stone was left unturned. The hosts in song skilfully led by Prof. Kenneth Wells and wife, Sister Wells presiding efficiently at one piano, an ideal young man and first class pianist named Harold Chapman (son of Dr. J. B. Chapman, Kansas City, Mo.), at the other, an orchestra and large chorus and immense congregation all enthusiastically assisting in the songs of Zion, and "With the

Spirit and with the understanding," and the spiritual tide daily rising, while the long altars repeatedly filled, and the consequent supernatural demonstrations were seen and heard, it was indeed an extraordinary atmosphere in these days of world-wide apostasy. More or less chagrin was exhibited on the part of certain folks and early in the camp, because of the ruling there should be no bob-haired women permitted to sing in the chorus, and we take occasion just here to answer some correspondence relative to the result of this ban. The platform was filled with women, young and middle age, and old, who wore long hair, and there were sufficient number out in the congregation to fill it several times over, and because of our attitude concerning this (not only on the platform, but no woman with bobbed-hair was employed in our dining hall or any other department), this scribe knows whereof he speaks that the treasury was in receipt of not less than \$500 we wouldn't have had at all. One man, a contractor in a far away city, was a visitor just one day, and found out what we stood for, and liked it so well that since the camp he sent us a check for \$100. The children's meetings were ably conducted by Sister S. P. Nash of Wichita, Kansas. Many of the boys and girls were either saved or sanctified. The campers liked her work so well that the council engaged her for next year. The unusual spiritual impetus throughout the camp was doubtless due to the six o'clock morning prayer-meetings where there were such seasons of refreshing and recuperating for the day. The book stand did a fine business. Rev. Jesse Uhler and wife know how to handle the book stand at a real holiness campmeeting. The finances—no need to comment, though there are those who take pleasure in criticizing the management of the Wichita camp in the position they take (having practiced it for years) barring every "special" service from the platform. Practically all our 1,800 members are of the true-blue missionary spirit and give liberally in their respective local budgets for the support of holiness missions and schools, and why should we make "drives" at the camp? The Lord has caused us to be "stand-patters" along certain lines. Once every few years money does not come so liberally or spontaneously, but it is no sign of God's displeasure, as some declare. We are marching on with the conqueror's tread toward the city that hath foundations. Hallelujah! Much of the general convenience of the camp is because of the faithful labors of our camp ground manager, Rev. J. O. Orndoff, and Rev. H. Calhoun, our camp ground caretaker. Brother Calhoun lives in the cottage on the ground and never has to be watched to see how he is doing things. These two men pray and they love God and the work of this holiness association, and they sacrifice accordingly, and that tells the story. To God be all the glory. He led us both before and during the camp and leads us still, and shall unto the end. Praise His name forever. God bless all the people who were co-workers in this great work. Let us pray daily for the camp next year.

W. R. CAHN, Secretary.

NEWS AND NOTES FROM IOWA DISTRICT

NOTICE

We wish to thank those who have so readily responded in sending in material for the Iowa Page in this the first page for the new Assembly year. Kindly send all communications to 1288 Canning St., Council Bluffs, Iowa, by the 15th of each month. Yours to make the Iowa Page a grand success this year with your co-operation.—E. R. Borton, District Compiler.

TO THE LOCAL W. M. S.

Greetings in the name of our Christ! We begin our new year with encouragement that the God who was with us in the year just passed will be with and help us in fighting our battles the coming year, if we will but *trust* Him and *obey* His orders. Let all Societies of the District enter into the year's work with renewed determination that by the grace of God we will do our part in spreading the news of full salvation to darkened souls both far and near. It is our purpose to visit the societies of the entire District during the year and to organize new societies where there are none. We are desiring, also, to greatly increase our membership in the Prayer and Fasting League. Let us pray one for another and push the work for God and precious immortal souls.—Mrs. Amy Dobson.

DISTRICT SUPERINTENDENT'S REPORT

A new Assembly year has started and how soon it will have passed into history. We trust that in the proper sense we shall forget those things which are behind and reach forth unto those things which are before. If any of us be otherwise minded, may God reveal even this unto us.

Personally, we have been very busy since the Assembly, with our moving and correspondence. We remained in Muscatine over the first Sunday of the Assembly year to be with and introduce the new pastors—Revs. V. A. and Anna Scofield. Their messages were appropriate and well received and already we have word from there that they are fitting into the situation nicely.

At Oskaloosa we have attended the church prayermeeting and listened with profit to the preaching of the new pastor, Rev. L. W. Dodson. On Sunday morning we were present at the Sunday school and also at the N. Y. P. S. Their forward look seems to be encouraging and we were glad to address the church on Sunday evening, encouraging them to press on.

Our purpose is to keep in vital touch with all of you by correspondence and visitation, and we invite the heartiest co-operation to this end.

We would appreciate hearing from anyone in Iowa who is a member of our church, or who is especially interested in the promotion of the church, who is not

situated so you can attend our regular church services.

Let us all pray, plan and persevere in promoting this glorious work of the kingdom of our Christ.—D. W. Dobson.

CEDAR RAPIDS, IOWA

This month marks the beginning of our second year with the Church of the Nazarene. Having spent seven years in the ministry with a church, the leaders of which demand the soft pedal on holiness, I feel like a bird escaped from a cage. The past year we were the pastor of the Nazarene class at Diagonal, Iowa, where truly dwell some of the salt of the earth. We left that field looking forward to greater victories for the future. Feeling it to be the will of the Lord that we make a change, we accepted the call of Cedar Rapids church and took up the work here immediately after the Iowa District Assembly. Having been on the field now two weeks, meeting with the people in prayermeeting and two Sunday services, we find they are a loyal, self-sacrificing, determined class of real holiness people. We also find that in Rev. Earl R. Borton this field has had a very efficient pastor with his good wife a loyal helpmate. Cedar Rapids' loss will be Council Bluffs' gain. The class here is in a very workable condition. The revival fire is burning, two having already bowed at the altar praying through to victory. We're looking for great things from the Lord. We are very much in need of a place of worship, but feel assured that God is soon going to give us one. We covet the prayers of all God's people. I can say for my own personal testimony that I have never been so determined to live a holy life, fight sin, preach full salvation and shout the victory in the face of the enemy. Glory to His name forever.—G. V. Wilson, Pastor.

CENTERVILLE, IOWA

We are happy to report that God is blessing and that we feel His presence in our midst. Yesterday (Sept. 22th) our new pastor, Rev. W. H. Hardin brought us two fine messages. Our hearts are much encouraged as we begin this new Assembly year to press on to greater blessings. We have been having fine attendance in spite of the inclement weather. We are enjoying precious victory through the blood and are praying for souls to come out from a lost world to rejoice with us in this great salvation. Pray for us that we may be found on the firing line at all times and ready to work as true, loyal Nazarenes. May God bless all the Nazarene family.—Mary A. Kelley, Reporter.

CLIMBING HILL, IOWA

The past year has been a good one at this place. We saw quite a number pray

through to God the past year. It is a noticeable fact that the church is getting ahead in the things of God. Nine people united with our church here. All expenses were met in a creditable way. George B. Kulp was here for a ten days' meeting this summer. We had a real good meeting, with several good seekers. We are looking forward with faith to a good year. It costs something but if the price is paid and conditions are met God will answer.—Craig Weathers, Pastor.

COUNCIL BLUFFS, IOWA

The Lord is blessing the work here. During the past Assembly year many hard battles have been fought, but under the leadership of our divine Captain we have been conquerors. Our membership has increased, and all District and General interests have been paid in full, for which we truly give Him all the praise. Rev. E. R. Borton, our new pastor, and his precious wife, are on the field and have already won the hearts of the people. Under the leadership of our God and these efficient folks we are expecting a great year in Council Bluffs. We are looking forward to our fall revival beginning Sept. 26th and closing Oct. 10th, with Basil W. Miller and wife as evangelist and singer. We covet the prayers of God's people for the work here.—Reporter.

