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THE VICTORIOUS LIFE

THE Scriptures abound in promises of victory to the true believer. These promises embrace ability to resist the devil until he shall flee from us, power to overcome the world by faith, the means for always crucifying the flesh with its tendencies and desires, and grace to withstand temptation until it shall be transformed into the occasion for developing spiritual nerve and sinew and bone and muscle.

And the standard of victory is not mere mastery, but is sweeping triumph. And its participants are not hard pressed contestants in a closely matched conflict, but are dubbed "More than conquerors" by their divine Master and Lord.

And into such a life of victory certain fundamental constituents must enter. In the first place the victorious life must be a holy life. For if sin lives the victory is by no means complete. It is not enough that sin shall not reign, if it can even exist its presence attests the limitations of the soul's true victory. Only a holy life is a victorious life.

In the second place a victorious life is a Spirit-anointed life. For victory implies ability to help someone else, and no service is effective except such as is rendered in the Spirit and by the power of the Spirit. Power to witness for Christ in any sphere from the closest home circle even unto the uttermost parts of the earth is dependent upon the presence and anointing of the indwelling Holy Spirit. It is only when Christ is enthroned within by means of the Pentecostal baptism with the Spirit that one can truly say, "Greater is he that is in us than he that is in the world."

The victorious life is also a joyful life, for "The joy of the Lord is your strength." Joy is the token of reserve, the sign of the unexhausted, the badge of abundance. The Supreme Conqueror was said to have been "Anointed with the oil of gladness" above His fellows, and the wiry Apostle to the Gentiles longed for grace and power to "finish his course with joy."

And finally, the victorious life is a life of patience and hope. It involves patience, unfailing patience, in the things which must be endured, and hope for final triumph. The victorious life is the life in which perfect love is the motive force, and of that life it is assuredly said that it "beareth all things, endureth all things, hopeth all things." The victorious life is the sanctified life. Have you found the door into it?

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HERALD OF HOLINESS

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

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DO WE NEED A PRE-EMINENT HUMAN LEADER?

WE need another John the Baptist to preach repentance, and another Paul or Wesley to lead us and organize us." This is the statement of one who would offer a solution for the problems of the holiness movement and of the Church of the Nazarene. The idea is at least as old as the days of Samuel when the people of God demanded a "King like other nations," but it is not the idea of a spiritually competent mind. It is an indictment against the age of which it is spoken, but there is really nothing true or practical in it.

Of course great men are always needed and when God sends them there is an indispensable service for them to render. But a call for great men is a confession of weakness and a symptom of uncertainty. Great causes deserve great leaders, but do not require them.

But if not great leaders, what then does the holiness movement and the Church of the Nazarene need? We think Dr. J. G. Morrison struck it grandly when he said, "We need more men and women who will believe God." In simple words, we do not need someone to do our religious work by proxy, but we need to plunge in more definitely, everyone of us. We do not need one or two men who will pray ten hours a day each, and thus do the praying for us all, but we need all to double up on our praying and to double up on our believing and to accomplish things for God on a scriptural basis, which, in a word, is on the basis of a large divine and a small human mixture. We do not need one great preacher to preach a thousand sermons, but we need a thousand preachers who will go forth as fire brands and scatter the holy fire far and wide. We do not need one mighty rich man who will finance our colleges and church building program and missionary endeavors, but we need everyone of us to become storehouse tithers and liberal, pentecostal givers and we need a universal heart concern among us which will make us everyone glad and anxious to do our utmost to spread the gospel of full salvation and to hasten the coming of the Lord. We do not need one or two outstanding leaders upon

whom the whole world shall look and upon whose fidelity and wisdom our whole cause will depend, but we do need a deepening of spiritual life and power in all our hearts and in all our churches and in the whole head and body of the church.

The Big Leader plan is the easy, carnal, lazy plan. But the scriptural plan is to make "All the Lord's people" prophets, and to give every sanctified soul the holy dignity and bearing which makes them favor children of the King. Big leaders are a great asset, but they also constitute a potential liability. But good leadership depends much upon the people who must be led, and an army composed of real leaders is the best organized and the easiest led of any army in the world.

God has been good to the Nazarene movement and has given us splendid, holy, wise and capable men to be our leaders, and we thank God for everyone of them, whether they are dead or yet living. But we are glad that our movement is not a one man movement or a few men movement, but rather it is a spiritual, many men movement which moves on in true aggressiveness whether men come or go. Our people know what they believe and why they believe it, and the diversion of a preacher now and then does not upset them. They know what their program is and they will keep right on working at it unitedly and determinately, no matter who may turn to "popular paths" and "broad-gauged" methods. Our goal, as General Superintendent Goodwin says, is "Holy manhood." And our mission is to spread and conserve scriptural holiness. Thank God for our leaders. But thank Him most of all that our cause is so great and our objective so clear that we can keep step and keep our guns properly trained with but a minimum of human direction. Our prayer is not that we shall have bigger leaders and smaller followers (even in comparison), but that we may all together grow and gain and increase and become heavier and deeper and bigger.

WOMAN'S PLACE IN THE CHURCH

A CORRESPONDENT from Canada, says: "I was saved at 28 under Free Methodist teaching, but am now living among Plymouth Brethren who say that a woman should not speak in meeting, except in a private woman's meeting. And they base their teachings upon what Paul says about women keeping silence in the church. What do you think Paul meant in 1 Cor. 11 by his instructions concerning the covering of women's heads in connection with their praying and prophesying? The Brethren here have reproved me for not covering my head during prayer at the family altar. But to me it seems unreasonable that one should be required to secure a covering for the head before prayer, especially when the heart is burdened and the spirit of prayer is upon the heart."

It is not likely that we shall be able to give explanation that will be entirely satisfactory to those who have grown up amidst peculiar teachings concerning the inferiority of woman's position in the church, but we think it fair and proper that we should set forth what we believe to be the teachings of the Scriptures upon the subject.

In the first place we believe the Scriptures teach that woman's subjugation to man came as a part of the curse for sin, and especially for woman's part in the first sin. But we believe the Scriptures also teach that this curse is removed in Christ, and that, therefore, in Christ "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." And we take this to mean that all the privileges and rights and callings of the gospel are without reference to nationality or sex. This conclusion is fundamental.

But Paul, like every careful gospel minister, recognized the effect which a local condition might have upon even a fundamental question. And he recognized that a thing might be lawful and yet not be expedient. And in the heathen city of Corinth short hair on a woman was the badge of abandonment, even as long hair was on a man. But the grace of God had reached these abandoned people in some cases, and the result was that long haired men and short haired women appeared in the public services of the church at Corinth, and although there was no question as to their sincerity, yet the fact of their praying and speaking in the services called undue attention to their former character and became a hindrance and stumbling stone to some who gathered there. Now the Apostle had no difficulty in giving advice to the long haired men. He simply said to them, "Doth not even nature itself teach you that if a man have long hair it is a shame unto him?" And so the men could find a barber and come to the next service shorn. But the matter was not so simple for the short haired women. It takes time for a woman to grow long hair, and in the meantime, the worship of God must not be hindered. Read this eleventh chapter of Corinthians again for yourself and see if there are not many apparent changes in the Apostle's positions. But the sum is this: "A man should certainly remove his head covering when he prays or prophesies. Not to do so is an act of irreverence, since there is no federal representative between him and God. But it is not so with a woman; if it is, let her also be shaven. But the fact that you do not want her shorn and shaven shows that her hair is her glory and incidentally proves that a covering for her head is not irreverent. So now if these short haired women want to wear a covering over their heads in order to conceal their former shame, they may do it without inconsistency. But since it would do no good for only the ones with short hair to cover their heads, seeing this would still indicate that their hair was short and would amount

to the same thing as though they appeared as shorn, let every woman in Corinth appear with covered head. But, on the other hand, if any man seems to be contentious (verse 16), making something universal and fundamental of this advice, we would stay him with the information that we have no such custom, neither the churches of God. But because the angels (verse 10), look on to behold your order and the Christlikeness of your spirit, let the women wear the covering as a sign of humility and power through grace to yield a point of personal right for the sake of peace and protection to others."

We have paraphrased this passage and read it interpretatively. And to sum up, we would say that in the Church of Jesus Christ women have the same rights and privileges as men. But just as it is often more religious for men to surrender their personal rights than to contend for them, so women may sometimes surrender their equality with men and serve the cause of Christ thereby. But these surrenders do not affect the fundamental rights. Expediency is temporary, rights and privileges are inalienable. And the significance of the covering for woman's head has passed, so that the practice has no more meaning. But woman is still on equal footing with man, so far as the rights and privileges of the gospel are concerned. But the importance of expediency has not passed. There are still instances in which woman's rights are more inclusive than the law of expediency, and in such instances she is wise and religious if she yields the right in favor of the expediency.

But in the exercise of the privileges of spiritual worship no woman should be intimidated by the attempts of lovers of forms and incidentals to enforce local, obsolete and technical advices bearing upon dead expedencies. This is all on a par with the attempt to make the washing of feet an ordinance of the Church, whereas it was a necessary practice in the day when it was performed and means a million times more as an example of humble, useful service than it does as an ordinance of the Church. The essential elements in prayer and preaching and testimony are spiritual essences, and when these are present the forms do not matter much.

We have no doubt but that God could have saved the Hebrew children from the furnace of fire, that He could have saved Daniel from the lions' den, that He could save Christians from temptation and that He could take us all to heaven without permitting us to die. But He has not elected to do any of these things. He saved the Hebrew children *in* the fire, delivered Daniel *in* the lions' den; and He saves Christians from sin *in* temptation, and He will give His people victory in the hour of death and will bring them out in a glorious resurrection.

KADESH BARNEA

By A. M. Hills, D. D.

TEXTS: *"And we came to Kadesh Barnea" (Deut. 1:19). "And we see that they were not able to enter in because of unbelief" (Heb. 3:19). "Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it" (Heb. 4:1, R. V.).*

"Now I desire to put you in remembrance, though ye once knew this, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not the second time" (Jude 5, Revised Version margin).

THIS is one of the most amazing events of all history. For about four hundred years this people had been looking forward to this hour. Jacob died in full assurance that his descendants would possess the promised land. "By faith Joseph when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones."

They cherished these promises through all the months of journeying in the wilderness. They came to the border within a few hours' march of their long expected inheritance. "There," said God, "there with-in sight of you is what I promised to Abraham and Isaac and Jacob. There is the country your fathers were sighing for, when the Egyptian oppressors were lashing them to their toil and throwing their baby boys to the crocodiles of the Nile. There, go in and take possession, and I will give you the land." But they did not believe the divine promises made to the fathers. They heard of cities with walls reaching to heaven; but they did not believe in the God that made the heavens, and was higher than the heavens, and whom the heaven of heavens could not contain. They heard of and saw some giants; but they did not believe in the God that made the giants, and was mightier than they all. After four hundred years of divine training in the university of God, after two years of culture in a school of miracles unparalleled that ought to have made them all post graduates of faith, they had a fitful, childish spell of doubting God.

Oh, the mystery of the sinful human heart. If they had only dared to be led by the pillar of cloud and fire a little farther. If they had only dared to take God at His word without sending any spies, or listening to any majority report of unbelievers. But, no. They doubted, rebelled, disobeyed God, and spent one day in the awful luxury of an insulting orgy of sin against the Most High. Then they bethought themselves and came to their senses, and said, "We will go in," and they started. But for that generation it was now forever too late. Their day of gracious

opportunity had passed forever. Their sun of destiny had set. Here are thoughts and suggestions enough to fill our minds with solemn awe.

I. It is God's own loving hand that guides us to our Kadesh Barnea. He had set His mind on delivering His ancient people. He was in all the matchless miracles that humiliated the gods of Egypt and broke the chains of bondage. He slew all the first-born that were not protected by the sprinkled blood. He opened the sea before the advancing feet of His people, and fed them with miraculous bread from heaven, and opened the flinty rock, and gave them water to drink. He spake His commandments from the mount with audible voice, and wrote them on tables of stone. He protected them from their enemies, and brought them to the borders of their heritage. He brought them out—that He might bring them into their promised inheritance. There was no chance about it; it was graciously planned and divinely executed every step of the way.

And so it is with us who are gathered in this sanctuary on this occasion. We are not wise enough to know all the providences that enter into our life history. Some day, doubtless we shall know; and we will be amazed at the events which at the time seemed mysterious. We will be surprised at unknown deliverances from unthought of perils. We shall be thrilled with gratitude at the revelation of narrow escapes from impending destruction; how accident has been prevented, and disease warded off; how our well-laid plans have miscarried that might have been our ruin; and what we deemed misfortunes were converted by God into richest blessings. How we should be melted in gratitude and moved to adoration, if we could but know, as God knows, how in the alchemy of divine love, the efforts and failures, the victories and the defeats of our checkered lives, have conspired together to bring us to this favored place, and happy hour of opportunity to secure the richest blessings of God upon our waiting souls.

II. We can see how easily and quickly either an individual or a nation can wreck their greatest good. If forty-eight hours before they made the fateful decision, some prophetic voice had told them that so soon that vast company of adult people would reject the favor of God and bring upon themselves irrevocable ruin, no one would have believed it. But it was really so. A wave of popular unbelief swept over the camp. How strangely sensitive people are to gusts of popular feeling. In the same city streets an enthusiastic populace conducting Jesus along the way waving palms, and singing "Hosannas," and three or four

days later, another frenzied mob, insane with madness crying, "Crucify Him, crucify Him." A multitude led by heathen priests at Lystra bring oxen and garlands to sacrifice to Barnabas and Paul as gods, and a few days later, the same multitude stone Paul and "drag him out of the city, and leave him for dead." The American colonists glorify George Washington, and afterward with abusive tongues break his noble heart. Poor fickle, human populace! moved by passion, worthy or unworthy, swayed by tempests of emotion, whether good or bad. Oh, how desirable to learn to think your own thoughts, to stand on the pedestal of righteousness unmoved, like Caleb and Joshua, by the tumultuous majority; to know that the voice of the people is more likely to be the voice of the devil than the voice of God.

Many of this congregation may be on the borderline of the kingdom of heaven. Or you may be within easy reach of the second blessing, at Kadesh Barnea, in full sight of the Canaan experience to which the Spirit leads. Beware, therefore, lest ye fail to enter it.

III. Note what comparative trifles may prevent a right decision. It may be a temporary gust of moral cowardice. You may be afraid of the giants, which in your case may be the opposition of parents, the sneer of husband or wife, the ridicule of a companion, or the opposition of a holiness-hating church official. Like Pilate you may fear losing the support of the people whose influence you covet and whose frown you dread.

It may be just some single sin, like the lap of treacherous Delilah which pillowed the head of Samson until his locks were shorn and he was delivered helpless into the hands of the foes of God. Herod sent for John the Baptist and "heard him gladly" and might have been saved through him; but he afterward murdered him, owing to the satanic witchery of Herodias and the voluptuous dancing girl—her daughter.

It may be just worldliness—the fondness for all that is opposed to the spiritual reign of Christ. This spirit made Judas an awful illustration of how near a man can come to Jesus, and how intimately one can know Him, and yet be forever lost.

It may be simply pride; such as came near causing Naaman to go back to Syria and die a leper. Pride of consistency, or pride of stubbornness, or pride of opinion, or pride of rebellion. Pride drove Saul out of his kingdom, and Nebuchadnezzar from his throne, and shut Lucifer out of heaven. It may be procrastination. The Israelites postponed entering in one day too long, and the door of opportunity suddenly closed to that generation forever. Felix was terrified as Paul reasoned of righteousness, and self-control, and the judgment to come, and answered, "Go thy way for this time; and when I have a convenient season I will call for thee," but when Paul went back

to the guard room, the Holy Spirit went with him, and he never convicted the Roman governor again. "Let us fear, therefore, lest haply, a promise being left of entering into his rest any one of you should seem to come short of it."

IV. What is the ground of this fear? I once heard a smooth-tongued modernist preacher say, "If any man fears God it is because he does not know Him." What a shallow fool that preacher was. Evidently the author of the Epistle to the Hebrews did not agree with him. "Let us have grace whereby we may offer service well-pleasing to God with reverence and awe, for our God is a consuming fire." What! Nothing in God to fear! The God of the deluge not to be feared! The God of Sodom and Gomorrah not to be feared! The God of the foretold destruction of Jerusalem not to be feared! Read Josephus' picture of it and see what came to the proud rejecters of Christ.

The God of Kadesh Barnea is certainly to be feared. "He is," said Moses, "a great and terrible God." And Moses had seen Him at work among the nations, punishing sin and sinners, and knew whereof he spake.

This "infinitely holy God," "fearful in praises, doing wonders," is not to be trifled with. His veracity is not to be questioned, His character impeached, or His goodness despised. And when they whom He had chosen to be His very own, and had so signally honored with His mercies, and cared for so tenderly, and led so gloriously, "refused to go up, but rebelled against His commandment, and slandered His love saying, Because He hated us He brought us out of Egypt." "Jehovah heard the voice of your words and was wroth, and sware saying, Surely there shall not one of these men of this evil generation see the good land which I swear to give unto your fathers save Caleb, the son of Jephunneh . . . because he hath wholly followed Jehovah." "Also Jehovah was angry with me for your sakes, saying, Thou also shalt not go in thither. Joshua the son of Nun, who standeth before thee, he shall go in" (Deut. 1:26-38, R. V.)

Verily it behooves us all to stand in awe and sin not, for our God is a consuming fire.

Let us never forget the analogy of the exodus of the Children of Israel from Egypt, and the regeneration of our souls from the bondage of sin. Also the entering of the children of Israel into Canaan is analogous to our passing from regeneration into the experience of sanctification.

What a solemn application Jude made of this striking analogy. "Now I desire to put you in remembrance, though ye once knew this, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not the second time" (fifth verse).

It was not enough for the children of Israel to leave Egypt; God wanted them to possess Canaan. It is not enough for us to leave the Egypt of sin by regeneration; God has prepared for us the Canaan rest

of sanctification. It cost Christ the agony of Calvary! God wills that we have it, and commands it. The Holy Spirit is sent to bring it to our hearts. "He that rejecteth, rejecteth not man, but God" (1 Thess. 4:8, R. V.). Let us all beware how we treat God's call

to sanctification, "lest a promise being left us of entering in, any of you come short of it," and lest God swear in His wrath that we never shall have the eternal rest of the people of God.

PASADENA, CALIF.

SATAN A WILY FOE

ARTICLE 2

By Evangelist J. A. Kring

"Lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Cor. 2:11).

IN our first article we touched on the origin of Satan, the fall of man into sin, his alienation from the God of life, love and light, the opening in the garden of Eden of the stream of racial depravity, and traced the slimy trail of "that old serpent, called the devil" down the ages and across the centuries up until our own day and found nothing but wreck, ruin and desolation strewn along the pathway of the wily foe. Lest someone should think that the picture is far fetched and overdrawn, a few additional facts relative to present day governmental, political, social, doctrinal and religious conditions are herewith subjoined.

They tell us that in round numbers there are 900,000,000 heathen in the world that never heard the gospel of Christ; that 12,000,000 more people are born into the world every year than die out of it and that three-fourths of these are born in pagan and Mohammedan countries; that 99 out of every one hundred in the world are yet unsaved; that 100,000 die daily without God and without hope in Christ; that if the people who die in one year were buried in a row it would make a bed of graves 3,000 miles long and 50 feet wide; and that if we should bring this multitude here to our own country and preach to 42,000 a day it would take an entire generation to give all of them just one chance to hear the message of salvation. It is also estimated that if China's population alone should be placed in rank and join hands they would girdle the globe ten times at the equator and that if two thousand passed by every day and night it would take five hundred years for all to pass.

A thoughtful writer says of this age that it is "the darkest period in history." Solicitor General Beck says of this age that it is "the age of lawlessness." They tell us that from 1912 to 1921 crime increased 400 per cent. H. G. Wells, one of the world's greatest thinkers, is reported to have said: "The ship of civilization will not sink in fifty years from now. It is already sinking." Lloyd George, England's greatest statesman, has made the statement that the present status of the world is so low, it could not stand the strain of another war.

We have fallen upon alarming times relative to the existence of God, the authenticity of the Scriptures, the deity of Jesus, crimson salvation from all sin,

both actual and original, the second advent of the Christ, the resurrection of the dead, the final judgment, a topless heaven for the pure and holy, and a bottomless hell for the finally impenitent. Atheism, Modernism, infidelity, skepticism, unbelief, worldliness and a "form of godliness" among multitudes who profess to know God, but who are devoid of saving power and even "denying the power thereof" are apparent on every hand. Satan, our wily foe, has certainly inaugurated "the great apostasy" spoken of in 2 Tim. 3:1-5, and is engulfing multitudes of unsuspecting souls in his slimy coils. His work is becoming more bold and God-defying as the following items show:

"In October, 1915, two men in New York city—one with long, blond, silky hair, and the other the grandson of a famous pioneer clergyman—using their own names and the names of three dummies, applied in New York state for a charter to establish an incorporated society to combat religion and to demonstrate that belief in God is belief in the non-existent. These men are Charles Smith and Freeman Hopwood—but more of them later. The application for the charter was promptly turned down; it was as promptly put in again. Two New York judges refused to sign it, but the two organizers with the forces behind them kept boring. Power and influence were brought to bear and in November, 1925, the charter was granted, and thus the first organized body in the world, outside of Russia, to spread the doctrine of atheism came into being. Its registered and official name is the American Association for the Advancement of Atheism, Inc., but it is generally referred to as the '4 A's.'—From *World's Work*.

These "atheists' nine points," as given by *World's Work*, are the following: "1. All churches shall be taxed. 2. Chaplains in congress, legislatures, and the army and navy shall be done away with. 3. Appropriations of public money for sectarian use shall be stopped. 4. The bootlegging [their phrase] of the Bible and religion into the public schools of America shall cease. 5. No religious festival or fast shall be recognized by the state. 6. The Bible shall no longer be used to administer an oath. 7. Sunday as a religious Sabbath shall no longer be enforced by law. 8. Christian morality shall be done away. In its place shall be natural morality, equal rights and impartial

liberty. 9. 'In God we trust' shall be taken off coins."

In the short space of nineteen months the "4 A's" have established atheistic clubs in the following educational institutions: "University of Rochester, Colgate University, Brown University, University of Colorado, University of Kansas, Cornell University, University of Tennessee, New York University, University of Chicago, Clark University, Phillips Exeter Academy, City College of Detroit, George Washington University, University of Denver, University of Texas, University of Kentucky, University of Wisconsin, University of California."—From *World's Work*. Since the above was written two more have been organized in two other institutions, making twenty up until June, 1927. Some growth this!

"Sponsored by the '4 A's' there has come into existence the 'Junior Atheistic League' for boys and girls 'from seven to seventeen.' Queen Silver, who publishes the *Queen Silver Magazine*, is a California girl of but seventeen summers, 'and is a leader in the Junior Atheistic League in the West.' This League is spreading the following pernicious doctrines among the high school and college students of the country: 'There is no God. The idea of the virgin birth is laughable. There is no heaven and no hell. Religion is worship of the supernatural and should be abolished. The church is a dangerous institution.'"—From *World's Work*.

The "4 A's" permit and encourage the Junior Atheist League to select their own names for their local societies. "God's Black Sheep," is the name used by the high school students of Philadelphia; "The Devil's Angels," by the society in Los Angeles, Calif.; "The Damned Souls," by the one in Rochester, New York; "The Circle of the Godless," by the University of Wisconsin; while the University of North Dakota has adopted "The Legion of the Damned," giving the head of the society the name of "His Satanic Majesty."

It is almost unbelievable that the young and rising generation could be induced to go to such lengths in wickedness and godlessness as shown in the items given above, but nevertheless they have, and it is high time for our fathers and mothers to be warned of this rapid spread of atheism and infidelity that has broken in upon us and to remember that their precious children are exposed to this octopus of hell. Says the *World's Work*: "The efforts of this organization [the Junior Atheistic] are widespread and growing in intensity, the organizers hoping to take advantage of new tendencies of thought and action among boys and girls. The propaganda constitutes a problem, not only for the parents, but also for the churches."

(To be continued)

THE SIN OF GOSSIP

By REV. J. E. WILLIAMS

"There are two good rules that ought to be written on every heart. Never believe anything bad about anybody, unless you positively know it is true. Never tell even that unless you feel it is absolutely necessary, and that God is listening while you tell it."—HENRY VANDYKE.

Love suffereth long and is kind, love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, hopeth all things. 1 Cor. 13.

Lord, who shall abide in thy tabernacle? Who shall stand in thy holy hill? He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. Psalms 15:1-3.

Keep thy tongue from evil, and thy lips from speaking guile. Psalms 34:13.

He that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile. 1 Peter 3:10.

There are many unruly and vain talkers. Titus 1:10.

Be thou an example of the believers in word, in conversation. 1 Timothy 4:12.

I fear, lest, when I come, I shall not find you such

as I would, . . . lest there be . . . backbitings, whisperings. 2 Cor. 12:20.

A whisperer separateth chief friends. Proverbs 16:28.

In the multitude of words there wanteth not sin. Proverbs 10:19.

The words of a talebearer are as wounds. Proverbs 18:8; 26:22.

Wherefore laying aside all evil speakings. 1 Peter 2:1.

Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. 1 Peter 3:16.

Let none of you suffer as a . . . busybody in other men's matters. 1 Peter 4:15.

The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. James 3:6.

The tongue can no man tame; it is an unruly evil, full of deadly poison. James 3:8.

Let no corrupt communication proceed out of your mouth. Ephesians 4:29.

Lie not one to another, seeing ye have put off the old man with his deeds. Colossians 3:9.

Lying lips are an abomination to the Lord. Prov. 12:22.

Speak not evil one of another, brethren. James 4:11.

Thou shalt not go up and down as a talebearer among thy people. Lev. 19:16.

Nor foolish talking nor jesting which are not convenient. Eph. 5:4.

Death and life are in the power of the tongue. Prov. 18:21.

Whoso keepeth his mouth and his tongue keepeth his soul from troubles. Prov. 21:23.

If any man among you seem to be religious, and bridlenth not his tongue, but deceiveth his own heart, this man's religion is vain. James 1:26.

He that refraineth his lips is wise. Prov. 10:19.

He that shutteth his lips is esteemed a man of understanding. Prov. 17:28.

Christ also suffered for us, leaving us an example that ye should follow His steps: who did no sin, neither was guile found in His mouth. 1 Peter 2:21, 22.

I am purposed that my mouth shall not transgress. Psal. 17:3.

I will take heed to my ways, that I sin not with my tongue. Psal. 39:1.

Michael the archangel, when contending with the devil . . . durst not bring a railing accusation, but said, The Lord rebuke thee. Jude 9.

Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother . . . Now consider this . . . lest I tear you in pieces, and there be none to deliver. Psal. 50:19-22.

The mouth of them that speak lies shall be stopped. Psal. 63:11.

An hypocrite with his mouth destroyeth his neighbour. Prov. 11:9.

A talebearer revealeth secrets. Prov. 11:13; 20:19.

Where there is no talebearer the strife ceaseth. Prov. 26:20.

Put them in mind . . . to speak evil of no man. Titus 3:1, 2.

The froward tongue shall be cut out. Prov. 10:31.

A lying tongue is but for a moment. Prov. 12:19.

Hide me from the insurrection of the workers of iniquity; who whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words; that they may shoot in secret at the perfect; suddenly do they shoot at him and fear not. Psal. 64:2-4.

Wherefore were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them . . . and behold Miriam became leprous, white as snow. Num. 12:8, 10.

Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee forever. He shall take thee away, and pluck

thee out of thy dwelling place, and root thee out of the land of the living. Psal. 52:2, 4, 5.

God shall shoot at them with an arrow; suddenly shall they be wounded. So shall they make their own tongue to fall upon themselves. Psal. 64:7, 8.

The Lord shall cut off all flattering lips and the tongue that speaketh proud things. Who have said, With our tongues will we prevail, our lips are our own. Who is Lord over us? Psal. 12:3, 4.

The tongue is a little member, and boasteth great things. Jas. 3:5.

Thou shalt not speak evil of the ruler of thy people. Acts 23:5.

Put off . . . filthy communication out of your mouth. Col. 3:8.

Self-willed, they are not afraid to speak evil of dignities. 2 Peter 2:10.

Whoever shall say, Thou fool, shall be in danger of hell fire. Matt. 5:22.

They have taught their tongues to speak lies. Jer. 9:5.

All liars shall have their part in the lake that burneth with fire and brimstone. Rev. 21:8.

Be courteous, not rendering railing for railing. 1 Peter 3:8, 9.

They have sharpened their tongues as a serpent. Adder's poison is under their lips. Psal. 140:3.

Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips. Romans 3:13.

Speaking things which they ought not. 1 Tim. 5:13.

Surely the serpent will bite without enchantment and a babbler is no better. Eccl. 10:11.

Mine enemies speak evil of me. Psal. 15:1.

A soft answer turneth away wrath, but grievous words stir up anger. Prov. 15:1.

They speak evil of those things which they know not. Jude 10.

A wicked doer giveth heed to false lips, and a liar giveth ear to a naughty tongue. Prov. 17:4.

Let all bitterness and wrath and anger and clamor and evil speaking be put away from you with all malice. Eph. 4:31.

If any man offend not in word, the same is a perfect man. Jas. 3:2.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth, therefore let thy words be few. Eccl. 5:2.

By thy words thou shalt be justified and by thy words thou shalt be condemned. Matt. 12:37.

Nothing which is outside of you can enter and harm you without your consent. Trial is not defeat, temptation is not sin, and the world which surrounds you can harm you only when you give it entrance into your heart.

DO YOU KNOW?



That recent reports from Africa state that famine threatens that great country where our missions are situated? That some of the native Christian girls are gripped with the deadly fear that their unconverted (i. e., heathen) parents will compell them to sell themselves for immoral purposes in order to gain for those parents a living? That oftentimes this awful fate can

only be prevented by the mission workers' taking such a girl and supporting her entirely? That there is so little means on which such a rescue work can be carried on? "Oh, just a little more help from the great homeland," sighs every breeze that comes from the great needs of Africa!

Do you know that the need in the African land is so very great that it is quite impossible to furlough another worker home, because of leaving important positions absolutely unmanned? That some of the places that ought to be filled with white workers, are now manned with natives, because there are no others to take such positions? That "the thin red line" which holds the fort in that region against the great adversary, is growing thinner, and anxiously waiting until the expected help shall come from the homeland? Will we arise, dear Church of the Nazarene, and authorize our General Board to re-enforce this mighty work?

The latest reports say that Brother Schmelzenbach has driven over 7,000 miles with a car, and inspected the Portugese East African work. That he finds that many are turning to the Lord. Now that harvesting in that great moral vineyard is at hand, and many are being garnered for the heavenly granary, let us pray a bit harder and get under the load a bit more devotedly, and lift with a little extra giving that there may not be any of the precious souls lost that otherwise might have been gathered in.

Some of the workers there have lived on but two meals of food a day, and often that of the commonest kind of food at that, in order that they may continue to keep the native workers laboring in the field. Then when the "Prayer and Fasting League" day comes round, they add another meal to the one from which they abstained! Think of that, dear homeland Nazarenes, only two meals a day all the time, and on one day, only one! Is this fair? Are there two standards of devotion in the list of the wholly sanctified? Is there one for the foreign missionary, and one for the church member at home?

We well realize that it is impossible to make the two fields absolutely equal. But we desire to lay on the sanctified hearts of the great army of Nazarenes

this challenge: Who will undertake to lessen a bit the distance that now exists between what the missionaries and their helpers are enduring for Jesus Christ and His cause, and that of those of us in the church at home? We need a "self-denying band!" We need at least twenty thousand Nazarenes who will voluntarily go without at least one meal a week, and put the price of it in the cause of God as represented by the work beyond the sea.

When God's people cease to bleed, they cease to bless. When self-sacrifice is gone, real holiness is gone. When heroism is no more among us, the vision has faded and we are ready for retrogression. Let every reader begin at once. Join the Prayer and Fasting League, and lay by a little each week for the holy cause of salvation in the "regions beyond."