DIAGONAL, IOWA

We have had two good services with the Diagonal Church since coming here from the Iowa Assembly as pastor for this year. Already we are making improvements on the church, painting the exterior, carpeting the church floor, and placing frosted windows in the church. A new church sign has been made and installed. We are starting out to make this year the best this church has seen. Our people here are starting in to tithe systematically, and believe that this is God's financial plan for His Church. Making plans to conduct a fall meeting with Rev. G. B. Williamson of Farmington to assist me. Our people are encouraged. With God's help we mean to gather in precious lost souls into the kingdom.—A. McNaughton, Pastor.

FORT DODGE, IOWA

At this writing we are in revival meeting with Evangelist M. M. Bussey. We started in a tent but transferred the meeting to the church. The second Sunday of the meeting an unusual degree of God's power fell upon the services and a number were saved and sanctified. Others during the meeting have found victory, for which we thank the Lord. The meeting continues another week and we are expecting greater things from God. We go into this new Assembly year with a firmer purpose to be more spiritual

to win more souls for God.—Fred Hahn, Pastor.

MISSOURI VALLEY, IOWA

Praise the Lord. We are happy on the way. Though few in number at Missouri Valley, we make up for shortage in numbers by a united effort. The good brothers and sisters greeted us with a warm hearted pounding and our little "rented" parsonage fairly glows from the efforts of loving hands. We are expecting great things for Missouri Valley Church of the Nazarene this coming year. We truly praise the Lord for a faith in bringing things to pass. Let every Nazarene passing through our town know that we shall give God the glory for a great night's service, any time they may stop off here. We shall keep the joybells ringing. Pray for us.—Victor L. Abbey, Pastor.

PIERSON, IOWA

We are on the job at Pierson again for another year, and more determined than ever to push the battle. At our first regular church board meeting we elected the church secretary and treasurer, according to the Manual. The Unified Budget and the Storehouse Tithing plans were adopted as our financial program for this year. The pastor's salary was raised two hundred dollars, and some necessary improvements are being made on the church property. We thank God for all marks of progress and for the vision that we must see souls saved and sanctified, if we "do the job" God has called us to do. "In unity there is strength." Shall we not ask God to unite us in love, faith and purpose and go in for all there is for us, if we will only give Him a chance to prove Himself. Malachi 3:10.—E. E. Russell, Pastor.

OSKALOOSA, IOWA

The Oskaloosa Church is beginning the Assembly year with a new pastor and, we hope, renewed energy. Brother L. W. Dodson comes to us from Nampa, Idaho, where he has been field agent for Northwest Nazarene College. He is a son of old Kentucky and has been successful as pastor in Louisville, Kansas City and other places of prominence, and has also served as Superintendent of the Missouri District. The church is being blessed under his ministry and we are resolved to take for our slogan this year the text of his first message of the year—"Workers together with God." Brother Dodson reports warm fellowship with the church, a good attendance at the prayer meetings and other services and a lot of good things to eat since the recent pounding. But pastor and church agree that closer fellowship and better attendance and more effective service is what we shall expect as the days pass by. Our District Superintendent, Brother Dobson was with us the 12th and brought us a good message in the evening service. Let us as a church unitedly get at the job and help our pastor and Superintendent make this a good year for the Oskaloosa church and the Iowa District.—Paul C. Overstreet, Reporter.

FROM THE DISTRICT TREASURER

We have been very much pleased to hear that some more of our churches have adopted God's storehouse tithing plan and intend to make monthly payments to their budget. We are sure that this is the most practical and workable plan for our church finances. The adoption and starting of this system is only a part of it. The second part comes in maintaining interest. This must be done by the pastor with his stewards and church board. We see many possibilities for the advancement of our work in the state of Iowa. We love the Lord just now and are anxious to be of service to Him at all times. We need your prayers.—D. Ray Campbell, Treasurer Iowa District.

CHICAGO CENTRAL DISTRICT ASSEMBLY

The Twenty-Second Annual Assembly of the Chicago Central District was held in Chicago First Church, Sept. 1 to 5. God's presence was manifest from the opening service to its close, and a sweet spirit of unity and co-operation pervaded every session.

The Assembly was royally entertained by the pastor, Rev. W. G. Schurman, and his assistant pastors, Rev. R. L. Wisler and Rev. F. M. Messenger, and the good people of First Church.

The Assembly opened with General Superintendent R. T. Williams presiding, and the business of the Assembly moved steadily forward under his wise and able leadership. He brought the first message of the Assembly Wednesday night from Joshua 1:3, and the audience was stirred by his mighty appeal for progress and achievement in the great cause we represent. His messages and addresses to the Assembly will not soon be forgotten and his morning talks to the preachers were one of the interesting features of the Assembly.

A great educational rally was held Friday afternoon, with President T. W. Willingham as the principal speaker. This young man has been greatly used of God in saving Olivet College and so greatly reducing the debt. At the close of his strong appeal for the Christian education of the youth of our church, an offering of \$2,250 was taken for a Student Loan Fund, which will possibly assist a hundred more students to attend Olivet College this present year. The outlook for the school was never more promising and all anticipate a prosperous future.

A foreign missionary program was held Friday evening, in charge of Rev. Stella B. Crooks. We were favored in having with us Rev. and Mrs. Alvin H. Kauffman, returned missionaries from Jerusalem, who gave interesting talks on their work in Palestine. At the close of the service an offering was taken for foreign missions.

Rev. E. O. Chalfant, our popular District Superintendent, was unanimously re-elected on the first ballot, receiving a total of all the votes cast except one. Under his able superintendency the Chicago Central District has made great strides, showing great advances on all lines.

Rev. L. H. Howe, pastor at Harvey,

Ill., was elected District Treasurer to succeed Rev. T. W. Willingham, who resigned to accept the presidency of Olivet College.

The music of the Assembly was furnished principally by the choir, orchestra and band of First Church, under the efficient leadership of Harold Gretzinger. Duets were sung by Rev. Joseph Peters and Miss Helen Peters, and by Miss Naomi Wisler and Miss Ethel Halderman, and also by Kim and Nylan.

Throughout the Assembly the predominant note was evangelism, and home and foreign missions were given a prominent place. In the evening and Sunday services many sought and found the Lord. God's blessings are upon the pastor and people of First Church, making it easy for souls to pray through to victory.

The closing Sunday was the great day of the feast. A great praise service was conducted by Rev. E. O. Chalfant, after which an offering of \$650 was taken to purchase a car for General Superintendent Williams.

The sermon of the morning was then brought by Dr. Williams, from Gal. 6:14. This was a powerful and unctuous message, and at its close the altar was filled with seekers. The ordination service, Sunday afternoon, was solemn and impressive, as a fine class of men and women were ordained to the ministry by General Superintendent Williams.

In the evening service, after the reading of the pastoral arrangements by Dr. Williams, the closing message of the Assembly was brought by Rev. F. M. Grose, pastor of Decatur First Church, and again the altar was filled with seekers.

Thus closed one of the greatest and best Assemblies ever held on the Chicago Central District.

MARTHA HOWE, Reporter.

OLD FIRST CHURCH AND HER NEW PASTOR

When I was asked to write a report from Los Angeles First Church, I hesitated because I have never written a church report before, and because I felt it would take a gifted pen to faithfully portray the kindness of these good people.