The opportunity will soon be gone. It is now or never with many of us! The judgment records are being made up. Tomorrow or next day we shall face the record!

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

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

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

(The thirty-fourth week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, Second Timothy and Titus.

2. For Personal Meditation, Lamentations.

3. For the Evening Devotion, 1 Kings 1-10.

It is a great blessing to be constantly memorizing as much Scripture as you are able, even though it may be a task for you to do so. Not doing this means that you will lose the ability to do it. It is especially important that the young mind be encouraged to fill its thoughts with the Word of God. The Christian parent does his children a great service when he sees that they commit many passages of Scripture to memory. They will rise up and bless you for having them to do this. It may be a task now but it will pay a great reward.

1. We should memorize the Scriptures for the Bible commands it. "Therefore shall ye lay up these my words in your heart" (Deut. 11:18).

2. We should memorize the Scriptures for there is nothing else that will so enrich our language and thought.

3. We should memorize the Scriptures for they abide forever. Matt. 24:35.

4. We should memorize the Scriptures for this will make us better Christian workers. The Bible at the tongue's end is the best equipment we can have for God's service.

5. We should memorize the Scriptures for old age, sickness and dimness of vision.

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

According to the Scriptures we Should Stir Up

Sunday, 1. Our Giving, Ex. 35:21.

Monday, 2. Another verse on the same, Ex. 36:2.

Tuesday, 3. Our Service, 2 Chron. 36:22; see also Ezra 1:1.

Wednesday, 4. Our Appreciation of God, Isa. 64:7.

Thursday, 5. Our Prophetic Ministry, 2 Tim. 1:6.

Friday, 6. Our Minds in Remembrance, 2 Peter 1:13.

Saturday, 7. Our Spiritual Knowledge, 2 Peter 3:1.

PART TWO. THE WEEK'S VISION OF OUR LORD
Jesus With His Bible

"And as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias" (Luke 4:16). On the Sabbath day Jesus read or heard the Scriptures read. This was His habit of life.

How Jesus Learned the Scriptures. Jesus became acquainted with the Bible as a child from His home for the Jewish parents were obligated to teach their children the Scriptures. "And thou shalt teach them diligently unto thy children" (Deut. 6:7). He probably also learned them from the village school of Nazareth and the synagogue. His education was that of a poor man. The scribes said contemptuously of Him, "He had never learned." The Scriptures were read and expounded in every synagogue, and there was one at Nazareth.

Jesus and the Old Testament. The Old Testament was the Bible of Jesus. His mind was saturated with it. He kept company with the Old Testament heroes. He quotes directly from the Old Testament nearly fifty times, indirectly and by allusions many more times. Time and time again we read from His lips, "it is written," "it is said," "have read," and similar expressions. He quotes from eleven books of the Old Testament as follows: Genesis, two; Exodus, seven; Leviticus, four; Numbers, one; Deuteronomy, fourteen; Psalms, seven; Isaiah, six; Jeremiah, one; Hosea, two; Zechariah, one; Malachi, one. The three chief divisions of the Scriptures, the Law, the Prophets and the Writings are quoted. He refers to the history, customs, and the law of Israel frequently without quoting. His very words are filled with the phraseology of the Old Testament.

He held the Scriptures in great reverence and honor. He accepted the Old Testament as inspired, as the very Word of the Lord. The radical scholar declares that He shared the delusion of His times of a mis-

taken idea of inspiration. Such a position is unworthy of our consideration. He always claimed for the Scriptures that they were the very words of Jehovah. J. Hudson Taylor says, "The best evidence of the inspiration of the Word of God is found in the Word itself; when studied, loved, obeyed and trusted, it never disappoints, never misleads, never fails." Jesus endorsed the infallibility of the Old Testament in John 5:39, 10:35; Luke 16:17, 18:31, its authority in Mark 7:9, and its history frequently.

How Jesus Used His Bible. 1. He used it in His private devotions. It was to Him the means by which the Father's will was made known. The Father spake to Him directly on several occasions, as when we read, "this is my beloved son, hear ye him." But usually it was the Old Testament that was the voice of God to Him. 2. He used it as the vehicle of expressing Himself in prayer. See John 17:6, 12, 17. 3. He used it in His teaching both to His disciples and His enemies. He used it in His conflict with the devil. He quotes three times from the book of Deuteronomy, in His temptation in the wilderness. 4. He used it to correct the mistaken ideas of those with whom He was associating. It was His authority in correcting the Jews on the question of the Sabbath, divorce, the resurrection and circumcision. 5. He used it while dying on the cross. Almost His last words before He died were quoted from the Psalms.

In spite of the criticisms of the Modernist can the true servant of the Lord hold any different estimate of the Old Testament than his Master did?

THE LESSON ILLUSTRATION

"A bright little boy once took the Bible from the center table of his father's home, turning its pages he said, 'Mother is this God's Book?' 'Certainly,' was the mother's reply. 'Well, I think we had better send it back to God, for we don't use it here.'"—*The Christian Herald*.

THE FUTURE OF PASADENA COLLEGE

By GENERAL SUPERINTENDENT GOODWIN

NO one will question that our college at Pasadena has had a most blessed history. I have been connected with the institution more or less for over twenty years. I have seen its development from the Bible school on Twenty-eighth street, Los Angeles, to its larger growth as an institution of learning.

It has been graced through the years with a self-sacrificing, heroic body of able professors. It is crowned today by scores of young men and women who grace the pulpits of our church as preachers and missionaries. The product of this institution, scattered throughout our connection, is worth a thousand times more than all the toil, sacrifice and money that have been poured into this school. Thank God, the struggles have not been in vain. The young men of worth are building the Church of the Nazarene in many fields.

A year ago Dr. Wiley came to the institution on the urgent request of the Board of Trustees, hoping to realize his fond dream of an institution of learning near a great center where he could send forth preachers and missionaries to bless the world.

It would seem that the school problem with us, as it has been with others, has ever been a present problem. The school problem with all people has always been filled with perplexity. It is especially so with the Church of the Nazarene. First, we have had no money with which to build schools. Secondly, seemingly we have had no money to sustain them. We have never fully realized the importance of our educational institutions and without doubt we have never been able to comprehend the needed expense to make them a success. We have no millionaires among us and very few who are able to give large sums of money, hence we have been handicapped in building expensive buildings and furnishing adequate endowments.

Some have wondered why our institutions were always in debt and a deficit at the close of every year. But this is not a perplexing problem, for we must remember that every school with two hundred students, to properly care for these students would require an annual income from some source of not less than ten to fifteen thousand dollars. None of our schools has been supplied with anything like an adequate income, consequently the deficits have piled up year after year.

The question of raising the debt of the Pasadena College, which amounts to a little over \$60,000.00, was properly discussed at the annual Assembly in Los Angeles. A committee was appointed to assist the Trustees in securing the needed funds to place Pasadena College out of debt. This committee is hard at work and is making adequate plans to carry forward the campaign. To insure those who give money to place the college out of debt, the money is to be placed on deposit in some bank and held in trust for this sacred purpose, so that none need to be fearful of the campaign failing in paying the debts if the money is given. We believe this will arouse confidence throughout the entire constituency and we urge all our people everywhere to come up to the help of the Lord against the mighty.

Pasadena has much to endear itself in the hearts of every loyal Nazarene. It was for this school that Dr. Bresee nearly gave his life. This great institution was in his mind and heart continually. The institution is well located near Pasadena, affording its young people a great opportunity to assist themselves to obtain an education. The campus overlooks the beautiful San Gabriel valley, and onward over the orange groves the beautiful Catalina islands may be seen in the distance. The climate is almost perfect and the opportunities for young men and women to obtain an education are many. We are sure that our people will not allow this great institution to suffer for the lack of funds.

Up to the present time our church has not gotten behind the school with adequate support. We must not only pay our schools out of debt, but we must find some way to support the schools in order that they may be kept out of debt. In reality the schools are not to blame for being in debt, but the blame rather may be placed upon the church for not having found a better system to keep the schools out of debt.

An effort is being made in many parts of our country to get our Sunday schools behind our colleges and through the Sunday schools find some way to more adequately sustain our institutions of learning. There is no reason why the church should not find a way to solve our school problem. We believe the solution will be found and our schools will not only be placed out of debt, but they will be also furnished with sufficient funds that they may not be compelled to go into debt. The church through the General Board has largely solved its general problems. We believe when the church is awakened to the needs of our institutions of learning she will find some way to finance them. All must be interested in this slogan: "Our schools out of debt and a good financial system to keep them out of debt."

ANSWERED PRAYERS AND SOUL WINNING INCIDENTS

By BASIL W. MILLER

It is interesting to note that in old Plymouth church, Brooklyn, in time of the Civil War, Henry Ward Beecher, that wonderful preacher, sold from his pulpit a young negro slave, asking for gifts that totaled \$900, which was necessary to buy her freedom. In selling the girl, the minister imitated the manner and speech of a slave auctioneer, and more than the amount needed was raised. Rose Terry, a writer, put a valuable ring in the plate: Beecher putting the ring on the slave's finger said, "With this ring I wed thee—to freedom." Beecher has long ago passed to his reward, but his good work lives on. During one Sunday in July when this historic church commemorated its eightieth anniversary, the former slave girl was present, now a happy old grandmother, who is married to a prosperous negro lawyer of Washington, D. C.

There is no power like the power of a holy life. Men may question our writings, may scoff at our conversation, and may jeer at our preaching, but to a holy life they are unable to answer back. This point is well brought out by an incident in the history of France. It is said that in 1847, Lamartine, the French author and orator, introduced De La Eura to the riotous populace in Paris, saying, "Listen, citizens! It is sixty years of a pure life that is about to address you." Suffice it to say silence reigned supreme among the angry mob. It was the power of integrity and moral purity that held the mass chained to the words of a man. More such holy lives in the nation and in the pulpit will result in greater moral uplift in the world today.

Once Rev. Seth Joshua met a man who said he did not believe in original sin, affirming that he could not swallow what the preachers had to say about it. "My good fellow," answered Mr. Joshua, "there is no occasion for you to swallow it—it is inside of you already."

One stormy Sunday the famous preacher Rev. Edward Payson, had a congregation made up of one man. The learned doctor went through his sermon as earnestly as though there had been a multitude present, and some months afterward the man told him that the sermon was the means of his conversion. "Whenever sir," he said, "you talked hard about sin and the sinner, I looked around to see who was being hit, and there was no one there but myself, so I had to take it all." Many sermons if delivered with zeal to a small congregation, and if taken to "one's self" will result in the salvation of the lost world.

Through the years God has used various means to lead his great men to salvation. John Wesley at a meeting in Aldersgate Street, London, one evening heard one read Luther's Preface to the Epistle to Romans. Through the reading he was deeply moved. A new light came into his soul. The thought that "The Son of God loved me and gave Himself for me" ran through his mind time and again. He thus turned to Christ. Toplady, the author of that immortal hymn "Rock of Ages," attended one night a meeting held in a barn in Ireland. The speaker was an illiterate evangelist. But through the message the zeal of the preacher stirred slumbering coals in the heart of the young listener. Finally Toplady gave himself to Christ and His service. Sam Hadley, the great drunkard for whom many thought there was no hope, but who afterward became the Superintendent of Jerry McAuley's mission in New York, says that one day he was in a saloon in New York City, where he had been for five weeks on a drunk. In came a stranger, whom he took for Jesus. He said to the boys that he would drink no more whiskey, for he was surely dying. He went to the police station and had them lock him up. The first night he heard

a voice say "pray" and he got down on his knees and said, "God be merciful to me a sinner." After they let him out of the cell, he went to McAuley's mission and at the invitation to come to the mourner's bench, he went and said, "Jesus help," and God came into his heart. *D. L. Moody* attended a Sunday school class in Boston, just a country boy, with nothing in his favor, and a dull mind to his liability. But the teacher was anxious to be of service to his Master, so one day he went to the boot-shop where the lad worked, and asked the lad if he would like to be a Christian; after he had expressed a desire to be converted, the teacher said, "Let us pray." There in the rear of the shop the boy gave his heart to Christ. *Robert Harkness* who will long be remembered because of his association with *Torrey* and *Alexander* in their evangelistic work, says that once in Australia he was invited to play the accompaniments in the mission during a revival campaign. At the close of the series of meetings *Mr. Alexander* said, "Good-by. Why don't you settle this matter at once, and accept Christ?" After they invited him to come and play for them at their next engagement, *Harkness* left these friends. While riding home on his wheel he began to think about turning to Christ, and before he got home, he opened his heart to the Savior. And from that time on he has been playing around the world for the glory of God. *Talmage*, who will continue to hold the first rank as an eloquent preacher, was converted one night, while a visiting evangelist, who had come to his father's home, was telling the story of the lost sheep. The evangelist asked if all the children were saved, and the father had to reply "All but De Witt." Then *Truman Osborne* looked down into the fireplace and began to tell about the dark night, the wild storm, and the little lost sheep outside on the mountain. *Talmage* says, "The farther he went with the story the more my heart burned within me, until finally I could find no peace of mind until I was certain I was inside the fold of Christ." *Lincoln's* confession of faith is noteworthy: "When I was first inaugurated I did not love my Savior, but God took my son and I became greatly impressed; still I did not love Him; but when I stood on the battlefield of Gettysburg I gave my heart to Christ, and I can now say I do love the Savior."

In the realm of healing through faith in the power of God mighty miracles are still occurring. In Cincinnati about four years ago God actually gave back eyeballs to a man who had been born without them. In our city lives a lady who some few years ago was told by her doctor that she would never walk again; she calmly replied, "Doctor, in two weeks I will go to New York." In two weeks time the broken back was marvelously cured by divine power, and today the lady is well and strong. In Indianapolis lives a preacher of the gospel who for years was unable to get off her bed of affliction. But the prayer of faith was prayed and she is preaching the gospel in the demonstration of the Spirit.

The greatest revival of the Christian era was doubtless that led by *Finney*. During his evangelistic ministry hundreds of thousands were converted to Christ. His "Lectures on Revivals" were the means of the salvation of thousands of sinners. It has been said that wherever the book was circulated revivals followed. Let us note from his autobiography the following key to his success: "Let the reader remember that long day of agony and prayer, that God would do something to forward the work of revivals, and enable me, if He desired, to do it. I felt certain then that my prayers would be answered, and I have regarded all that I since have been able to accomplish, as in a very important sense an answer to the prayers of that day. The spirit of prayer came upon me as a sovereign grace. He pressed my soul in prayer until I was able to prevail; and through infinite riches of grace in Christ Jesus I have been many years witnessing the wonderful results of that day of wrestling with God. In

answer to that day's agony He has continued to give me the spirit of prayer."

George Muller through prayer alone received almost five million dollars to carry on his benevolent work, but the success was entirely due to his persistent prayer life. Hundreds of times he would hold as many as two prayer services a day with his workers, asking God to send the supplies for the next meal of food for the children; and in every case the Lord answered. In eleven years he received five thousand explicit answers to his prayers. In the course of his life he received thirty thousand answers to his prayers during the same day of asking; while for some things he prayed for over a period of thirty years. Often after fifteen or twenty years of crying to God for one thing, the answer would come. He writes, "When I first began to allow God to deal with me, taking Him at His Word. . . . I simply rested on promises. I believed the Word. I rested on it and practiced it. A stranger, a foreigner in England. I know seven languages, and might have used them perhaps as a means of remunerative employment; but I consecrated myself to the labor of God. I put my reliance in the God who had promised. I have lacked nothing—nothing. I have had my trials, my difficulties, and my empty purse, but my receipts have aggregated tens of thousands of dollars, while the work has gone on these years." How this should encourage our faith to ask on though the answer may be delayed; to ask stronger, though that for which we ask is great; to waver not, but to rest on His unfailing promises.

PITTSBURGH, PA.

LATE WORLD NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

The great Indian poet, *Rabindranath Tagore*, recently toured Europe. He was received by kings, presidents and dictators and saw the finest Europe had to show. At Berlin he gave out an interview in which he said: "You Westerners who possess all the material wealth are starving yourselves intellectually. We who have nothing believe we have sensed the mysteries of the Infinite. You tolerate peace only because you realize war is bad business. There can be no lasting peace unless you strive to work for the good of all mankind."

Mr. and Mrs. A. H. Bauer, whose post office address is Houston, Mo., are volunteer home missionaries in the Ozarks. They have been on the field for seven years. They have been responsible for six meetings held by Nazarene evangelists, but still no Church of the Nazarene established. They have had one conversion who is a staunch Nazarene. Brother Bauer runs a shoe repair shop for their support, so that they can "stay on this field" and continue to preach full salvation to the country people where they seldom ever have preaching of any kind. Mrs. Bauer writes appreciatingly of the *HERALD OF HOLINESS* and the *Preacher's Magazine* and Dr. Ellyson's articles on Sunday school work. She says, "There is a vacant church house in our town, in the best location in the town, which we have been permitted to use, rent free, for all of our meetings, which is for sale. We have been praying and trusting God to see it become the property of the Church of the Nazarene; but we do not seem to be any nearer the realization of our desires than at the beginning seven years ago." Mr. Bauer is a licensed minister and Mrs. Bauer is a consecrated deaconess. Pray for this worthy couple.

*One finger's-breadth at hand will mar
A world of light in heaven afar,
A mote eclipse a glorious star,
An eyelid hide the sky.—J. KEBLE.*

According to the latest estimates of the census bureau the ten largest American cities rank as follows: New York, Chicago, Philadelphia, Detroit, Cleveland, St. Louis, Baltimore, Boston, Los Angeles and Pittsburgh. It is very difficult to obtain correct figures from the cities themselves, owing to the fact that many people think it is perfectly legitimate to exaggerate the population of the "dear old home town."

The whole of the gospel is in the Cross where Jesus died. The horribleness of sin, the hellishness of hate, the tenderness and tenacity of love, the superlative of sacrifice, the Father's passion for his world, the Son's unsparing devotion to the Father and to us, the one message for the world, the highest and truest passion of a human heart—all blend in that tremendous act when Jesus gave His life out to the death for us.—S. D. GORDON.

A professor of physics once said it was impossible to cut glass with shears even if it was held below the surface of water. Yet I had often done it before, and once since then, trimming a window pane to a triangle by holding it a foot or more below the surface of rain-water. I think the pressure of water makes it possible, but only small bits can be chipped off at a time. Hard water might do.—FLORA A. SPICER, Darien, Wisconsin.

Boley, in Okfuskee county, Okla., is one of the largest if not the largest negro town in the United States. We have a population of more than 1300. We have two banks—one of them a national bank—electric lights, water works and a telephone system, all owned and operated by negroes.—MAYOR JONES.

Some of the sublimest philosophic observations and some of the greatest maxims, outside of Holy Writ, come from very ancient times. The modern world is not excelling the ancient in profundity of thought or soundness of wisdom. There is much for 1927 A. D. to learn from 2000 B. C. or 650 B. C.

No felt evil or defect becomes divine until it is inevitable; and only when resistance to it is exhausted and hope has fled, does surrender cease to be premature.—J. MARTINEAU.

Bishop Walsh of Bishops College, Calcutta, told of finding near Midnapur a wolf's den with several wolf cubs and two girls eight and two years old respectively. After the girls were rescued with difficulty the younger died, while the elder was dressed and placed in an orphanage. At first the girl tore off all clothing put on her and bit and scratched savagely, but gradually she was taught to use her hands and say a few words.

The hardness of our task lies here; that we have to strive against the grievous things of life, while hope remains, as if they were evil; and then, when the stroke has fallen, to accept them from the hand of God, and doubt not they are good. But to the loving, trusting heart all things are possible; and even this instant change, from overstrained will to sorrowful repose, from fullest resistance to complete surrender, is realized without convulsion.—J. MARTINEAU.

The "Emperor's rug," claimed to have been made in Persia in 1550, recently arrived in this country for exhibition at the Metropolitan Museum of art, New York. According to Victor Behar, art dealer of Glasgow, who brought the rug to this country, it is easily worth a million dollars. Last January, he asserts, it was appraised in Paris at 12,000,000 francs.

Railways of the world are of 39 different gauges, only 67 per cent of what is known as "standard gauge" being used and 32 per cent of that is in the United States.

Under the heading "American News and Notes," two newspapers in Calcutta have just started to print from two to three columns of happenings in this country each day. The idea is becoming popular among American readers there and the newspapers will seek advertisements from American firms.

Turn it as thou wilt, thou must give thyself to suffer what is appointed thee. But if we did that, God would bear us up at all times in all our sorrows and troubles, and God would lay His shoulder under our burdens, and help us to bear them. For if, with a cheerful courage, we submitted ourselves to God, no suffering would be unbearable.—J. TAULER.

*He prayeth well who loveth well
Both man and bird and beast;
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.*

—S. T. COLERIDGE.

A horse can carry about one-half as heavy a load as a camel.

In the United States there are 47,461,588 church members and 214,583 ministers.

Hens scratching in a sand pit on a golf course at Fleetwood, England, uncovered four hundred Roman coins.

At the modern wage rate, it would have cost more than \$6,000,000,000 to construct the great pyramid of Egypt.

Sunflower seeds, 14,000,000 pounds of them, worth almost three-quarters of a million dollars. That is this year's crop of the three important producing states—Missouri, Illinois and California—according to the department of agriculture. The yield this year is about 4,000,000 pounds more than last year. From four to six million pounds are imported annually, principally from Holland, Argentina and Russia. "The poor man's peanuts," are what sunflower seeds are called in some sections. In New York City many Russians buy and roast them to eat. They are used principally though in poultry feed mixtures and for parrot feed.

SENTENCE SERMONS

By HENRY BELL

To do the right thing in the wrong way or the wrong thing in the right way is to fail, but to do the right thing in the right way at the right time is to succeed.

God may lay a preacher on the shelf for a time, but woe to him who lays himself there.

You can back out of a mudhole when you cannot go straight ahead with your car, and it is often better to back humbly out of a bad mess you got yourself into than to try to keep going ahead.

An old dog could learn new tricks if he wanted to, but like a lot of human beings, he is "fixed."

When a church does not vote a pastor back another year, he should say, "I congratulate you on your good judgment."

People who fight tenaciously for that passage "Adorn not yourself with silver and gold" should also defend the rest of the verse, "Put on a meek and quiet spirit."

People who wonder why so many humbugs like to hang around holiness churches should remember that the more an electric light shines the more bugs gather around.

Whenever you agree with a man, he has a higher opinion of you. Whenever you disagree with a man, he either thinks your judgment or his judgment is right—and you can guess what his decision will be.

You may not wish to agree with everyone, but you can at least be agreeable.

PALO ALTO, CALIF.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



KNOWING ABOUT OR KNOWING

THERE is not much difference between the two statements, but yet there is a vast difference in what they mean to the individual. We know about a number of things we really do not know. There is just as much difference between knowing about and knowing as there is between hearsay and sight. To hear of some place of scenic or of historic interest may bring one into a place where in his mind he has somewhat of a vision of what the place may be like, but it is vastly different to see that place. Its beauty or its significance may have been pictured by some eyewitness, but when one looks upon those places he usually sees more than he has been told.

There is just as much difference between knowing about and knowing as there is between hearsay and experience. One may suffer pain, and may be in the presence of some loved one or friend, who deeply sympathizing with them almost feels what the pain must be like; yet, one minute of experiencing that pain brings much greater knowledge of the pain than one week's hearing about it. We may hear and study about the emotions of the soul, but let one experience one real case of "falling in love," and he will know more of love than all the hearing, reading, or studying about it could bring in a lifetime. While visiting with a poor woman who had just lost her companion by death, I was earnestly endeavoring to show my sympathy as best I could. But I had never experienced anything that could bring the real burden of her heart home to me. It seemed all I could say or do, was so fruitless. Presently another woman, who had a few months previous lost her husband, came to share the sorrow of this present bereaved woman. There was a real heart fellowship, a feeling of genuine sympathy. There was not a word spoken, but they laid their heads on each others shoulder and sobbed together. She knew that experience, for she had gone through it, I simply knew about it.

There is also a great difference between knowing about a person and knowing that person. Often one hears it said, "I feel as if I almost knew you, for I have heard so much about you;" but after all one does not know another until he has met with, conversed with, entered into his life, and had some intimate relationship.

Is there not as much difference between knowing about God, and knowing God? It is a very sad thing if such is the case, but one has said that the vast majority of the present church membership know merely about God, but do not know Him. I am wondering if this might not be the case with some of the holiness professors, at least if there is not a danger that this may be so. We

may use the terms of those who know God, may consistently give of our means and tithe; may honestly and devotedly adhere to the rules of the Manual, both in dress and behavior; may return thanks at meal time, have family prayers, and have some pretense of private devotion; but behind it all do we know God, or is this merely a form to which we have become accustomed, and which has fastened itself upon us much like a habit? Can it be that some of our young people have been brought up in the environment of a holiness home, with its strict discipline, and under the influence of godly parents, with the religious teaching, and memorizing of the Bible; that now they have the language used by the holiness people, know their doctrines, and use their terms in testimonies; but yet lack that vital, personal knowledge of God that brings one into fellowship with Him. We may do this as easily, as what we term, the formal churches may do it with their children.

There is nothing that we can substitute for a knowledge of God. Strict discipline is good, but will not bring the vital godliness within that one enjoys when he knows God. Plainness of dress, and goodness of behavior are needed, but we cannot substitute these for a personal contact with God.

What does it mean to know God? If a person is to know God, he must experience God, that is, he must have some personal touch with Him which will bring to his spiritual consciousness a first-hand knowledge of God. Just as one must see the places of historical interest in order to know them, or as he must experience pain in order to know its pangs, or just as we must meet and converse with a person before we can know him; so must we be brought into some personal relationship with God in order to know Him. We may know Him as the One who pardons our sins, and imparts spiritual life to our being, by experiencing this personal contact with God. We may know him as our Father, by coming into a relationship through the witness of the Spirit in adoption; by the experiencing of the inner witness of God's Spirit with our spirit that we are the children of God. We may know Him as a Sanctifier, by the consecration of our entire life to God, and by having faith in Him and the merits of the atoning blood of Christ for entire cleansing; this is only known as we personally experience it. We may know Him as a constant Friend, a Companion, with whom we have blessed fellowship and happy communion as we journey through life, only as we keep that personal union of spirit with Him. We may know Him better and enjoy more of Him and His presence as we enter into His will for us, and His life permeates our being. Do we really know God, or do we merely know about Him? There

is a vast difference, and it is our fear that some of our young people simply know about God, without having at present a consciousness of His abiding presence in their hearts.—D. S. C.

PASADENA, CALIFORNIA

The Lord has been blessing us in a remarkable way here in Bresee Avenue Society, Pasadena, California. We have had a great increase in membership, spirituality, and activities in the past fourteen months. At that time we had about eighty-seven members in all, and now we count 187, of which number 166 are active, fifteen associate, and six honorary. This is a net increase of 114 per cent in membership alone. God is greatly helping us along this line and at this time we are launching a membership campaign which we believe will be a great benefit to our society. But the most important factor in the usefulness of a young people's society is its depth of spiritual life. Last summer God gave the young people of Bresee Avenue church a very gracious and powerful revival, which lasted for six and a half weeks. There were no special preachers or singers, but the Holy Spirit led and arranged the programs, using as His particular agents Professor and Mrs. Joseph Ransom, to take charge of the meeting. About four hundred were at the altars, counting them in the usual way, and the people testified to the fact that it was the greatest outpouring of the Holy Spirit upon Pasadena College hill that it had received for twelve years. Of course, this wonderfully quickened and intensified the spirituality in the society, and we have been on the upgrade ever since. Our activities have been varied and interesting. We have bought a gospel truck which will seat about twenty-five people, ordinarily loaded. It is beautifully painted, advertising the society, church, and Pasadena College. It is worth about \$1,000, and what little has not been paid is entirely covered with pledges. We expect to be free from debts by January 1, if God wills. During the school year, some of the young people go to different churches on the Southern California District in the interests of our school. Also it is used for evangelistic purposes. The Lord has blessed this part of our activities very especially. Our Sunday evening devotional and inspirational services are very helpful and interesting. Our president, Samuel H. Auld, who is serving in this capacity the third year (we believe in the third term here), is attaching himself to the hearts and confidence of the young people more all the time, and is leading us on to greater victory. Praise Jesus for power to keep young as well as old in the love of God and bless them in their work.—Vernon Wilcox, Corresponding Secretary.

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS:

In my last letter I left you in the Northwest. I think I left you in Nampa, Idaho. The boys had everything in fine shape. A very large gospel tabernacle was stretched in the beautiful city park just across the lawn from the Nazarene College and across the street on the other side from the Nazarene hospital. Brother and Sister Aycock and their daughter Mary Dell arrived on time and for eleven days the Lord gave us the most gracious revival. We had 414 at the altar and almost all of them prayed through in good shape. I haven't seen more beautiful scenes about an altar in many years. Brother Aycock did some of the best preaching I have ever heard him do, and Sister Aycock led the choir and they did some great singing. Miss Mary Dell presided at one of the pianos. We must have had fifty preachers on the ground during the campaign but the greatest burden of the work fell on the District Superintendent, A. E. Sanner. Our local pastor, Brother E. E. Mieras, was on hands both day and night to help push the battle. And then we had with us Brothers Tunnell, Watson, Pounds and Williams, and Doctors Mangum and Winchester, and many other old boys too numerous to mention. We had with us Brother Maxey for a few days, but he took the appendicitis and had to go to the sanitarium, but when we left he was doing well. We made a great boost over there for the *HERALD OF HOLINESS* and placed it in 279 homes. We sold about all the books we had on the ground. Brother Henry Lewis, an old friend of twenty-five years' standing had a beautiful book tent and sold about all the books, I think, that he brought to the camp.

We had during the week, my old friend Brother Henry Wallin and wife from Spokane, come by and stay with us three days. They did some very fine singing and Brother Wallin brought us one great message which filled the altar with seekers. We had people with us from several states. Right near our camp ground is a beautiful tourist camp and we had people who stopped over to rest a few days and enjoy the meeting and some of them were beautifully saved and will carry the good news back to their home states, of the greatness of the campmeeting.

We had with us over the first Sunday Brother J. C. Henson, the business manager of the Nazarene College, but he had to leave us on Monday after the first Sunday to go to the District Assembly in North Dakota. But on our first Sunday we gave him the afternoon to represent the College and he brought us a great educational address. He is laying a good foundation to build up a great school in the Northwest.

Brother DeLong, the acting president, could not be with us in the camp but

we heard good reports from him as he was in the field representing the school. It's my judgment that they will have the largest enrollment next year in the history of the school. Brother DeLong is gathering up a very fine faculty and will be able to do very fine work and it is my judgment now that before our next General Assembly which meets in Kansas City, June 13, 1928, that before that day arrives Brother Henson will have this school on its feet with every obligation, either met with the cash or covered by good subscriptions, and if it can be done, J. C. Henson is the man that can do it. We are expecting him to simply do the job.

Doctor R. T. Williams said that Henson was bound to succeed because he was as clean as a dog's tooth. Well, we believe that. We have known Henson personally for twenty-nine years.

While I was in Nampa, my home was with the Hon. Eugene Emerson, who is the founder of the Nazarene College and church in Nampa. It is my opinion that no finer man has lived on earth in the last six thousand years than Eugene Emerson. I don't think I ever had sweeter fellowship in a friend in my life than I did in Brother Emerson. He owns a fine Nash car and he named it Peter Rabbit after the Burgess children stories. I don't think he could have named it a more beautiful name for as the *HERALD* readers know, Mr. Burgess never wrote a more interesting story for the little folks than Peter Rabbit, so three times a day Brother Emerson would notify me that Peter Rabbit was waiting. I don't think I ever hated to tell a man good-by as badly as I did him as we separated at the depot. He and I have some great plans for the future if we live to work them out, and of course we don't want to die until we do the job. One of our plans is to go a way back in the mountains, one hundred and fifty miles from civilization and strike up camp and catch mountain trout by day and quote Scripture by night and pray just as loud as we want to and there will be nobody to bother us. Then our next plan is, for the next two years, to make a trip to the Holy Land and from there to Africa, and spend several months down in Africa. As many of the readers know that Brother Emerson's youngest son Earl was planning to go to Africa as a missionary when he was overtaken by death and was translated to his eternal home, so Brother and Sister Emerson have their hearts set on Africa. Brother Emerson wants to go and put up some buildings down in that country. I believe that he is the man to do the job as he has been a great lumber man and has done as much building as any man in Central Idaho and I am very anxious to make that trip with him.