Maybe you think you would be above a feeling of loneliness and homesickness as you drew near the end of a 3000 mile journey from friends and relatives to take up a work among people so far away that their customs and ideas must of necessity be somewhat different from your own, but we must plead guilty to that feeling as we looked from our car window to view California soil for the first time. Our feeling of responsibility, unworthiness, helplessness, and "littleness" increased until Dr. Hardy seemed actually a very small man as we contemplated the work before us. To those of you who remember his 260 pounds you must know he diminished considerably. With a scared but grim feeling of desperation we descended the steps of the train, but we found a smiling responsive delegation from the church to welcome us; and in the greeting of our old friends, Rev. E. A. Girvin and Rev. and Mrs. S. E. Galloway, along with the

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NEWS AND NOTES FROM NEW ENGLAND DISTRICT

LLOYD B. BYRON

For some months I felt definitely that I should leave the pastorate and complete my college work at Eastern Nazarene College. I informed my church at New Haven, Conn., of this leading; and when, after a number of months, the possibility of securing Rev. H. P. Jett, of Richmond Hill, N. Y., was suggested we acted immediately, and were so fortunate as to receive his acceptance of the call of the church. And a precious, aggressive, willing, teachable folks—the Church of the Nazarene of New Haven, Conn., received with open arms and a sincere heart this godly young man, this man of prayer and deep spirituality, Brother Jett. Thus, the first of June we left New Haven to spend the summer in pioneer work. Our first campaign was in Plymouth, Mass., the birthplace of our nation. Brother Frank C. Smith, song evangelist of So. Portland, Maine, was our co-laborer, and right faithfully did he carry his end of the burden. We were blessed with some visible results, and the indications are favorable that Plymouth will yet find a place on our church records. A few choice folks sought the Lord, and a small number gathered together for follow-up meetings with Rev. A. B. Manchester, pastor of our Wareham church, who is to give them a meeting a week. We are grateful for the experience gathered there, and the friendships formed, and the prayers answered. Next Brother Smith and I drove up into Maine a little—close to Augusta, and there we labored in an unsectarian campmeeting with a folk not very well acquainted with holiness preaching. And truly we had a good time pouring out our hearts in doctrinal messages on the baptism with the Holy Ghost, sanctification or the second blessing, properly so-called. God graciously met with us and gave us a number of souls at the altar. Brother Smith again was a great boon to us, carrying the burdens of the services, and bringing sweet messages in song under the anointing of the Spirit. Surely Maine appeals as the state with an open door for holiness. At this writing, Sept. 9, Mrs. Byron and I are located at E. N. C. Well, my soul is on the wing for the Holy Ghost abides in my heart.

WAREHAM, MASS.

These are days of blessing and victory in the Wareham church. God is in our midst, the glory upon our services, burdened hearts are finding peace and we are pushing ahead. Just recently in a Sunday evening service we were unable to preach, but for three hours the saints marched, shouted and praised God while one hungry soul prayed through. The attendance and interest are steadily increasing in all departments of the church. The outlook is certainly most encouraging. Our church was greatly blessed and

helped with an all day meeting on Labor Day. Rev. F. W. Domina brought the messages which were signally blessed of God. Conviction attends the preaching of the truth of the near coming of our Lord and we had a number of seekers in both the afternoon and evening services which were all happy finders. A large delegation came from New Bedford with their pastor, Rev. R. J. Kirkland, also visitors from Hyannis, Plymouth and Haverhill. The church was well filled in the evening. We look forward to another meeting with Brother Domina sometime in the near future. Expect to begin revival services on October 10th with Rev. J. W. Turpel. We ask your prayers for our work here and expect nothing but real genuine victory. —A. B. Manchester, Pastor.

LEICESTER, VERMONT

The month of August has been a full month of real victory in our church. All services have been well attended, as high as forty-three in our prayermeetings. These services have been filled with power and glory and we feel that the secret is found in the Spirit's presence. Our Sunday school enrollment is forty-two, yet we have had as high as fifty-two present. August 10th was a red letter day for this church, the Spirit of God being graciously felt from the first service and on throughout the day. Brother A. B. Riggs brought the morning message with power. Rev. F. K. Hackett, pastor of our Wesleyan Church of the Nazarene, at Providence, R. I., was also with us and led in prayer. At 2:30 p. m. we held a baptismal service at the river, the pastor baptizing four candidates, one a high school girl and the others, three rugged men over fifty years of age. This was a wonderful service. After singing the opening hymn Rev. W. S. Bezanson, pastor of the Christian Advent Church of Rutland, Vt., led in prayer, followed by Brother Riggs. The pastor gave a short talk from the text in Matt. 3:11, emphasizing the baptism of Jesus with the Holy Ghost, making clear the baptism of water was unto repentance. The glory fell as Bert Ryder was buried with Christ who had redeemed him. He has been closely watched the past few months by the entire community as he was saved from a life of awful sin. After singing a verse of "Tis done, the great transaction's done," Brother Hackett dismissed us with prayer. At 7:00 p. m. we held a most glorious praise service with about forty testifying with a real positiveness. Brother Hackett brought a strong message which was blessed of God and four found their way to the altar in the evening. And the end is not yet. We give God all the glory.—F. D. Reynolds, Pastor.

He who runs from God in the morning will scarcely find Him the rest of the day.—BUNYAN.

EASTERN NAZARENE COLLEGE OPENING

Eastern Nazarene College, Wollastor, Mass., has again passed through the trying, exciting and triumphant experience of the opening of a new session. Throughout the entire summer we had looked forward to this hour with the confidence that it would establish a new record in every department of our activities. Throughout the summer while our representatives were in the field and our students joyously telling of the wonderful year which had passed, our Business Manager, Brother Gould, had been engaged in supervising the erection of the new Ladies' Dormitory and the new heating plant. Immediately before the opening of school, five splendid new classrooms were prepared, and when all was in readiness we found the day of opening upon us.

Within forty-eight hours of the time announced for the beginning of registration every room in the new dormitory as well as all of those previously used for housing purposes were filled and we were forced to make every possible adjustment for the accommodation of new students. At this writing, our registration is fully thirty-three and a third per cent above that of last year. For this we give God all the glory and extend to our many kind friends our heartiest thanks for their co-operation.

The holiness convention with which we opened, under the auspices of the Pittsburgh trio, Revs. Rowe, Strickler and Benedum, has closed. It proved to be in every respect a most spiritual revival. We were very sorry that an accident to Brother Benedum's machine delayed his arrival at the College and the death of the superintendent of his Sunday school necessitated his return to his church, so that he was not able to aid in the services. But the work of Brother Rowe and Strickler was so gloriously used of the Lord that the convention far exceeded our fondest expectations. During the brief period of four days fully seventy-five students sought and found God and such praying, shouting and singing will seldom be duplicated. Brother Rowe said that the quality of the services, particularly the depth of conviction upon the unconverted students, was more intense than he had witnessed in many years. These brethren were a real blessing to us and brought us messages of truth freighted with unctuous power. We hope they may come again.

There are still a few students coming. For these, we are finding satisfactory rooming in the immediate vicinity of the school, so that any who may be contemplating coming may be assured of satisfactory accommodations.

There are many good things in store for our students in the line of special

spiritual treats in the next few months. Before the Christmas vacation we are assured of having visits from Uncle Buddie Rev. George B. Culp, Brother F. M. Messenger, Rev. R. P. Fitch, Brother L. C. Messer and are hoping also to have the pleasure of having our students meet Rev. John T. Hatfield and Rev. Bona Fleming. These are just a few good things which are coming our way this year.

May I not ask all the friends of Christian education to unite in praying that even as we have had a substantial increase in buildings, equipment, valuation and registration we may also attain to new heights in the spiritual life of this institution which represents Christian education in the East.

FLOYD W. NEASE, *President.*

OLD FIRST CHURCH AND HER NEW PASTOR

(Continued from page 23)

new ones, we found the knowledge of the Lord makes us brothers and sisters indeed, and our fears were relieved.

We were hustled into waiting automobiles and away to a lovely furnished apartment arranged for us until we could find a permanent home. Large vases of beautiful cut flowers from the W. M. S. brightened the rooms—baskets of fresh fruits of all kinds, that, as the baby said was "real fruit," decorated the tables, and staple groceries filled the pantry shelves. Even ice was ordered and paid for, and everything that could be thought necessary for our comfort was arranged in advance. Our dear Brother Jones gave us his time and his car until we were settled in the home that it seemed the Lord intended we should occupy.

On Sunday following our arrival the church gave us a warm welcome, but the climax came in the informal reception arranged by the Board of Stewards and held in our home about two weeks later. The crowd that came taxed the whole house, porch, driveway and lawn to their utmost capacity. People in the vicinity became curious as to the occasion, and one man passing frankly asked one of the young men what was going on; said he didn't know anything but a prize fight would bring out such a crowd as that. Mrs. Paul Bresee presided in her usual graceful and efficient manner and an informal program was rendered. Brother C. E. Jones prayed a powerful prayer for the success of the church under the new leader. Brother Girvin was selected to represent the church in an address of welcome in which he said so many flattering things of the new pastor that I groaned under what I knew would be my "painful duty." It is left to the preacher's wife to puncture his vanity and keep him humble.