Well, we are now back from Africa and are back on the campmeeting ground.

On the last night of the meeting Brother Aycock brought a great message and we had ninety-two seekers at the altar. This was one of the greatest services that I have almost ever witnessed. I don't think I have ever seen such scenes around an altar. I believe at times that you could hear two hundred and fifty people praying at one time. But the hard part of the meeting was to say good-by and break up and start to our different fields. Brother and Sister Aycock left Nampa early Monday morning of August 15, in the beautiful Dodge car driving through to Kearney, Nebraska. I don't think I have ever enjoyed working with Brother and Sister Aycock more than I did in the meeting at Nampa. There are no finer workers in the United States than Brother and Sister Aycock. There is not a greater soul winner in the Church of the Nazarene than Brother Aycock. They are now in their camp in Kearney, Nebraska. Ten thousand blessings on the good Samaritans.

In perfect love,
UNCLE BUDDIE.

Sunday School Lesson

September 18, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: The Kingdom Divided.

LESSON TEXT: 1 Kings 12:12-20.

GOLDEN TEXT: *Pride goeth before destruction, and a haughty spirit before a fall* (Prov. 16:18).

THE reign of Solomon with all its splendor passed. Such human magnificence always passes away, but he had exceeded all the kings of the earth for riches and wisdom. Everything connected with his reign was stamped with grandeur, from his throne of ivory and gold down to the vessels from which he drank, and he added to all his royal display some things that were but whims of luxury, such as apes and peacocks.

Ecclesiastes is a review of his life, based on the recognition of the fear of God. He was a religious philosopher rather than a spiritual believer. He tasted every form of pleasure and pronounced on all disappointment. Back from his restless search after the novelties in pleasure, he comes at the close of life, with this simple result, that true life consists in the discharge of duty from religious motives: "Fear God and keep His commandments; for this is the whole life of man."

From his immense harem, we read of only one son whose mother was a princess of Ammon. This son Rehoboam was his successor. The advices and counsels which we read in Proverbs to a foolish son

were doubtless penned with this boy in mind, for they fit him admirably. This young man, upon the death of his father, at once assumed the responsibilities of the throne. Scarcely was he seated on the throne until trouble broke out. Rejecting the advice of the older men, he took the counsel of the younger fellows, who were his companions, and thus played the fool. Rash, arrogant, trained in luxury, light in character, he was quite unequal to the difficulties he inherited from his father. His type has been, and is being reproduced many times over. Young men who will not stoop to conquer, are bound to meet with such disaster as will bring them down. Abuse of power always bears a harvest of discontent, which, in its final fruitage, results in rebellion. Much depends upon sound ideals, and the ideal that Christ gave for His kingdom is good for any realm, namely, that service is greater than authority. Indeed one may win his way into power who gives the best service to humanity.

A proud spirit and a disrupted kingdom. Rehoboam cracked the whip of authority over the heads of his people, only to find that tyranny is the road to revolution. It was the beginning of a long series of disasters that ended in captivity, first of the Northern Kingdom, and later of Judah. As long as government seeks the best methods for the prosperity and welfare of its subjects, that people will be content to serve faithfully, but just as truly will they rebel against oppression.

How foolish is pride! Rehoboam swelled out with his own importance as he made proclamation of his program that he intended to follow. Strange that he would think that those people who had been under his father's despotism would do nothing rash, but quietly acquiesce to an oppression worse than they had known under Solomon's rule. But such is the estimation of this braggart, and added to the harsh words of his answer, was the unkind manner he employed. There is no hint of piety, wisdom or common consideration in his action. He desired neither the counsel of wise men of years, nor did he inquire of God, but with one arrogant speech he severed a kingdom that could never be united again.

It is ever thus, the act of a moment is regretted for years, and may cause sorrow and suffering that will endure for life, or, even cost the life of the actor.

"Easy to drift to the open sea.

For the tides are high and the current strong,

And playful and free are the merry winds,

But oh! to get back, is hard and long.

"Easy as told in English tale,

To fashion a Frankensine body and soul:

And breathe in its vitals a sort of life,
But oh! we create what we cannot control.

"Easy as told in Arabian tale,

To free from his jar the evil sprite,
And he laughs with glee at your vain attempts,

For oh! never more can you prison him tight.

"Easy to drift to the sea of doubt;

Easy to hurt what you cannot heal;

Easy to break the trusting heart;

Easy to feign what you do not feel;

Easy in folly to seal your fate,

But oh! the knowledge that comes too late."

In verses 21-24 of this chapter we find how fruitless were the attempts of Rehoboam to regain the ten tribes. He assembled his army but God would not permit them to go to war. The Lord's order was obeyed, and the kingdom was never reunited.

We have here a lesson worth while to ponder. No amount of threatening, or resorting to violent measures, will restore to us that which we have lost through insolence and folly. There is but one thing to do and that is to humbly, before God, confess our folly and wickedness, and throw ourselves upon His mercy, thankful to receive from His all-powerful hand whatever consideration He may see fit to bestow.

May we ever remember that a vaunting speech is by no means a proof of courage. The more boastful a man's speech the less resolute he will be in peril and temptation. A truly strong, firm, and safe man, is calm and silent. Flattery may wear the garb of fidelity and devotion and yet be in reality most treacherous.

We also gather from this lesson how important is the part played by mother influence, in giving to the world the best rulers, statesmen, and citizens. It has been said that "the hand that rocks the cradle, is the one that rules the world." Much of the weakness of both Solomon and his son, can be traced directly to the unfortunate training of each in their harem home. The God-fearing Jochabed gave to the nation their great law-giver under the most unfavorable circumstances, and the faithful Hannah would "lend to the Lord" the precious gift He had bestowed upon her, and he became Israel's greatest prophet and judge.

That God can overrule apparent misfortune for good is clearly seen in this lesson, for this calamity isolated the Jew, and thus was the line of Christ's descent narrowed, and brought into definite shape the proofs of His personal identity. Thus was the sin and folly of men made subservient to God's higher purposes.

LIFT THE DEBT ON TREVECCA COLLEGE

Trevecca College has had a fruitful past and can have a still more fruitful future in training the young people of the Church of the Nazarene. This school has an excellent location, a beautiful campus, one of the best plants in the way of equipment and buildings in our movement, and a loyal and growing constituency.

We must lift the indebtedness on Trevecca College. This can be done easily now since one man has pledged half, twenty-five thousand dollars, provided the other half is secured by October 1.

We must perpetuate this work which

was founded and carried on for many years by that man of God, Rev. J. O. McClurkan. He was faithfully assisted by John T. Benson, who is still standing by the school with his means. The present workers in the school, Dr. Henricks and his corps of teachers, are worthy of the best co-operation that all of the holiness people can give them.—S. S. White, Acting President, Bethany-Peniel College, Bethany, Oklahoma.

NORTHEAST, MARYLAND

Our society is young and small and therefore has not accomplished a great deal yet. However, we have given the church some financial aid. Also held a meeting at the county jail in Elkton, where a goodly number of hands were raised for prayer. The jail service was so greatly appreciated by the inmates and those in charge that they publicly announced their appreciation in the Elkton paper, and extended a hearty invitation to all denominations to hold services there. Our young people are all interested in the growth and prosperity of the society. Attendance is good, almost every member present at every meeting, on time.—Mrs. E. C. Payne, Reporter.

CAMPMEETINGS IN THE SOUTH-WEST

The Holiness Reunion which met in Arlington, Texas, last May was so honored and blessed of God that a unanimous vote called for an Interdenominational Holiness Convention next year to meet in connection with the Berachah Home Silver Anniversary at Arlington. An Executive Committee was elected and empowered to make all arrangements necessary for the holding of said convention, which will be held May 15-20, 1928. This writer was elected chairman of executive committee and in behalf of the committee has had the pleasure of attending a number of annual holiness campmeetings in the Southwest.

LAKE ARTHUR, LOUISIANA

The first was the old camp at Lake Arthur, where Revs. Will H. Huff and Jas. V. Reid were the ministers. This camp had somewhat run down in interest and attendance but received a new impetus this year with an intensified interest that enlarged the vision and inaugurated plans for a wonderful camp next year. Brother Huff was preaching with the old time power, old time truths of holiness. Rev. Jas. V. Reid specializes with young people and is a success in directing their religious activities. They are both to be with us at the convention next May. Persons from Lake Arthur camp expect to attend the convention also.

FREE METHODIST CAMP

My next stop was at the campmeeting held by the Free Methodists at Rockwall, Texas. They also had new life, enlarged vision and the best attendance of camp they have had in many years. It rejoiced my heart to hear the shouts of victory and to see the glory of God resting upon this camp. Brother Ensey, the District Superintendent of this district, presided. I was received most cordially by the preachers and laymen of

this meeting. Brother McGee of Houston, was the evangelist. His preaching was clear, forcible, and with unction. They were having good results in salvation work.

THE ARKANSAS STATE CAMP

From Rockwall, I ran over to Little Rock and attended the state encampment of the Church of the Nazarene which was held on their new camp ground. Here, I found Revs. John and Bona Fleming were shelling the woods. God was honoring their messages and people were getting saved. Rev. John Oliver, District Superintendent, and the brethren of this camp received me most cordially and a fine group of them promised to be at the convention next May. Brother Borders showed me the plans for a magnificent new building for the First Church of Little Rock of which he is pastor. Brother and Sister Gaines are doing a splendid work in the North Little Rock church. The brethren are very enthusiastic over the outlook for the cause of holiness in the Nazarene church work of Arkansas.

THE OLD SCOTTSVILLE CAMP

I was permitted to spend Sunday with Revs. Fred H. Ross, Warren C. McEntire and Brother Gossett on the sacred ground of the old Scottsville camp which is the mother camp of the Southwest. The grounds are beautifully kept and had such a quiet restful appearance with the sacred presence of God so clearly manifest that I was delighted at having the pleasure of being here this year. The closing Sunday was truly a wonderful day, the 11 o'clock service was devoted to foreign missions. Brother Ross delivered a wonderful missionary sermon. A collection was taken for their own missionary in China. I think about \$600 were raised. During the service, eight very beautiful young ladies came forward and offered themselves to God, either as foreign or home missionaries. It was an impressive sight and a glorious service. I spoke in the afternoon to a very responsive congregation and at the conclusion of the service several yielded themselves to God. This old camp is also catching new visions and new inspiration. Brother B. P. Wynn has been the faithful secretary for the general board of this camp for many years. His heart is in his work and he is a most excellent manager.

DALLAS DISTRICT CAMP

The camp this year has been one of the best and most widely attended of any for years. Rev. F. E. Wiese, District Superintendent, presided. Rev. Lum Jones gave a series of startling sermons on "Man's Responsibility to God and the Consequences Sin Brings upon the Sinner's Own Soul, Eternal Punishment." The very first sermon brought a crowd of seekers to the altar and scores of persons have been saved during the meeting. They are also planning for larger things next year. I delivered an inspirational address to the Young People's Convention which met in connection with the campmeeting. We had a truly wonderful service and I rejoice to see the revival spirit throughout the Southwest. We are looking forward to greater achievement in the kingdom of God and

invite you to come to the Southwestern Holiness Convention, which is to be held in Arlington, May 15-20, 1928. Let us, under God, revive the holiness revival.

J. T. UPGURCH

CENTRAL NORTHWEST DISTRICT ASSEMBLY

The eighteenth annual assembly of the Central Northwest District, Church of the Nazarene, closed its largest and most successful session Sunday, August 14th. About five hundred delegates and visitors poured into Jamestown, N. D., where it convened and the genial local pastor, Rev. H. T. Davis, surely had his hands full caring for their many needs. General Superintendent Goodwin presided. The folks up here have just about decided to adopt him as the Lord's special apostle to this stupendous Northwest country. He preached for us twice, and having heard him many times during the last six years, can readily say we have never heard him with greater anointing of the Spirit. The Minneapolis and North Dakota Districts were merged under the newly adopted name, the Central Northwest District. This immense area comprises the states of Montana, North Dakota, South Dakota and Minnesota. Dr. Goodwin contended small districts, numerically, were not a success and cited several instances to prove his point. The apparent wisdom in his contentions carried so much weight, the merger was finally voted and the dissenting ones swung over, so now we are all pulling in the same direction. Rev. E. E. Wordsworth was re-elected District Superintendent by the "upper-room" number of 120 votes, but on motion to make it unanimous, it was carried amid enthusiastic shouts and "Amen's." He was greatly affected by the demonstration, but we backed up our approval with a substantial increase in salary. He was also voted a month's vacation with pay, but like most evangelists of his caliber, will give this time over to filling campmeeting dates. On the Friday preceding the assembly, Brother Wordsworth had the misfortune to sprain his ankle, but it failed to dampen his ardor and he was on hand at every session, working in harmony with Dr. Goodwin. A great future is just ahead of this much beloved man of God.

Several visitors graced the assembly by their presence, among them, Dr. J. G. Morrison, field secretary of our General Board. Being our former District Superintendent, all were delighted to see him again. He gave us an illuminating address on the progress and needs of our church at large and made an impassioned appeal for missions Thursday afternoon. He stated they expected to have fifty new missionaries on the foreign field by January first, 1930. He said our general budget should be our "general delight" and to "carry it on our hearts in place of on our backs." Also that our foreign missionary work was growing beyond our ability to finance it. In addition to this he preached two evening evangelistic sermons, one being his famous sermon on the "tongue," not "tongues." Rev. J. C. Henson, business manager of Northwest Nazarene College, Nampa,

Idaho, was also a visitor and presented the needs of our school there. He has a personality of the kind God only makes one of and needs a roomy pulpit when he talks or preaches. When he is through everyone knows exactly what he meant by what he said. He leaves no one in doubt as to what he stands for. The evolutionists received a most merciless drubbing to the hearty and unstinted approval of the audience. Rev. Sutherland, a missionary just returned from China, was introduced and responded with a brief talk. A person to person solicitation by some of the ladies resulted in a love offering of \$75.00 for him. His beautiful Christian character won the hearts of the entire assembly. Reports of pastors, evangelists, W. M. S., N. Y. P. S., Sunday school superintendents, etc., were given as usual. Women's dress came up for discussion and we concluded it was best to emphasize Christian experience and essentials and let God tell them what to wear. Dr. Goodwin wisely admonished us to keep off the judgment seat. Miss Leona Aggola, also a missionary just back from China, was introduced. Mrs. E. E. Wordsworth was introduced as the superintendent of the District Superintendent. Mrs. Dr. Goodwin, who was with her distinguished husband, received a royal welcome by the assembly. It was a delight to have her with us. After a two weeks' district campmeeting in St. Paul, Minn., with Dr. Goodwin as the evangelist, organization of a new church in that city was consummated with about thirty members. Revs. Ben and Eva Mathisen were installed as pastors. It is the only holiness church in that great city of 350,000 people. As you read this report breathe a prayer for this new work and the pastors. Rev. J. W. Henry, the new pastor of the Minneapolis church, brought a great evangelistic message on Tuesday evening from Isaiah 64:1. The Minneapolis church is making wonderful progress under his ministry and leadership.

The district membership is now about 1,800 with seventy preaching places. The assembly was held in the Salvation Army hall and in return for their hospitality we assisted them in their evening street meetings and offerings. Quite a few conversions among elderly people were reported, one couple at the age of 73. Four new churches were organized during the year. Rev. F. L. Van Heck, the converted opera singer, pastor at Gettysburg, Montana, stated his town was well named as he sure had a fight on his hands. He and his wife had their baby boy dedicated by Dr. Goodwin Sunday afternoon, and the baby had on the same dress his father wore when he was baptized in the Roman Catholic church. The dress was about three times as long as the baby.

Statistics show the largest district gain in the Sunday schools. The W. M. S. now has about 650 members, with \$3,124.32 paid in last year. Over 3,600 Indian head pennies were collected. Delegates to the General Assembly were elected as follows: Ministerial, E. E. Wordsworth, J. W. Henry, W. D. Shelor, W. I. Gough, Ernest Coryell; Lay, Mrs. Nellie M. Hoffman, Dr. W. C. Nolte, Mrs. J. J. Larson, Mrs. Lillie Nyhus, F. E.

Dieters. A brisk sale of books was reported. Rev. Ben Mathisen, our efficient treasurer, was re-elected with an increase of salary. Our total local, district and general budgets amounted to \$88,934 for the year. It was reported we are averaging two new Nazarene churches a week in the United States. The business sessions were completed at six p. m., Saturday. A Sunday school rally at nine a. m. was conducted by Dr. W. C. Nolte. One teacher had the names and addresses of one hundred prospective pupils. Loving your pupils, having a burden for the work and making your class feel you are one with and of them, were stressed as vital points in a successful class. Preparing Sunday dinners on Saturday was suggested to give the busy housewife liberty to attend both Sunday school and church. One school put a tag on every visitor. Four new elders were ordained by Dr. Goodwin Sunday afternoon, after which he conducted a healing service. Several testified to being instantly healed. Evangelist Julius Miller brought the closing Sunday evening message and Ernest Coryell, the "lumber-jack" evangelist, preached to an overflowing meeting at the local Church of the Nazarene. He is a second edition of the famous Peter Cartwright. The date and place of next year's assembly was left open.—S. S. Bright.

IOWA DISTRICT ASSEMBLY

The Fifteenth Annual Assembly of the Church of the Nazarene of the Iowa District convened at Marshalltown, Iowa, August 17, 1927, with Dr. J. W. Goodwin presiding. The blessing of the Lord came upon us in Shekinah glory with the very first service and remained with us until the very end, and I am sure that everyone went home with a deeper love for the cause of God and the Church of the Nazarene.

Dr. Goodwin opened the sessions with an inspired and inspiring message on "The Reason for the Hope that is in us," which led and helped us in all the business that was transacted.

Dr. J. G. Morrison was an especial inspiration to us with his wonderful messages on "Faith." He certainly is filled with the subject and knows how to get it out to the people.

Oh, that we might hear more of it and to a small extent at least, realize what God is able and willing to do for us if this law of Faith is rightly exercised.

Rev. E. O. Chalfant of the Chicago Central District, stirred our very beings with his rugged messages, and with Rev. T. W. Willingham, very ably and effectively presented our school needs at Olivet.

The Missionary Rally and Anniversary fired us to a renewed melting point and may God grant that we will keep at "white hot heat" for this great cause.

Our dear brother, Rev. D. W. Dobson, was chosen to lead the district on another year as our District Superintendent and we are looking for wonderful things to be accomplished under the Lord's hand.

The Young People's Rally Saturday evening received the seal of God's ap-

proval with six precious souls kneeling at the mercy seat. Our district president, Rev. G. B. Williamson, brought us a beautiful message from the 18th verse of the first chapter of Colossians: "That in all things He might have the pre-eminence." We are more than sorry to lose this precious brother from our midst, yet our loss is Brother Chalfant's and the Chicago Central District's gain and we all wish him God speed.

Sunday was a precious day indeed to our souls, giving us a new assurance that God is pleased to have us set aside this day for worship and praise to "the most high God."

The service in the afternoon as Brothers G. B. Williamson, Ray A. Steely, and Cyril A. Cronk were ordained of God and the church to give their lives to the ministry of the Word was indeed a touching scene and as Dr. Goodwin read the charge to them we were made to see the holy and blessed sacredness of the call of God to this work.

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We are praying that Marshalltown, who received us so warmly and treated us so royally, will never cease to feel the effects of the visit of the people of God in their midst. May God indeed richly bless everyone of them.

R. R. JOHNSON, Reporter.

PREACHING IN THE MOUNTAINS

By Rev. H. D. BROWN

(The example of this mining company in sustaining our Dr. Brown in order that he may preach in their camp and in other places near is certainly worthy of emulation. We would commend their example to others. Money thus spent by individuals and corporations will certainly come back in insurance saved and in the increased efficiency of those influenced by the gospel message.—Editor)

At the present time, I am in the heart of the Rocky mountains preaching the gospel as I have opportunity. In Montana, near to the northeast corner of the Yellowstone National Park, is a region of country where very little gospel work has ever been done. More than fifty years ago Mr. Jay Cook then president of the Northern Pacific railroad, penetrated this mountainous region and sought for the great mineral wealth supposed to be hidden away in the bowels of these mountains. In one of the valleys he started a town and named it Cook. But Mr. Cook failed in business and his great schemes failed with him. The town of Cook has stood there for fifty years with no church and, practically no Christian work.

A few years ago, the Western Smelting and Power Co. established a plant about five miles north of Cook. This has grown until they have a smelter and quite a cluster of houses. They employ about seventy men and with the women and children there is a community of about one hundred people. Though there is a cluster of buildings it may be called a camp. It is a combination of a mining camp and a smelter camp.

Through the courtesy and kind assistance of the Western Smelting and Power Co., I am enabled to remain here and preach to the people. On Sunday afternoon each week I preach in the school house in Cook. On Tuesday night each week, I preach in the cook house in the camp. We have under consideration the organizing of a Sunday school or at least a class for Bible study. So you see, I am holding down an old fashioned circuit of two appointments.

The Lord is with us in this work. We are conscious of His presence. We expect souls will be garnered in heaven because of this preaching the gospel in the Rocky mountains. Great credit is due the Western Smelting and Power Co., because without their kind assistance and support, I could do nothing.

BUFFALO GAP CAMPMEETING

The camp at Buffalo Gap, Texas, was good this year. Many were the seekers and happy finders at the altar of prayer. The attendance was good. We had a number of visiting workers. Rev. and Mrs. B. M. Kilgore added much to the interest of the camp. Brother Kilgore preached two fine sermons that resulted in good altar services. Rev. B. F. Neely and his saxophone quartet was

present most of the time. Brother Neely preached twice and represented the school at Hamlin. His messages were gladly received, and an offering was taken for the school. The quartet assisted Professor Westbrook of Hamlin, in making the music and singing a great feature in the camp. Mrs. Mary Lee Cagle came in for the last three days of the camp. She organized this camp twenty-nine years ago. Rev. B. H. Wooton, the pastor of the local church, was present to look after the general interest of the camp. He and his wife are fine young people, and he is an excellent preacher. We have opened fire on the enemy's camp with Pastor A. K. Scott at Amarillo, Texas. Yesterday was a good day with real salvation at the altar and an old time shout in the camp. We have two weeks here yet, and we are expecting a great time.—I. M. Ellis, Evangelist.

SAWYER, N. D., CAMP

The nineteenth annual camp of the North Dakota District, now a part of the Central Northwest District, Church of the Nazarene, was held at Sawyer, North Dakota, July 7 to 17. The workers were Rev. Lum Jones of Ada, Oklahoma, and Rev. A. C. Metcalfe of Regina, Sask. Miss Viola Reinholdt was in charge of the children's meetings, and Mrs. J. J. Larsen in charge of the music.

Owing to the continued drouth and consequent financial stringency in North Dakota, the attendance was not so large as in former years, but it was in every other way a good campmeeting. The two evangelists brought powerful heart-searching messages, there were seekers at nearly all services, and a sweet spirit of harmony and unbroken fellowship marked the camp. On the final Sunday of the camp a baptismal service was held in the small river which flows through the camp grounds, where several candidates were baptized by the acting Superintendent of the district, Rev. W. I. Gough.

A missionary address was given by Prof. F. C. Sutherland of Northwest Nazarene College, a returned missionary from China. At the close of this service a good offering was taken for his expenses.

Finances came easily and all expenses of the camp were readily met. Though somewhat handicapped by distance from large sized towns, Sawyer camp is doing a great work in this needy part of the west. The camp equipment is excellent, the tabernacle being one of the best we have ever seen, and not only is there no overhanging debt, but there is considerable lumber on hand for the building of cottages, and so forth. We should not omit to mention the excellent and reasonably priced meals to be had in the dining hall.

A blessed feature of the camp is the large number of fine young people. The future of our work in this great north country is wrapped up in our young people—they need our prayers and encouragement. During the camp the District N. Y. P. S. held their annual convention under the able leadership of Rev. George Mowry. Aggressive plans were laid for next year's work, and among other things the young people undertook

the responsibility of raising one hundred dollars for the Bresee Memorial Hospital in China. The officers for the coming year are, president, Johan Johnson; vice president, Hazel Boness; secretary, Ethel Allison; treasurer, Ernest Livingston.

Since the time the North Dakota District has been merged with the Minneapolis District to form the present Central Northwest District, so a new set of district officers were elected at the joint assembly in August.

For next year's camp it has been decided to increase the number of workers. An excellent singer has been engaged and you will make no mistake in attending next year's camp.—Reporter.

FALL OPENING AT EASTERN NAZARENE COLLEGE WOLLASTON, MASS.

The summer is over and gone and the time of the text book, the lecture, and night oil is come. On Tuesday, September 13th, the great fall opening at E. N. C. will take place. Each year this is meaning for scores of new students, the entering of doors of opportunity which will affect vitally their lives and careers. This fall will undoubtedly see our largest registration, our strongest offering of courses, our best equipment in all departments and our most capable faculty of instruction.

We are beginning the year right. On Wednesday, September 14th, Rev. Basil William Miller, A. M., S. T. M., of Pittsburgh, will begin a holiness convention at the College. Continuing over Sunday, September 18th, we will have two services daily with Brother Miller speaking at each service. These opening conventions have proved to be times of great refreshings in the past and we are trusting God to make this a "pace setting" time for the new school year.

During the month of October Rev. George B. Kulp of Battle Creek, Mich., a warrior in the army of full salvation for over fifty years, will be with us for our fall revival. We want this man of God to minister to us that our spirits

may be quickened, that those who are not in "the fulness of the blessing" may plunge in, that our vision of the sufficiency of the gospel when efficiently preached may be clarified, and that our young preachers and Christian workers may study the revival methods of this great revivalist at first hand.

There is every indication that the steady growth of the past four years is to be continued this year. During this period our registration has increased nearly seventy-five per cent, our assets have advanced over one hundred thousand dollars, our equipment has more than doubled and the strength of our

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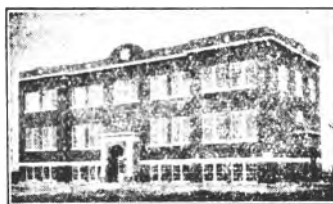
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Nazarene College to share the benefits of this the best year in our splendid record.

F. W. NEASE, President.

MANVILLE HOLINESS CAMP

The twelfth annual camp of the Manville Holiness Camp, located near Streator, Ill., was held June 26 to July 10. This is one of the newer but growing camps, a straight, clean cut, second blessing holiness association. H. N. Dickerson, Ashland, Ky., was the evangelist. He is a strong preacher with fire and glory, and God surely did use him. Great altar services. No one apparently kept count of the number of seekers. There were many. Mr. and Mrs. C. E. Sharow, Wren, Ohio, had charge of the music

and children's work. Their children's work was greatly appreciated. Quite a few preachers attended, and some of them preached in the day services. Rev. H. B. Jensen, Decatur, Ill., served as camp manager.

No small item was the splendid meals served in the dining hall, by Brother and Sister Tadlock. Three new cottages were erected. About \$1,000 was raised for expenses. The management has decided to erect a two story combination dining-room and dormitory for the 1928 camp.

H. B. JENSEN.

NORTHERN CALIFORNIA DISTRICT CAMP

The Northern California District camp-meeting which was held in the Veterans' Park at Santa Rosa, California, from July 29 to August 7, goes down on record as one of the greatest gatherings in the history of the district. The entire affair seemed to be under divine direction, including all of the preliminary arrangements. The workers, Rev. E. J. Lord, who had charge of the evangelistic services, Dr. H. Orton Wiley, president of Pasadena College, who gave Bible lectures each morning, Mrs. I. W. Young, the soloist, and Mrs. J. W. Farr, who had charge of the children's meetings, proved to be the right ones for the occasion.

The camp ground was a beautiful four acre park with plenty of shade and equipped with running water, electricity, and a community kitchen supplied with gas plates and gas, all furnished gratis by the Chamber of Commerce of Santa Rosa. The local church spared no pains in providing for the convenience and comfort of all who attended. They operated a cafeteria on the ground for the convenience of those who did not wish to do their own cooking.

The district was well represented throughout the meeting. About one hundred families camped on the grounds, which had the appearance of a young tent city, and the atmosphere was like the old fashioned campmeetings of years ago. There was a heavenly atmosphere pervading the place with a beautiful spirit of love and harmony throughout the entire camp, and a mighty volume of prayer ascended to the throne of grace from the early morning hours until the close of the evening altar service.

The messages in song and sermon were delivered with unction and power of the Holy Ghost sent down from heaven. The altar services were seasons of hard fought battles and glorious victories. The record of the exact number who prayed through is kept in heaven.

Wednesday afternoon was given over to a school rally in charge of Dr. H. Orton Wiley, president of Pasadena College, which proved to be a great blessing. Friday afternoon a great missionary rally was held, with both the home and foreign interest of missions represented. Rev. A. J. Smith and wife, from China, spoke on foreign missions. District Superintendent, Frank B. Smith and Rev. W. L. Fear, spoke on home missions.

Rev. John T. Little, Superintendent of the Southern California District, was

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present a few days and delivered a heart stirring message the first Sunday afternoon. He also gave the principal address Wednesday afternoon in the educational rally.

The prospect for the campmeeting next year is very promising. Many have resolved that they would begin at once to make plans for next year and the goal has been set for two hundred tents in the camp.

W. L. FEAR,
Sec. of Campmeeting Committee.

NEWS IN BRIEF

Brother and Sister D. C. W. Tetrick, of Shawnee, Okla., recently celebrated their golden wedding anniversary, which was a very happy occasion, being blessed with the presence of children, grandchildren and other relatives and friends. The last forty years have been spent in preaching and gospel work. Sister Tetrick has carried the gospel to more than 3,000 prisoners and is still holding services in the Shawnee jail almost every Sunday. Brother Tetrick has been preaching the gospel in many towns, as he has had opportunity through the years.

Evangelist R. L. Morgan of Olivet, Ill., is in the midst of a home mission campaign in the city of Milwaukee, Wis. This is a peculiarly hard field and he is encountering much opposition, a petition having been circulated in the neighborhood to have the tent, which is situated at 28th and Michigan, removed. Brother Morgan very earnestly desires the prayers of our people for the work there.

Brother I. V. Maxey, pastor at Kuna, Idaho, was taken sick during the campmeeting at Nampa, Idaho, and after having been removed to the Nazarene hospital at that place, underwent a major operation. He is doing well and greatly appreciates the kindness and prayers of doctor and nurses in the hospital, as well as of other friends who prayed for him.

CHURCH NEWS

PASTOR E. H. STOUT, Erin, Tennessee—"We are moving along nicely here. We have just closed a meeting with eighteen saved and four sanctified, and six united with the church, and four more to come in the next Sunday. Sister Harrington of Nashville, was the evangelist. Sister Harrington is a great soul winner, and will make friends for the pastor and the church wherever she goes. The folks in Erin appreciated her preaching and asked her to assist in the revival next year. We were given a unanimous call as pastor for another year and a nice love offering. The warm hand shakes and the many 'God bless you's' from the members of our own church and our many friends of other churches made us feel we were appreciated. Wife shouted and I cried. We are pressing on and believing God for greater things. We covet

your prayers for the Erin church, that the next year will be the greatest year in the history of the church."