The presentation of the Women's work by Mrs. Richards very effectively gave the pastor to understand that "pastors may come and pastors may go but the W. M. S. goes on forever." Mrs. Richards is a clever and gifted speaker. One of our deaconesses, Mrs. N. C. Radford whom we already call Aunt Nan, gave a reading as did also Mrs. Parsons, both of which were greatly enjoyed. Mrs. J.

C. Ennor, though seriously handicapped by lack of a proper instrument for accompaniment, sang with ease, and to the delight of us all. Dr. Hardy made a brief reply to Brother Girvin's address in which he claimed to possess only two of the many qualifications that Brother Girvin held necessary for the pastor of this church; one was the physique, and the other the baptism with the Spirit.

Mrs. Bresee won my everlasting love and gratitude by excusing me from the ordeal of making a speech, making as the only requirement of me, to receive a check for \$100, a gift from the church with which to replace my dishes broken in our move. Do you think I will be able to replace them with that amount? After this refreshments were quickly, efficiently and tastefully served, and then with many hand-shakes, a few tears and many a "God bless you" we said goodby and goodnight.

When the folks were all gone we found many nice things left in the kitchen in the way of canned fruit, preserves and home made cakes to further remind us of their love and thoughtfulness, and the end is not yet. Nearly every day brings a new surprise and expression of the love and confidence of these dear people.

Do you wonder that we feel an increasing and over-whelming responsibility and a burning desire to be faithful to our trust?

May we not have the prayers of our friends who read this that we may not disappoint these good people who have so royally received us into their hearts, and that it may be a great year in the salvation of souls in this church.

MRS. C. E. HARDY.

CHURCH NEWS

OKMULGEE, OKLA.—"I want to report victory for our church here, this being our first year. God has blessed us and we can never thank and praise Him enough for what He has done for us. Our church is one year old this month. Through prayer God sent Brother F. R. Morgan and Brother and Sister Holmes our way and gave us an old time revival

WANTED FIVE THOUSAND POUNDS BANDAGES FOR BRESEE MEMORIAL HOSPITAL

Can be made from old linen or cotton garments, sheets, table cloths, pillow-slips, etc. For instructions as to size and shape of bandages, and shipping instructions drop a postal card request to Mrs. Paul Bresee, Sec., Nazarene Medical Missionary Union, 1126 Santee St., Los Angeles, Calif.

where a few were saved and sanctified wholly. At the close of the revival our church was organized with eight members and we began the great war against sin and the devil. At the Assembly last year God sent Rev. P. M. Henderson this way to pastor our little flock. He and his good wife came here by faith, with a determination to do their best for God. While we worked and prayed together God has wonderfully heard and answered prayer. On October 18, 1925, our Sunday school was organized with nine persons present. Now we have an average attendance of thirty and our offerings are still coming along fine. Thank the Lord, we feel encouraged and believe there are great things ahead for us here in this great field, which is already white unto harvest."—Mrs. L. Z. Ferguson.

GREENSBORO, No. CAROLINA—"The Church of the Nazarene at this place has been getting off to a rather slow start, but we are getting our feet well planted and when the word to go comes we intend to be ready to conserve our work. The church is standing together and while we are not large in numbers we are all agreed as to the main objective and are expecting results. We expect to welcome Rev. F. S. Robinson as pastor about October 1, and are looking forward to a good year. Our Sunday school is encouraging, our prayermeetings well attended by the church, and we are gradually becoming better known and outsiders are taking more interest."—O. D. Park.

PASTOR ELBERT SHELTON, RADCLIFF, OHIO—"The Lord has been graciously good to us, gave us a good revival in February, with a goodly number of folks who prayed through to victory for pardon and purity. At about the close of this meeting we engaged an evangelist for our third annual campmeeting, and were trying to secure a tent for the same, but some folks got a vision for a new tabernacle, and without a cent to start on we went to work and have now a fine building which will seat about 450 people, and on Sunday, Sept. 5, during our camp we raised and put under pledge the full cost of the building and grounds and on the next day, which was Labor Day, we had our good District Superintendent, Chas. A. Gibson with us, and had the dedication and closed with the altar full of seekers, of which the most became happy finders. To God be all the glory. We had for our campmeeting, Evangelist B. T. Flanery of Cumberland, Wisc., who did some very excellent preaching. The church was wonderfully blessed and a number of souls found God. I don't think I ever worked with a finer man than Brother Flanery. During the meeting we lost by death our darling daughter, Anna; and Brother Flanery was a real father to us. We secured him to preach the funeral and he brought real comfort to our hearts with his messages. God was truly with us all through the camp. The saints were blessed and encouraged, the church was made stronger and finances came easy, did not even have to make a pull for the evangelist's money. They gave their

humble servant and pastor \$200 and two auto tires. Raised in all \$750 for all purposes. We are pressing on and singing with the poet, 'We'll work 'till Jesus comes and then be gathered home.' Pray for us at Radcliff and Point Rock."

PASTOR E. L. LOOMAN, HOLLIS, OKLA.—"We just closed a fine meeting with Brother J. B. McBride as evangelist, and the Lord was wonderfully with us. There were only two services that no one was saved or sanctified. We built a fine wooden tabernacle that would seat seven or eight hundred people and it was full every night and overflowing. There were over fifty saved or sanctified or reclaimed and we received a nice class of nine into the church, for which we thank the Lord. Our Brother McBride is a fine evangelist, and he won the people and not only won them but he left them with us when he went away. After our meeting closed on Wednesday night the following Sunday our church would hardly seat the people night and morning, and we had 163 in Sunday school. The Hollis Church called us back for the third year and raised our salary \$5.00 on the week, for which we are thankful. We love this people very much and they love us. Our young people are coming fine. When we came here two years ago there were just two young people in the church; now we have twenty-two young people in the Young People's Society that are members of the church and are having their young people's prayermeeting. We just give the Lord all the praise, and the good people, we have only been trying to help them and God has accomplished great things for us. We are pulling for two hundred in our Sunday school and a new church and our people are getting the vision for which we are thankful. Hollis is a fine little western town in the southwestern part of the state. The city is paving the streets now and doing some fine improvements. The paving is going in front of our church and making our church location look fine. We have the finest location in town for a church and we have a very fine church; in fact, some of the finest folks in the world are here. We are looking for greater things in the future. We show a net gain in membership this year of thirty-eight members, thank the Lord. We ask you all to pray for us and the work. We want to be at our best for the Lord at all times."

EVANGELIST HOWARD W. SWEETEN—"Since reporting last we have been constantly busy, and are glad to report that God has given us gracious revivals everywhere we have been this summer. Souls have been saved and sanctified in every meeting. We have just closed at Carthage, Ark., what they report as being one of the best meetings that camp has enjoyed for many years, and more souls saved. Thank the dear Lord. We are now back for our second visit with the Personal Workers League at Huntington, W. Va. The meeting here is young, but we have already had a break in the meeting with about fifty seekers. We are having fine crowds, good interest, deep conviction and good results and are looking forward to one of the best meetings in the history of the league. Please

pray for us. We go from here to Vincennes, Ind., to assist the pastor, Rev. Fred Kerst."

EVANGELIST DWIGHT PEPPLEY—"Last spring our Superintendent C. A. Gibson asked me to do District work for the summer which, after prayer, I consented to do, putting in all my time except what was already taken. J. V. Cook, was my co-laborer. We first went to Sandusky, Ohio, and from visible results it didn't look as though there was much done, but the Judgment will tell. From there we went to Lima, one of our struggling churches with Rev. Massin as pastor, who is a mighty man of God. He had just taken that pastorate and we expect great things from Lima in the near future. Brother Massin surely stands by the truth as it is being preached. God gave us a great meeting here. Next went to Union City, Ind., to the church we just organized last January, and we had a good meeting. This new church is coming fine and is going to be one of our power houses in the future. Next we went to Galion, Ohio, and God answered prayer and gave us a fine new red hot Church of the Nazarene, which is doing things for God. From here we went to Perrysville camp and the devil surely got stirred. People came for twenty-five miles to the meeting, big crowds, old fashioned conviction and praying through. From here I went to Decatur County Holiness camp, Letts, Ind. Here I had as my co-laborer Dr. Vabinger, whom I surely love, and can say I never worked with a more congenial man than he. Holiness had been hurt in this country and the crowds were small to start with, but God helped us to win the confidence of the people, and we had a great camp, a good number praying through to victory. They gave us both a call back next year, which we accepted. I am now in Ashland, Ohio. This place knows nothing about holiness, but by God's help we expect to plant a Church of the Nazarene here this month of September, which will close my work with the District. Anyone wanting a singer for winter campaigns write me at Brookville, Ohio, Rt. 6."

PASTOR WILLIS L. FRENCH, OLIVE HILL, KY.—"We have just closed one of the most successful campmeetings in the history of this camp. It was a hard fought battle. The devil made it look awful dark and for a while it looked as though it would be a complete failure, but God came to our rescue and gave victory. Rev. J. A. McClintock of Richmond, Ky., was the evangelist. He preached some of as fine sermons as I ever listened to; and God sent the truth home to hearts. thirty-five prayed through in the old way. Brother McClintock has been with us only about eleven months, coming to us from the Methodist Church, but he is a Nazarene from the crown of his head to the sole of his feet. The church is in better shape than it has been since we have been here. Souls have been praying through in every service since the campmeeting. We have called Brother and Sister Allie Irick to hold the camp next year. Pray for us."

FANNIE PAYNE PARTY—"Our meeting at Danville, Ind., was a hard fought battle, but we came out with victory perched upon our banners, and the glory of God in our souls, with the devil on the run. Our next meeting was at Franklin, Ind. God honored us with His presence from the very beginning. The glory of God came down on the preacher and people and we had no preaching several nights. Of course, the devil got stirred, but he got left so far behind that we hardly heard of him any more while we were there. God gave us a few souls for our hire. Brother A. C. Griffin and wife came from Indianapolis several times and brought a machine load of Nazarenes with them. The pastor at Walters Chapel and Shelbyville was with us several times, which added much to the meeting. We visited the great District Assembly at Alexandria, Ind., enjoyed the fellowship of the saints, Dr. Babcock's preaching and the beautiful spirit that prevailed throughout that great gathering. From there to our Assembly at Pittsburg, Kansas, which was one among the best Assemblies we ever attended. The preaching of Brother T. M. Anderson and Dr. Williams was a feast to our souls. We are now in a meeting at Mulberry, Kansas. Pray for us. We go from here to St. Joseph, Mo."

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Motto: "Loyalty to Christ and the Bible."

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Pasadena, California

T. C. GRIGSBY AND WIFE, EVANGELISTS—"Around the first of July we had a meeting at Oak Grove, Ark. Had to close on account of our meeting at Leola starting earlier than we had planned. The Leola meeting was under a large oak tree on Main street, well seated and lighted. There we had our first street revival, large crowds and good interest. Old fashioned holiness was new in that town; the people seemed a little afraid of it; but on the last night of the meeting we were invited to the Methodist Church, a nice commodious building, but we could not accommodate the crowd. We received a warm welcome back to their town. From there we went to our state camp at North Little Rock. From the state camp we went to Shark, Ark., and had a wonderful meeting with large crowds. The devil was surely stirred. There were twenty-one who prayed

through in the ten days, and most of them were sanctified. We are expecting to organize a church there. From there we went to Ward, Ark., for a two weeks' tent meeting, where hundreds of people heard the gospel. The Lord met with us and gave victory. The Lord seems to give us the hearts of the people, and also the business people. They came and wiped us and invited us to their homes. Holiness was a new doctrine there, a Methodist and a Baptist both received the blessing and are coming to the Church of the Nazarene. Others are seeking. There were a few saved and sanctified, but did not see what we wanted to see; but feel that a lasting work has been done. Old Masons who had never missed a lodge meeting came to the tent on lodge night. They wanted the meeting to continue. Numbers of people are hungry for the blessing and ask us to pray for them, and want us to come back this fall. The Lord certainly did melt hearts together. We are planning for a Church of the Nazarene there. Rev. Ellis West, a local Nazarene preacher, is going to start regular preaching services at once there in the town. We are now at Baily Branch, will hold here until our District Assembly at Hot Springs, Oct. 6-26. Breathe a prayer for us."

TRADE, ALA.—"On the third and fourth weeks of August Brother and Sister Donaldson held a meeting at Livingston Chapel. We surely did enjoy the meeting. Brother Donaldson did fine preaching and we had large crowds, but the devil was working hard and we had only two conversions and seven were sanctified. And thank the Lord I was one of them. Oh, how I praise the Lord for sending His servant down here to us who knew but little about perfect love. We love Brother and Sister Donaldson. They are a light to us. Praise the Lord."—Mrs. G. A. Jackson.

SONG EVANGELISTS PAUL AND DORA GILL—"From August 8 to 28 we were in a meeting at Greencastle, Ind., with the good pastor of that place, R. L. Rahrar, and we had a wonderful time there. Every Sunday evening we had between 1,200 and 1,500 out to the big tent. A two acre field for automobiles was packed full, and all up and down the cross roads were lined with autos. The folks seem to be hungry for the full gospel and one of the dear brethren, Brother Gorham, of that place financed most of the meeting himself. Greencastle has some fine folks in it and we learned to love them all. There were twenty-five at the altar, and it seemed that the meeting had just begun when we had to close. Brother Rahrar surely preached the full gospel without fear and with boldness, and we sang and played the xylophone and bells and all of us together had the devil on the run and the devil didn't know which way to run, for the crowds came from all directions and we could not begin to accommodate them. Hundreds had to either sit in their machines or leave. We ended up with seeing souls really praying through to victory. May the Lord bless them all good. We are called back there next year for a meeting and they are planning on getting two tents the

size of the one they had and putting them together. We have some open dates after December 19. Any persons or pastors desiring to correspond with us in regards to dates should address us at our home address, Frankfort, Ind., or see our site."

EVANGELIST J. D. HOFFMAN—"While passing through Ft. Smith I visited the Church of the Nazarene and found them without a pastor. But they have a live N. Y. P. S. that is doing things for God. We had four services in the jail and God blessed us good. They invited me to preach Sunday night, which I did, and God gave a real old time Holy Ghost service. Six came for prayer and one was reclaimed, two converted and two sanctified. Praise the Lord, He is able to give victory. Old time praising and shouting were in order, thank the Lord for Ft. Smith Church and N. Y. P. S. I go on to Gravette, Ark. Pray for God to lead. If you want a meeting write me at once at Gravette, Ark., Gen. Del."

PASTOR S. O. PACE, BENNETT, OKLA.—"We came to the Bennett Church the first of last November; found ten discouraged Nazarenes, and by working and praying we have held the fort. Called Evangelist D. M. Spell for our summer revival. God gave us a real revival. Several saved and sanctified, some of whom have united with the church. The church gave us a unanimous call for another year with our salary raised, and we have accepted the call believing to be in the center of God's will."

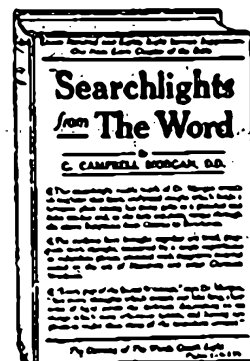
HILLSBORO, IND.—"Just closed two weeks' revival Sunday night, August 29, with Brother Joseph Posey and wife of Alexandria, Ind. We didn't have large crowds but the blessings of God were upon each service. We had a few souls saved and one sanctified. Brother Posey

and wife are filled with the Spirit of God and believe in old time salvation."—Marion Cooper, Reporter.