PASTOR MISS GUSSIE JONES, Yates, Texas—"We are way down here on the east end of the district where we don't get to see many of our people, but we are still on the firing line for the Lord. We came on the work here last October and have had a good year in the Lord. We have just closed our revival with W. A. Terry of Tuttle, Oklahoma, as our evangelist. He is a plain, straight, Spirit-filled second blessing preacher. He has that sweet Christ-like spirit that wins his hearers. He has a wonderful in-

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fluence over the young people. The preaching was deep and the whole community felt the effects of that meeting. We had a number of professions. The church was stirred, confessions made, the work built up in general. Our crowds were good, the conduct excellent, and we had good singing under the leadership of our dear Brother Matthews, who is one of our own members. He is a fine singer and a fine man. God certainly gave us an old time Holy Ghost revival where conviction was deep. A number of subscriptions were taken for the **HERALD OF HOLINESS**. The dear Lord has wonderfully blessed our labors here this year. We have learned to love the work and love the people. The church has unanimously called us back for another year and we have accepted."

EVANGELIST J. E. BRASHER—"The Lord has been with us in two good meetings recently. We held a nine days' meeting near Florala, Alabama, the last days of July. We had good attendance and good interest, several professions, either for pardon or purity. We were in a meeting near Munson, Florida, that lasted nine days, and that resulted in, we hope, great good, as the attendance was good

and there were some forty up for prayer. This meeting was from August 13 to 21."

A. S. HORNBECK, Brownsville, Texas—"Here we are at the most southern city in the United States, and we believe it is also the most worldly and priest-ridden place in our great so-called Christian country. And although we are few in number, we are here from choice—the Lord's choice, we trust, as well as our own. We are Nazarenes because Jesus and Paul were of that company, and we are happy to be numbered with those of 'this way.' Another cause of thankfulness is that the Master is using some of His 'little ones' in erecting a nice new frame church building on lots recently purchased in East Brownsville. Our beloved District Superintendent, O. F. Hatfield, who is never so well pleased as when helping push struggling youngsters up the road, is here with his sleeves rolled up, and in front of the battle, as usual. Moreover, we have another One with us who never lost a battle, and our faith is strong and we are pressing on to certain victory. We are not of the sons of David, to build the temple for our Lord's habitation, but 'now are we the sons of God, and it doth not

yet appear what we shall be." And our Father is going to give fifteen trusting Nazarenes a place of worship even in Brownsville."

STAR LIME WORKS, Kentucky—"Our holiness campmeeting began August 2, 1927, closed August 17. It was conducted by Rev. T. W. Barnett of Bernie, Mo. Brother Barnett did some fine preaching, the Holy Ghost accompanied the Word; there was great conviction on the people. Thirty souls were saved. They came down to the old fashioned altar, prayed through to victory and there was great rejoicing among the saints. We were blessed with the presence of our District Superintendent, L. T. Wells, in the evening service, the eighth. He brought the message and God wonderfully blessed, ten souls prayed through that night. Brother Wells gave us great encouragement. We are a small Church of the Nazarene. We need and desire the prayers of all of God's children that we may keep on fire for God."—Miss Lizzie Fulks, Secretary.

EVANGELIST S. S. NELSON—"The Lord gave victory here in the Second Wesleyan Methodist church at Roanoke, Virginia. There were only eighteen present on the first night. The meeting increased in numbers and the spiritual tide rose higher and higher until the house was filled. On the last night of the meeting wave after wave of glory swept over the people, and there was shouting all the way from the pulpit to the door. A number were saved or sanctified."

DECATUR, ILL., First church—"At the annual meeting last Wednesday night the splendid report of our pastor, M. F. Grose, was accepted and a unanimous vote of confidence extended to him for the coming year, his fourth year at Decatur. A resolution of appreciation for his faithful service and a pledge of our hearty support for the coming year was accorded by a rising vote. We have sent in over two hundred annual subscriptions to the **HERALD OF HOLINESS** this year, putting it in the libraries, hospitals, jails and to the editors of the daily papers. We have had three splendid revival meetings, one with General Superintendent Williams, one with Mrs. Sloan and one with John Fleming. We are reporting 230 good members. Our cradle roll has over 550 members and our Sunday school varies between 300 and 500 in attendance according to time of year. Our young people have two services a week and report close to a hundred seekers for the year. Plans are being laid for one of the most aggressive campaigns this coming year that we have ever known. We would appreciate the prayers of our friends."—Elmer Little, Church Secretary.

SOUTH BEND, IND.—"Sunday morning, August 21, will long be remembered by our good pastor and by his people. Some time ago at an official meeting our pastor, Rev. L. W. Collar, tendered his resignation to the church board, much to their surprise. This sent a spirit of gloom

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and disappointment over the entire church. Prior to this a unanimous vote had been cast and Mr. Collar's return for another year seemed certain. Under this burden of sadness the people prayed earnestly for God to have his way. Prayer was answered, God revealing to our Brother Collar that he should not leave. On Sunday morning during a most blessed song service, Brother Collar arose and announced that God had overruled and in answer to prayer would not let him leave. The meeting at this time was beyond description. Simultaneously men and women laughed, cried and praised the Lord. It was a most precious sight, for which we praise the Lord, and our Brother Collar remains another year in answer to prayer."—Church Reporter.

EVANGELIST J. S. WALLACE—"We just closed a great campmeeting with the Church of the Nazarene at Beech Grove, Arkansas. God wonderfully came on the camp, and scores of souls came to the altar and many happy finders. To God be all the glory. We witnessed some of the most wonderful old fashioned praying through and shouting the victory. Our precious Brother J. E. Moore is the good pastor of the vicinity where the camp is. This good man stood by us and helped to make the meeting a success. Great crowds came, many nights there was not room under the tabernacle to accommodate the people. Our co-laborers that were to have helped us were hindered and could not get to the camp and we had to depend on local help. We did all of the preaching. God helped us and gave the needed strength, praise His dear name. Several assured us that this was the greatest meeting in the community in fifteen years. Our people there know the value of prayer, how to hold on until victory comes. We made many friends and the camp gave us a call for 1928. We made a hurried run home, got in an auto and hastened to Johnston City, Illinois, to our next meeting. The meeting is starting off well. The tent is too small to give room for the great crowds that are coming. Pray for us. From here we go to Herrin, Ill."

CARUTHERSVILLE, MO.—"We have just closed a three weeks' revival with Rev. C. O. Miller and family. Brother Miller poured his very life into his messages. God blessed the truth and a goodly number were saved and sanctified. There were four additions to the church and we feel that others are looking our way. We believe the church as well as the community was greatly benefited by this revival and truly pray God's blessings upon the Miller family wherever they go. The last Sunday of the meeting was a great day. There was lots of conviction on the people and the altar was full of seekers. In the afternoon at three o'clock the gospel truck and a number of other cars met at the tabernacle and took quite a number of people down to the "old father of waters," where ten of our good saints were buried in baptism by our good pastor. This was indeed a good service. The presence of God was on the people and all were blessed in a marvelous way. We feel encouraged to stay in the fight against sin and the

devil and make this year the best year of our life for God and lost souls. Pray for us."—Mrs. C. C. Adams, Reporter.

EVANGELIST E. T. COX—"We closed August 21 the annual tent meeting of North Nashville, Tennessee. It was estimated that two thousand people were present at the last service, and great shouts of victory could be heard. The altar was lined with seekers. Almost all prayed through. Eighty-five in all found God at the mourners' bench, and the praying and shouting reminded one of the old campmeetings. Thank God the days of revivals are not over. We were not wanting for a crowd in all the meetings. In fact, we had more people than we could accommodate. The influence of the meeting will be felt for a long time."

EVANGELIST W. A. TERRY—"We closed out the Yates, Texas, camp in a blaze of glory. God gave us a great revival there. Sister Gussie Jones is the pastor and she surely has won the hearts and confidence of the people there. To my mind there

are no greater people to be found on this old earth than the people at Yates. There is perfect harmony in the church. Lord give us more churches like Yates. There was one man, a very influential man whom the church had been praying several years for, who prayed through to victory. That started a continual shout in the camp that to my mind will

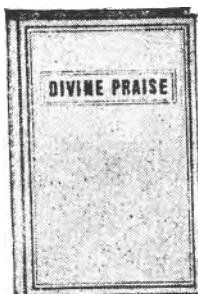
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never end. One great marked feature about the revival was the young people's service. The writer spoke to seventy-five young people at sunset every evening. God surely did bless in that part of the work. I have never found a more noble bunch of young people in twenty years' travel. We are now in a great battle at Tuttle, Oklahoma, and God is gripping the hearts of the people. We are expecting a real old time revival at this place. We have an open date in September we would be glad to slate with some church or community. We believe in preaching the old rugged truth."

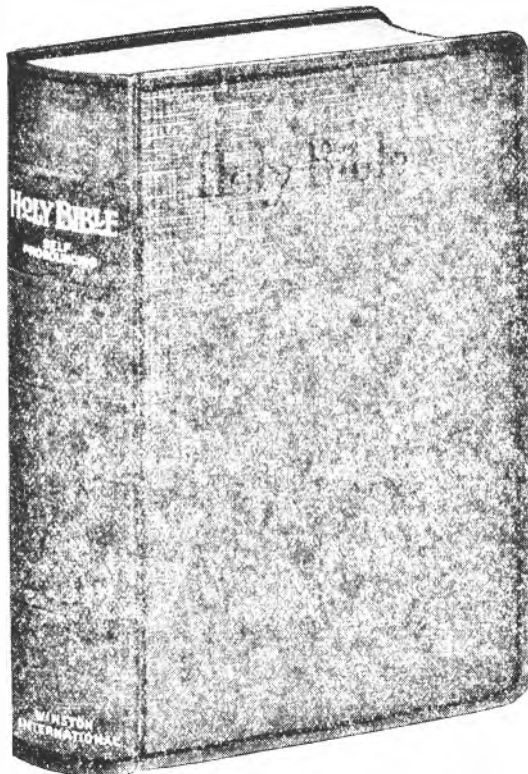
EVANGELIST LYMAN BROUGH—"We have been in some hard battles, but thank God, the harder the battle the greater the victory. We are growing in grace,

and are determined to go through at any cost. Amen. We closed our meeting at Seymour, Indiana, last January 23. Then I came home to nurse and take care of my wife until May 15, she departed to be with Jesus, which has been the hardest blow of my life, but we say, Amen, Jesus. Our next meeting at Ithaca, Michigan, was a tent meeting, a real hard battle, which resulted in organizing a Church of the Nazarene with twelve members. Our next meeting at Antigo, Wisconsin, resulted in organizing a Church of the Nazarene with ten members and others to follow. At this writing we are at Ashley, Michigan, in a tent meeting. This is also a pioneer meeting. God is blessing and helping us, souls are getting under conviction, several hands were up for prayer last night. The saints are praying, believing for an

old time revival. They like the old rugged truth preached. They stand right by the preacher with their amens and prayers. They are also believing another Church of the Nazarene will be dug out, if not in this meeting, no doubt will materialize in the next meeting. I am planning to continue in the evangelistic field and am slating up meetings for fall and winter. I am ready for any place and spot where He says go. If I don't get calls for meetings, I go out and hunt up some place where they need an old fashioned revival, and call myself. I know sometimes I'll have to be janitor, song leader, prayer, and preacher, and board myself. That doesn't last long, the Lord will come to my rescue with reinforcements. Glory to Jesus. I like it. If you know of any place that no one else will go, let me know. Brethren, pray for me."

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47 Jê'sus saw Nă-thăn'a-el coming to him, and saith of him, Behold an Is'ra-el-ite indeed, in whom is no guile!
48 Nă-thăn'a-el saith unto him, Whence knowest thou me? Jê'sus answered and said unto him, Before that Phil'p called thee, when thou wast under the fig tree, I saw thee.
49 Nă-thăn'a-el answered and saith unto him, Răb'bi, thou art the Son of God; thou art the King of Is'ra-el.

disciples believed on him.

12 ¶ After this he went down to Că-pêr'na-um, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jê'sus went up to Jê-ru-să-lêm.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

PASTOR MELZA H. BROWN, Alhambra, Calif.—"God is blessing us here in a special way at this time. We are in the third week of a tent meeting. The crowds have been good, many having to stand outside the tent as no seating room for them. The altar has been lined night after night with not a barren service. Prof. J. Warren Lowman and wife assisted the pastor the first two weeks. Their singing is fine and Brother Lowman preached part of the time with good results and we do praise God for the help these people were to us in reaching the unsaved people here. As Brother Lowman was slated for another meeting it was necessary for him to leave, but the meeting is going on. Professor J. F. Ransom will have charge of the singing this week. Our faith is in the mighty God and He is doing the work. We never enjoyed the battle more and never felt more like pressing it harder and making it hotter for the devil and sin. We do not know how long the meeting will continue, but are trusting God to lead on to greater things. About two hundred have sought God so far for either salvation or heart purity. Many of these were never before in a Nazarene service. Pray with us for an outpouring of God's Spirit that will awaken this pleasure seeking people in California."

PASTORS ARTHUR AND DELLA BOICOURT, Bellingham, Washington—"On account of wife's over-worked condition in the ministry, and the intense heat during the summer months that so affected her, it became necessary for us to resign as pastors of our church at Chelan, Washington, almost at the beginning of our second year. We are now pastors of our church at Bellingham, Washington, and held our first service Sunday, August 14. The presence of the Lord was manifest, and the saints gave us a hearty welcome and we are beginning to feel at home already. Bellingham is a beautiful city of about twenty-five thousand inhabitants, and there is a great opportunity for our work in this beautiful city overlooking the Puget Sound. The Bellingham church has been chosen for the next Sunday school convention to be held Thursday and Friday, October 27 and 28. We are praising the Lord for this great privilege. We are looking to the Lord

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for victory through the blood. Should anyone reading these lines have friends in Bellingham, we would be glad to look them up, and get them interested in the things of the kingdom, and gain their confidence and friendship, that we might win them for Jesus. Pray that God will enable us by His Spirit to lift up the standard to the people, and preach the gospel of salvation unto a lost and dying world."

PASTOR H. B. JENSEN, Decatur, Ill.—"Last Sunday our monthly missionary offering in the Sunday school was \$82.00. The school instructed me to report this to the *HERALD OF HOLINESS*. This we gladly do for the glory of God and the encouragement of other smaller schools. The West Side church closes the year with a very good record. 'The Lord hath done great things for us, whereof we are glad.' General and district budgets paid in full. W. M. S. raised over three times as much missionary money as last year. They are supporting a Chinese native worker. \$50.00 was raised for the missionary, Kauffman. This is a storehouse tithing church. Pastor's salary was raised. Many improvements made. Money in the treasury. About 350 seekers. 42 new members. A beautiful spirit among the people. Many strangers coming. A great meeting planned for October 16 to 30. Evangelist C. B. Fugett engaged. Saturday evening open air meetings held in city park, weekly. The world and the formal churches expect much from Nazarenes. God help us to live on our faces, be holy, humble and hot, and not disappoint them or God."

EVANGELISTS FRANK DANIEL AND WIFE, Redlands, Calif.—"We closed our pastorate at Redlands June 10th, and after returning from service that night were called to the hospital to be with one of our most spiritual members—Sister Dora Brown—in an operation for appendicitis, which in the next few days proved fatal. We were delayed two days in our start for the East on the account of her death. Immediately after the funeral we drove to Holtville, Calif., and spent a few days with our church there, after which we drove through to Prescott, Ark., and spent the Sabbath preaching for our church, with many of my own blood relation in our congregation. From there we drove on to Searcy, Ark., and began our first evangelistic campaign for the season July 15th, with our very efficient pastor, Rev. Albert Lambert. We held their meeting nearly eight years ago, and found some of the fruits of our labor still standing. In our revival this time we had several pray through, but never did have the break we hoped to see. The meetings were well attended, and in many respects it was a real success. We have some very dear Nazarenes at Searcy, and we found the pastor was loved by all his people. Leaving Searcy we ran by Little Rock, and spent one night at the Arkansas District campmeeting, where the Fleming brothers, with Brother Rinebarger and wife as singers, were having an old time revival. From Little Rock we drove through to Cedar Hill,

Texas, and began the battle August 5th, closing the 21st. We had around eight hundred in attendance every night through the week, and the last Sunday night we had about three hundred cars as best we could count, and at least 2,000 people on the ground. We had most excellent attention and order throughout the meeting. The Lord helped us preach seemingly as never before, but still we never had the breaking up that we should have had. We had about twenty-five professions, and I feel much good was done that we will never see in this life. The 'Tongues' folks have been in there for the past two years, and while they have gained very little hold, yet their influence because of their fanatical demonstrations, and the affiliation of some of our folks with them, seemed to

cause a tightness throughout our meeting. But the meeting—except in the number of professions which should have been at least one hundred—was a great success. We have some very fine Nazarenes at Cedar Hill, Texas. Most of the ones who came in the first meeting we were there, have stood through the years, and like true soldiers are still standing at the battle front. Rev. Burgess, the efficient and much loved pastor, was a true yoke fellow through this battle. From here we go to Red Oak, Texas, about fifteen miles from this place. We never have been there before, so we are expecting a battle royal; but our Captain who has led us to victory in a thousand battles, will take us through. We expect to return to California in the winter."