WERKHAUSER EVANGELISTIC PARTY—"Since last we reported we have been to the Northwest, holding a meeting in Billings, Mont., reaching people from almost all denominations, which came in spite of the awful heat. We offered the only solution for the drink curse before the W. C. T. U. in the Christian Church where the session was held, namely the return to the old standards of a Christian home life, parents getting to God, erecting the family altar and not wasting our time as a Church with the bootlegger, leaving our own homes unprotected for the devil to get in to steal our boys and girls. It wasn't exactly a temperance lecture, but not knowing how to deliver one, we took this opportunity, not expecting another one, to shoot straight, classing card games and dances, participated in by church members as equally as ruinous as drink, as far as losing one's soul is concerned. Folks found God and others experienced the second blessing. We had a blessed tent campaign in Woodburn, Ind., the Lord backing us up, then in Paris, Mo., where we had been last year with the Monroe County Holiness Association, and at this time we are in Hicksville, Ohio, telling folks that there is a better way. We have not spent a Sunday at home since April and hope you will find a few minutes to remember our party in prayer."

PASTOR HOWARD W. JERRETT—"Detroit First Church closed its all-summer tent campaign Sunday evening, September 13, with a full tent and seekers. The church board was deeply burdened last winter with the heart call of souls and felt led to invest in a big tent and seating outfit and begin early this past spring and stay at it all summer with about a month's stay in each location. The church is in debt and pushing ahead to meet obligations and it seemed as though it would be foolish to become involved in more debt. Yet the call pressed home and in obedience to God the church decided to buy an outfit and go ahead with no money in sight. Much prayer was made, the tent and seating was purchased and locations secured. Immediately money began to come in. The Beulah Quartet was secured for the whole summer with Brother Lewis Bacheller, and on the 13th of last June the battle began. Brother Bacheller was called to the pastorate at Kalamazoo, Mich., and the preacher members of the Beulah Quartet, Sisters Haynes and Parcell, with the local pastor carried on the campaign, the church standing faithfully by. Tracts, folders and HERALDS OF HOLINESS by the hundreds have been placed, hundreds of homes have been visited, thousands of folks have attended the meetings and some 150 seekers were reported in the last month alone; each other location reporting good results. The campaign closed with all debts paid, the workers taken care of and the blessing of God upon the church. Members are being received from these locations worked over and the Sunday school is receiving many new members, while many friends have

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been secured and **HERALD OF HOLINESS** subscriptions obtained. The church is anxious to open the campaign again next spring. The Beulah Quartet endeared themselves to each location and the local church by their precious service and faith. They made clean, wholesome, Christian and lasting results for God. Rev. I. G. Martin comes to the church the last Sunday in October for three Sundays of two weeks of special meetings. A great winter is being planned, for Dr. Williams will be with us after Christmas. The present church property is for sale and if sold a new tabernacle will be built down toward the heart of the city. Detroit is great water to fish in for souls. Hallelujah! I feel it a privilege to labor with such a church."

PASTOR W. P. COLVIN, FLORENCE, ALA.—"Last Sunday night marked the close of the greatest revival that Florence has experienced for years, it was far reaching. There were between seventy-five and a hundred seekers in the meeting and most of them were either regenerated or sanctified and some of them both regenerated and sanctified. About thirty united with the church. The church has enjoyed a good year under the leadership of God the Father, God the Son and God the Holy Ghost. The District Superintendent says that this has been the best year the church has had since he has been Superintendent and that has been eight years. The membership has more than doubled and the spiritual tide of the church is good, and harmony prevails. We say God did it all. Rev. H. H. Hooker, our beloved District Superintendent, was the principal preacher in this meeting. His good wife was with him, but was ill during most of the meeting and therefore was unable to render much service. Rev. Ural T. Hollenback came down to hold a meeting in Sheffield, and we continued the revival here another week with great success. He and the writer are at present engaged in a meeting in Sheffield. This is considered a hard town, but God is always equal to the occasion, and we are believing Him for a great revival. Please pray for this meeting."

PASTOR ARTHUR A. MILLER, NORMAN, OKLA.—"We are in a revival meeting with

Evangelists Jarrette and Delly Aycock. Rev. J. Walter Hall was with us from Sept. 5 in the night service on to Sept. 6. He gave to us some very helpful messages delivered under the unction and power of the Holy Spirit. Then Brother and Sister Aycock came to us. Starting on the foundation work of Brother Hall, they began their efficient work which is resulting in the altar being lined and extended with penitent seekers. There were ninety-one children present at the first children's afternoon service conducted by Sister Aycock. The meeting is progressing nicely and the house is well filled and many were turned away Sunday night. Please pray that God may give us a great revival here in this University town where the State has her seat of learning. We are rejoicing over several of our Nazarene young men and women coming here to enter the University. Our object is to help them make good spiritually. Pray for us in this great opportunity."

PASTOR C. H. STRONG, AUSTIN, CHICAGO—"The first Sunday of the new Assembly year started off well with some seekers at the altar, quite a bit of faith and expectancy on the people, God's blessing on the services and a good forward program for the future. Rev. E. G. Anderson will hold a Missionary convention Sept. 30 to Oct. 3. We will raise pledges for our District and General budgets at this meeting as is our custom at the beginning of the Assembly year. Rev. G. E. Cryer, evangelist of the Free Methodist Church, will open an evangelistic campaign with us October 24th. Brother Cryer is a rugged preacher of the old time gospel. The God that is our God is the God of salvation."

EVANGELIST P. P. BELEW—"The passing of the Indiana District Assembly marked the close of another year for me in the Master's service; and truly I can say that it has been the best year of my life. The pleasant association and blessed fellowship which have been mine have hallowed the memories of the good and great pastors, workers, and people with whom it has been my privilege to labor. In the providence of God I have been busy continually and have had to decline a number of calls. I have traveled

about eight thousand miles, gathered a good many subscriptions for the **HERALD OF HOLINESS**, preached 320 times, and have seen several hundred persons at the altar. After pausing a moment to recount the victories, to give God the glory for all that has been accomplished, and to assume the responsibility for our failures, with renewed courage and determination, we have begun the activities of another year with faith in God for a still better and more fruitful time."

PASTOR P. L. PIERCE, DALLAS, TEXAS—"Vacation days are over, our church and Sunday school are again normal, and now we expect to really grow. God is giving us souls in our regular services; recently had six additions to the church. Our budget, both District and General, are paid in full to date and we are making preparation for the heavy payment on our splendid church property, that will be due in a short time. Evangelist L. E. Swaney conducted a revival for us Aug. 22 to Sept. 5th. Brother Swaney is a great preacher. He knows the Lord and is most familiar with His Word. The meeting was a great blessing to the church and a number of souls prayed through. At the close of the meeting we had the pleasure of receiving the evangelist as a member of our local congregation, as he is transferring from North Dakota to Texas and will make his headquarters here while he continues in evangelistic work. I am sure he will be kept busy, for surely he is called and qualified for the work of evangelism. His address is 527 Center Street, Dallas, Texas. Our Young People's Sunday school class, of which Mrs. R. T. Williams is teacher, has arranged to send one of the young ladies to Bethany-Peniel College to prepare for the work to which she feels called of God. Also one of our young men who is called to preach, has found favor in a friend from California, who is going to help him to attend our school there in preparation for his life's work. We are praying God to make this church a regular "Clearing House" for gospel workers; we already have ten of them on the field. Responding to a call of the church, we have accepted the pastorate here for another year."

EVANGELIST H. N. DICKERSON—"I have been real busy all the year and the blessings of God have been upon me. To Him be the glory. I have traveled over 25,000 miles this last year or enough to have taken me around the world; have labored with some of the finest preachers in our movement, both pastors and evangelists and never had one bit of trouble, but enjoyed the fellowship of all. The pastors have all stood by me and shouted for more while my co-laborers in the camps preached it so hot and straight that it kept me on tiptoe to hold my part of the battle up, to say nothing about the splendid help of the song leaders who stood by me, the Suttons, Burl Sparks and last but not least L. C. Messer. God bless them in their message of song. Yes there were seekers and also finders. In one battle they got beyond our count, however God has the record where the tabulation will be correct. We are now on our way to

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California and will be there until Dec. 19th, where we close in Colorado and then arrive at Ashland, Ky., Dec. 21st, and start the new year in the Central states. We see no place to stop, compromise or let down. The world is dying for our message. Shall we fear to tell it? No! We will press on until Jesus comes or die fighting the good fight of faith. These are wonderful days to my soul. Pray for me."

PASTOR I. L. FLYNN, AUSTIN, TEXAS—"At the close of this Assembly year I will have been with the First Church here five years. I was recalled this year for another year, but after much prayer, I have decided that I will make a change, wherever the Lord leads. These five years have been very busy years. They have been full of labor. We have preached and given special addresses during this time, 820. We have had under our own ministry, 789 professions. We have had 1,497 seekers during these five years. The Lord has helped us to make many friends for the church during this time. We had the high honor of one time preaching to Governor Pat M. Neff and a number of other state officials. We are leaving here with the consciousness that we did our best as far as we knew. This church has some precious saints. We ask the readers to help us pray that God may open up and direct us to our next field of labor."

EVANGELIST B. F. NEELY—"We have just closed a gracious revival meeting at Antlers, Okla. Mrs. Gussie Gill is the efficient and much appreciated pastor. She is one of the most devoted and heroic spirits we have ever met. When we met one of the leading pastors of the town he said, "Sister Gill is the preacher of this town." She has recently "stumped" the country in the interest of federal aid for the enforcement of the prohibition law. Johnnie and Jackie Douglass had charge of the music; and they certainly did it to the delight of all concerned. They were assisted by two of the members of my saxophone quartet which added to the musical interest of the meeting. We had regretted that it was necessary to leave the other two members with their mother on account of sickness in our home. But were delighted to find that Sister Douglass plays a "C. Soprano" saxophone, and that with Brother Douglass' trombone enabled us to fill out the quartet. We had some of the greatest street meetings I ever saw. There were 125 seekers. About eighty prayed through. Some of whom were said to be the toughest men in town. Two men sixty years old were saved, and one of them was sanctified and joined the church. We took in twenty-three new members and secured several subscriptions to the **HERALD OF HOLINESS**. The finances were well taken care of by committees and thus no time was lost taking public collections for the workers. The pastor said it was one of the best meetings she ever attended. The workers were all called back for another meeting next year, including the Neely Saxophone Quartet. Praise be to the Lord for this victory."

EVANGELIST URAL T. HOLLENBACK—"Have just closed a very successful tent meeting at Florence, Alabama. When I say I closed it I do not mean that I conducted all of it. The first two weeks were conducted by Rev. H. H. Hooker, the District Superintendent, and the reports are that he is a great and good preacher and there were more than forty seekers at the altar for pardon and holiness during his ministry. There were nine or ten joined the church during this time. The revival tide was on well and Pastor W. P. Colvin had his crowd well loosened up. The writer had the last five nights. There were thirty-nine different persons at the altar these nights, and many prayed through to old time victory. There were many young people. Eleven joined the church and that made a total of twenty or twenty-one during the three weeks' meeting. For all this we thank God and give Him praise. Rev. Colvin is a successful pastor and has some glorious people. The church has increased from forty-five to nearly one hundred during his pastorate here. I am beginning a meeting at Sheffield under very unfavorable circumstances from a human point of view,—having to compete with a carnival and to divide the interest and crowd with another holiness tent meeting. Personally God is blessing my soul and I am determined to press on and preach holiness. Between my meeting at Laurel, Miss., which closes October 17th, and Gary, Indiana, I have a week end I could give to some church enroute."

EVANGELIST W. W. LOVELESS—"We have another good revival to report. This time we were in a little country Church of the Nazarene near East Orwell, Ohio. Rev. Ella Smith is the wide-awake, devoted pastor of this loyal little church. Her husband, Rev. Howard Smith, is the fine pastor of the Cherry Valley Church of the Nazarene a few miles away, and he too was with us as much as possible, and helped push the battle. We also were very fortunate in having

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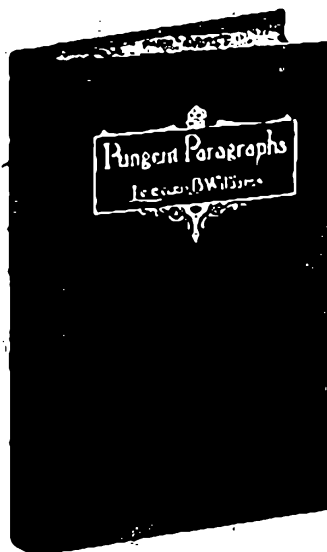
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with us through all the meeting Evangelist Ina Riggs. She helped out wonderfully with her fervent prayers, and exhortations. She was the former pastor of this church for five years, and the people all love her, and hold her in high esteem. She is now entering the evangelistic field, and we prophesy that she will do Satan's Kingdom much damage in her revival work. Dr. J. H. Sloan and wife were also with us one night, and were a great blessing to the meeting. The results of the revival were about forty seekers, and most of them prayed through to definite victory, and experience. Four fine members were added to the church, and five were baptized in the creek nearby. The evangelist was well paid, and the church made their pastor a present of a \$16.00 chain reference Bible. We consider this a good revival, when we take note of the fact that the church is out in the country, on dirt roads, and much of the time the roads were very muddy, because of the heavy rains. We are now slating meetings for autumn and winter, and are ready to tackle any job, the Lord and the people will open the way to do. We are not looking for "soft snaps." Anyone interested may address us at London, Ohio."

PASTOR D. D. PALMER, WARREN, OHIO—"Tears, restitution, reunited families, shouts of victory and continuous rejoicing were much in prominence in the revival recently closed here. Rev. E. H. Stillion was our evangelist. He is a young man of rare personality and is a real soul winner and a good preacher. The church in Warren is growing rapidly. Fifteen months ago when we came to it there were about thirty-four members and a Sunday school of about forty in attendance. God has blessed the church with love and unity and now we have

130 members and an attendance of about 140 in Sunday school. Twenty-five new members were added as a result of the Stillion revival. More are coming and scores are interested in the church. We held the meeting in a tent in a prominent location and had excellent crowds all through the meeting. We feel that a conservative outlook on the future reveals the possibility and probability of one of the largest and best churches of the District. The city is growing and has a population of forty thousand which we consider an ideal size. Business is good and the people are settled. We have lost only ten members in a year by moving. We have fifty strictly young folks or fire for God and thoroughly consecrated. Eighty-seven of our members are thirty-five years and younger. One saved girl is six and one man is eighty-four. The young and old love each other and work together for God's glory. We are pressing on."

MINTONVILLE, KY.—"On June 1, 1926. I said good-by to home and loved ones and started for a new field of labor and something quite different from what I had ever done before. I arrived in Science Hill, Ky., on June 2nd and Brother Elbert Waters, our faithful pastor in these hills, met me and took me to his home about fifteen miles from Science Hill. This country is beautiful but sin has been enthroned in the hearts and lives of the people until one's heart is made to ache. We began to make our plans for the summer's work. Brother Waters had had three preaching places; while two of them were in school houses, but to our sorrow the Superintendent of schools soon passed a ruling that no other services than Sunday school should be held in the school building. This hindered us some but we took it for one of the "all things" and kept our courage up. On

July 4th we were called to help Brothers Watson and Taylor, two of our young men preachers, in a meeting at Oak Hill. We spent the last week of the meeting with them, preaching some and playing and singing. The crowds were large and several prayed through to victory and the last night there was a shout in the camp. I then assisted the Methodist pastor for a week in his revival about two miles from Mintonville. Again God heard prayer and gave us souls. Then on July 31st we pitched our tent and started a meeting at Kingbee, Ky., where we have a few members, but no church building. We did our best to preach Jesus; the devil was on the scene and made a hard fight. In spite of the tent blowing down, and being rained out of service four nights, we had some victories. We had the pleasure of having Sister Bruner from Tennessee, with us two nights, and also Sister Eltie Muse, our missionary from India, for two nights. Some of the folks were stirred about a place of worship and some of the men of the neighborhood are giving the timber, another gave the land on which to build, and others are working faithfully, so we are expecting soon to have a place where we may have regular services. Leaving Kingbee we went to our Mt. Hope Church. This was a feast to my own soul; we have a few faithful people here who know how to pray and obey God. Though the weather was bad yet God gave us a most gracious meeting; eight prayed through to definite victory, others renewed their vows about tithing; the glory came upon one service to such an extent that there was no preaching and four were saved in that service. Brother Waters took nine people into the church and more are looking that way. We are now in a tent meeting at Mintonville where we have no organization at all. Brother C. C. Burton is doing the preaching for us and he is doing it well. The crowds are good and conviction is on; fifteen have prayed through. We are yet expecting great things from God. Brother and Sister Waters have worked faithfully in this field; God only knows the sacrifice they have made. This has truly been the best summer of my life; never have I had a letter experience, never such peace and contentment of soul and mind. I have accepted the pastorate of Mt. Hope and Kingbee Churches for the coming year. These places are about four miles apart with roads which at times are impassable. I covet an interest in your prayers that I may know how to go in and out among the people. Praise the dear Lord for precious blood bought victory just now!"—Zola M. Knight.



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TELEGRAMS

LITTLE ROCK, ARK.

Impossible to hold Assembly at Hot Springs, changed to North Little Rock, Ark.—John W. Oliver, District Superintendent.

LOUISVILLE, KY.

Home missionary tent campaign at New Albany, Ind. Rev. Floyd Honchell of Louisville, Ky., and Rev. Fred Bouse,

Alexandria, Ind., did effective preaching. Over one hundred prayed through. Organized good church with thirty-three fine charter members and fourteen others coming with letters. Revival closed in great victory.—C. J. Quinn, Superintendent of Indianapolis District.

SUMTER, SO. CAROLINA

Great revival Bennettsville, S. C. Organized first Church of the Nazarene in South Carolina. Everybody that is glad say Amen. What a volume of shouts. Evangelists W. O. Self and O. Oharra sang, preached and prayed with unusual power and acceptability. Building offered us free for services. Glendale, Calif., next meeting.—Fred St. Clair.

WICHITA, KANSAS

Date canceled October 8 to 24. Wire if you need singer, 329 N. Tenth, Enid, Okla.—Willard B. Davis.

ERICK, OKLA.

Pastor wanted, \$100 per month and parsonage furnished.—Effie Strickland.

FRANKLIN, OHIO

We are in a great meeting; J. A. MacClintock, Richmond, Ky., evangelist. He is a gifted orator, having both eloquence and wit as well as old time fire and power. Large crowds, altar filled every night. We heartily recommend him to any church needing an evangelist. Fourth meeting here.—D. L. Brandenburg, Pastor.

ANNOUNCEMENTS

RECOMMENDATION—Rev. E. T. Cox, pastor of the Paris Church of the Nazarene, has resigned his work there, where he has served for five years with great success. He served the previous work that he was on for five years. His record is long pastorates. He is a great Sunday school man, working up a men's Bible class at Paris equal to his entire church membership. For many years he has brought up all the claims on his church. After Oct. 1 he will be free to accept work anywhere that he may be called. He prefers a pastorate, but may do evangelistic work if no pastorate is open. You will not be disappointed in calling him for a revival.—W. F. Collier, Superintendent Tennessee District.

NOTICE—After having served some time as pastor I feel the Lord would have me enter the evangelistic field again. I have had several years' experience in revival, convention and campmeeting work, and am open for calls anywhere. Address me at 221 Milton St., Greensboro, N. C.—H. A. Forester.

SPECIAL NOTICE—We are constantly receiving reports, announcements, etc., for publication without signatures. This necessitates correspondence and delay in giving publicity to these matters. Your name need not appear in the paper, if you prefer to sign your report simply "Reporter," but your signature must appear on your communication to us. Pastors and reporters kindly bear this in mind.—Office Editor.

NOTICE—Western Oklahoma District: On Tuesday, Oct. 5th, beginning at 9:00 a. m. the Board of Examiners will meet all licensed ministers and deacons and all who expect to be licensed by the coming Assembly. There will be no examinations given after 9:00 a. m. Wednesday. The Board of Examiners will make up their report at the beginning

ning of the Assembly, so they may be on the Assembly floor.—Arthur A. Miller, Secretary of the Board of Examiners.

NOTICE—I have given up the North Dakota District and have entered the evangelistic field, and will accept calls for meetings anywhere. Would like to arrange a sabbath. I have been out of this work for the past two years, consequently haven't many calls yet, as I only left the District in July. My address is 527 Center St., Dallas, Texas.—L. E. Swaney.

TITANKS—I desire to thank all my friends for their prayers for my wife. After almost ten weeks in our Nazarene hospital at Nampa, Idaho, she is now at home and is improving nicely.—Harry Joseph Elliott, Evangelist.

RECOMMENDATION—We have known Rev. R. B. Gilmore and wife for many years and can heartily recommend him as a good evangelist, strong preacher and good burden bearer. Having had years of experience in pastoral work places him in position to prove himself a real friend to pastor and people. Sister Gilmore will continue to carry a burden for the salvation of the people under the ministry of her husband. They have had eight years' experience as evangelists and seven years as pastors. Their work and ministry have been used of God in promoting Bible holiness and adding strength to our church.—J. Walter Hall, District Superintendent, 414 W. Walnut St., Altus, Okla.

COMMENDATION—To all whom it may concern: Permit me to say that after some six months of service as President of the Mission Council in Peru following the term of I. L. True, under whom it was my privilege to serve for a time, I have found his work lasting, his mistakes exceedingly few, and a wholesome spirit among the brethren because of his Christian example. Knowing him as I do, his youth, his excellent leadership and the difficult problems he had to solve while here, I fear that but few people in our Nazarene movement really appreciate the true worth of our Brother True. Allow me to recommend

him to all as God's man, worthy of our confidence, respect and help. May God bless him richly.—David H. Walworth, President of Mission Council, Peru.

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Western Oklahoma (Altus).....Oct. 8 to 10
Florida (Miami).....Oct. 14 to 17
Georgia (Atlanta).....Oct. 20 to 24
Alabama (Alabama City).....Oct. 27 to 31
Mississippi (Columbus).....Nov. 3 to 7
Louisiana (Lake Charles).....Nov. 10 to 14

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Tennessee (Chattanooga, Tenn.) Sept. 29 to Oct. 3
Arkansas (Hot Springs, Ark.).....Oct. 8 to 10
Dallas (Houston, Tex.).....Oct. 13 to 17
Hamlin (Lubbock, Tex.).....Oct. 20 to 24
San Antonio (San Antonio, Tex.).....Oct. 27 to 31

WANTS

A young woman 25 years of age, unencumbered, from the Beulah Training Home would like to have a position in a good Nazarene home. For reference write Rev. J. D. Saxon, pastor Nazarene Church, Chelsea and Manassas Sts., Memphis, Tenn. A. J. Vallery, 1051 Pearce St., Memphis, Tenn.

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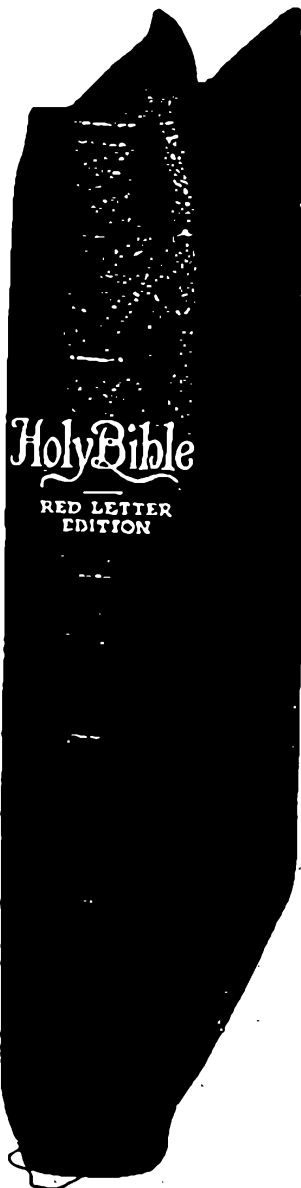
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St. Matthew 27

silver in the temple, and departed, and went and hanged himself.

8 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

Christ accused before Pilate—He is crucified

A. D. 33

d Sam. 17.

21

Acts 1. 18.

will ye that I release unto you?

They said, Bâ-râb'baas.

22 Pil'ate saith unto them, What shall I do then with Jē'sus which is called Christ? They all say unto him, Let him be crucified.

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