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WALLA WALLA, WASH.—“We have been pressing the battle against sin and the devil with all our might and we feel the Lord has honored our efforts by the salvation of some precious souls. Our church is in the best spiritual state it has been for years. The Lord is surely doing wonders for us here. Our dear pastor, Brother Jobe, is surely loved by the people and has been a great help and inspiration to us all. His messages to us are full of unction and power. He is one of the old time preachers that is not afraid to hit sin and the devil. We thank the Lord for sending such a man our way. The Sunday school, under the leadership of W. H. Huntington, is steadily growing. He is one of the ablest superintendents we have ever had. There is a fine spirit and the heavens are opened on us many times. We are expecting to reach the three hundred mark by January. Our young people are coming up the line. They are keeping clean and not tying to things of the world that so much hinder our spiritual progress. Thank the Lord we do not have to look to the world for pleasure but one who completely satisfies. We are expecting to have our fall meeting in October with Miss Fairy Chism of Baker, Ore., as evangelist, and Mrs. Schocke of Vancouver, Wash., as song leader. We are expecting a real old time Holy Ghost revival where men really repent of their sins. We earnestly covet the prayers of God's people for our church here.”—Howard Coston, Church Secretary.

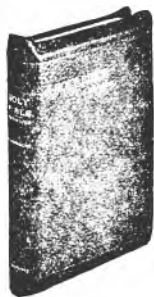
PASTOR C. J. FROST, Lawrenceburg, Tenn.—“These are busy days with us. Our people are getting ready for the great revival which begins September 4th and continues through the Assembly, 14-18. Rev. Raymond Browning, D. D., general evangelist in the M. E. church, South, will do the preaching. He is a holiness man and is looking forward to uniting with us at an early date. Every service will be broadcast over Station WOAN on a wave length of 285½. Those who cannot attend these services may tune in and get the benefit of them anyway. Every service will be attended with special music and singing by the Vaughan School of Music, and the famous quartet. This is going to be a red-letter day for the Tennessee District. We are planning to have the best of everything that goes with an assembly. The best cooks and kitchen managers will be employed. Service will be our motto. We are praying and planning to have the greatest assembly the Tennessee District has ever had. Our church is on the upward trend. Sinners are being saved and believers sanctified in the regular services. We are stringing the fish as we go. Pray for us that we may do our best. Be sure and attend this assembly and get your soul fed as well as being enabled to help others along the way.”

EVANGELIST J. N. HAMPE—“Rev. R. G. Flexon, of Shackelford, Va., and Rev. David E. Wilson, of Bangor, N. Y., were my co-workers at the Tri-State camp this

year, and they are certainly nice yoke-fellows to work with, as fine as I ever worked with in the last thirty years. The fine spirit of the camp and the wonderful work done will not soon be forgotten. Rev. L. W. King, president of the association, and his fine Christian board, did much to help the camp reach its great success. This is a new and growing camp, and is sure to reach large proportions if it keeps working on the ‘old Wesleyan line’ it is on now. We raised something like four thousand dollars in cash and pledges to pay for the fine new dining hall they have just completed, the expenses of the camp, and for needed improvements for next year.”

EVANGELISTS V. L. AND N. O. NABORS—“We have been in several revivals since we last reported, and God has blessed our efforts with a degree of success. The last few days of our meeting at Mt. Peniel, the oldest Church of the Nazarene on the Mississippi District, were fruitful. It rained the last day but a few came and we had the best service of the meeting. We went from there to Union county schoolhouse, where Brother P. M. Covington and Brother L. J. Foreman had such a good meeting. Several prayed through in this meeting—our oldest daughter, Maylene, was reclaimed the last service, for which we give God the praise. The rain and elections hindered some there. Then Brother N. O. Nabors held a meeting at Vaughan Springs (Smoke top). The people enjoyed the good preaching,

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Specimen of Type

Christ ST. MATTHEW 10, 17

“To ver. 16, began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
22 Then Peter took him, and began to rebuke him, saying, 23 Be it far from thee, Lord: this shall not be unto thee.”

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and numbers would give their hand but would not kneel for prayer. It was a time of sowing. God may have someone else to do the reaping, then we can all rejoice together. Rev. I. D. Farmer was with us the last service there. I was with Brother three services. We tried to get Brother Farmer to preach for us, but he gave us to understand that he was taking his vacation, but he talked a few minutes concluding the service to the enjoyment of all present. Brother Farmer held nine revivals at this place in succession. From here we went to Derma, Miss., the home of Rev. M. E. Shippy. Brother Shippy is a good man, he puts his whole life in the work, sings and shouts the praise of God. We were glad to have the privilege of being in his home and working with him. He is anxious to be in the work for the Master. A good many of the people there were surprised at the outcome of the meeting. There was a lot of prejudice at first, but we had good crowds all the while and at night the hill was covered and a good number prayed through for which we give God all the glory. Now if you have a meeting that you would like for the Nabors' Duet to hold, just let us know. We will be glad to come for expenses and free will offerings. Pray for us."

TELEGRAMS

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

ELGIN, OREGON

Two terrific engagements recently at Cheney, Washington, and Portland, Oregon. Great victories. At least two hundred seekers in the two meetings. Scores prayed clear through. Galloway and O'Harra tremendous assets to both revivals in prayer, sermon and shouts. La-Grande, Oregon, next, September 4 to October 2.—Fred St. Clair.

NASHVILLE, TENNESSEE

My precious wife was struck by automobile August 17. Shoulder broken, scalp wound eight inches long, forehead and eye fearfully bruised, hand terribly cut. Otherwise bruised all over, but life spared. Improving slowly but suffers much. Will be confined to bed some time yet. God's mercy alone saved her.—C. B. Jernigan.

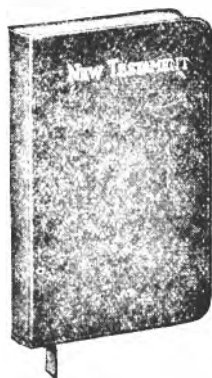
KEARNEY, NEBRASKA

Owing to change in Oklahoma Assembly, we have had to cancel a ten days' date September 14 to 25, over two Sundays. Any church wishing this date wire us at Hominy, Oklahoma.—Jarrette and Dell Aycock.

DEATHS

SHERMAN—In the passing of Sister Lucinda M. Sherman, the Church of the Nazarene at Cliftondale, Mass., has lost a faithful member. Sister Sherman was born at Fall River, Mass., April 10, 1836. Fourteen years later she moved

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<p>CHAPTER 1 1 <i>Genesis of Christ. 18 His conception and birth. 19 Joseph's misdeeming thoughts are satisfied.</i> THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā-hām. 2 A'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren; 3 And Jū'das begat Phā'rēs and Zā'rā of Thā'mari; and Phā'rēs</p>	<p>17 So all the generations from A'brā-hām to Dā'vid are fourteen generations; and from Dā'vid until the carrying away into Bāb'y-lon are fourteen generations; and from the carrying away into Bāb'y-lon unto Christ are fourteen generations. 18 ¶ Now the birth of Jē'sus Christ was on this wise: When as his mother Mā'ry was espoused to Jō'seph, before they</p>
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to Middleboro where she met Francis M. Sherman to whom she was married in 1865. During their stay in Middleboro they were active members of the Central Methodist church, but when coming to Cliftondale, eight years ago became members of the Church of the Nazarene. (Brother Sherman died last January at the age of 92). Sister Sherman was spending the summer with her daughter, Mrs. Geo. Tweedy at their summer home at Kingston, N. H., and while eating her breakfast on the morning of August 13, passed peacefully away at the good old age of 91. Despite her age she was active, and had finished a quilt but two days before her death. She was a charter member of the Middleboro W. C. T. U., and was one of the oldest members in the state. The funeral was held at the residence of her daughter, Mrs. Tweedy, 217 Lincoln Avenue, Cliftondale, Tuesday afternoon, August 16, her pastor, Rev. L. J. Alley, officiating. The remains were carried to Taunton and placed beside Brother Sherman's to wait the resurrection morn. One daughter, Mrs. George Tweedy, with whom they had made their home for the last eight

years, five grandchildren, and two great grandchildren survive her. "With long life will I satisfy them and shew them my salvation."

SMITH—Escar Smith, little son of Mrs. J. M. Barnard, was born at Silsbee, Texas, September 23, 1921, and died at Beaumont, Texas, May 24, 1927. He was riding with his mother in a small closed car, when a large car driven by a man struck their car on the left side, turning it over. Little Escar was so seriously injured that he died on the way to the hospital. His mother was not seriously injured. His untimely death was a serious blow to his mother, being her only child, also to his grandmother, Mrs. Dora Gilchrist, with whom he had stayed much of his life. He was unusually bright and religious for a child of his age, and was a favorite in our Sunday school of which he was a member. He came to the altar and was blessed not long before his death. Little Escar was a very affectionate friend of the pastor and his wife, and since he has been so suddenly taken from us, we are glad we took so much interest in him. The large crowd and

floral offerings at his funeral which was held at our church the day following his death, by the writer, was a testimony to the esteem and friendship which he and his relatives have among their acquaintances. His little body was laid to rest in Forest Lawn Memorial Park cemetery. His mother and a number of his relatives are devoted members of our church here, and have our prayers and deepest sympathy.—W. D. McGraw, Pastor.

FERGUSON—Little Vera May Ferguson went to be with Jesus August 2, at four o'clock. She was born May 24, 1926. She leaves a father, mother, one brother, and two sisters to mourn her departure. She drank some coal oil that had been left sitting on the floor, and died soon after. She suffered so much but now she has gone where there will be no more suffering. Funeral services were conducted by the pastor of the church at Chandler, Arizona, and the body was laid to rest in the Mesa cemetery to wait for the resurrection morn. Oh, how we will miss her sweet little face here, but heaven will seem closer and sweeter.—Written by an uncle, L. H. Ritter.

A HIGH-GRADE BIBLE AT \$8.50

Read the following list of twelve features and see if you do not agree that this Bible at \$8.50 is unusual value.

1. Convenient size, measuring 6 $\frac{7}{8}$ x4 $\frac{3}{4}$ inches and **ONLY ONE INCH THICK.**
2. **BOLD-FACE TYPE**, making it easy to read, and by far the most pleasing type to the eye.
3. **MODIFIED PRONOUNCING**, which eliminates the diacritical marking of easy-to-pronounce names.
4. Names of the books of the Bible being placed at the outer corner insures ready reference to any book of the Bible.
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6. Printed on **white and perfectly opaque India Paper**, supplied and printed by the famous Cambridge University Press of England.
7. Being silk-sewed and bound with the Guaranteed Patent "**UNBREAKABLE BACK**" insures it for a lifetime of wear.
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9. The smooth **CALF FINISHED** leather lining of cover makes it soft and pliable.
10. Genuine gold on edges, showing red beneath when open.
11. Silk Headbands and black Silk Ribbon Marker.
12. Principal subject on each page mentioned at top.



This is a specimen of the clear, bold print, showing Modified Pronouncing feature.

I. CHRONICLES 6 *The singers appointed by David. Aaron's office*

24 Ta'hāth his son, Ū-rī-ēl his son, Ūz-zī'āh his son, and Shā'ūl his son.

25 And the sons of Ēl-kā'nāh; A-mā'sā, and A-hī'mōth.

26 As for Ēl-kā'nāh: the sons of Ēl-kā'nāh; ¹Zō-phāh his son, and Nahath his son.

of Bā-ā-sēl'āh, the son of Māl-chī'āh,

41 The son of Ēth'nī, the son of Zē-rāh, the son of Ā-dā'āh,

42 The son of Ē'thān, the son of Zimmah, the son of Shīm'ēl,

43 The son of Jā'hāth, the son of Gēr'shōm, the son of Levi.

Or, Zeph.

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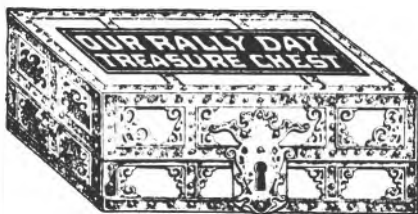
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Rally Day Supplies

A properly conducted rally day is of great value to the Sunday school and church. Every school should have such a day, but it should always be well arranged and thoroughly planned, that there may be no confusion or failure. Suggestive programs may be secured that will be of great help. Also some simple equipment. A rally day should be put on early each fall in order to win back any who have dropped

out during the summer and to gather in new comers. This does not mean that effort is not to be made to build the school throughout the year, but there is special benefit to be derived from a rally day about the middle of September or the first of October.

—E. P. ELLYSON, General Sunday School Editor.



THE "TREASURE CHEST" RALLY DAY INVITATION

The mailing address goes on the side not in view.

The top flap tucks into the bottom.

An effective mailing card of new and original ideas. Designed to secure a maximum attendance.

A folder cut out on the outlines of a chest. Size $3\frac{1}{8}$ inches high by $6\frac{1}{8}$ inches wide. Printed outside and inside in black and vermilion. Upon raising the fold which covers the chest a well-worded invitation, beautifully drawn, is disclosed.



The eye of the member passes from the effective invitation to concentrate on the contents of the chest. These rehearse some of the benefits of the Sunday school.

Price, 25c a dozen; \$1.50 a hundred.

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Rally Day Service No. 3. A well balanced selection of songs, recitations, exercises suitable for all departments of the Sunday school. The songs are not too difficult, yet the music is good.

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A Visitor for Rally Day. A Rally Day feature to be given by a Junior Class. Very interesting and effective; ten characters needed.

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In the King's Service. A very high-grade service that we advertised last year. About 500 copies left that we are closing out at reduced prices as follows:

5c a copy; 55c a dozen; \$4.00 a hundred



1052



1053



1054

RALLY DAY INVITATION POST CARDS

20c a dozen; \$1.25 a hundred

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

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

1052. For Primary Dept. A boy and girl interested in a design of a church. She is drawing on a blackboard with Rally Day wording and an appropriate message on the back.

1053. For Junior Dept. A design of a boy and girl in a setting that will be pleasing to anyone sending or receiving this card. An attractive invitation on the post card side.

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

RALLY DAY SOUVENIR BUTTON

Celluloid. Pin back. Actual size

This may serve as a beautiful memento of the Rally Day occasion.

The design is lithographed in colors, introducing the symbols of Christianity and American patriotism. A stirring slogan appears boldly in white letters against a dark background.

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ANNOUNCEMENTS

NOTICE—God has, and is graciously restoring my health, for which I praise Him. I am now ready to enter upon the field of battle again, and am open for calls. I would prefer a pastorate in some live town offering an open door and an opportunity to the Church of the Nazarene. Anyone desiring my service address me, Mrs. Lena Montgomery Wallace, 1210 West Grand, Oklahoma City, Okla.

WEDDING BELLS—On Aug. 18th, at 8 p. m., in the North St. Paul, Minn. church, a beautiful wedding ceremony took place, when Rev. Arthur McNaughton and Miss Myrtle Thompson were united in marriage, the writer officiating. They will take charge of the Freeman, S. D. church, Sept. 1st.—J. O. Schaap.

NOTICE—I am giving up the work of a pastorate and am entering the evangelistic field. I have served over fifteen years as a pastor and about the same length of time as an evangelist. Immediately after the Kansas District Assembly I will be ready to answer calls for revival meetings anywhere. Any pastor or church desiring my services, write me at 627 S. Glenn St., Wichita, Kansas. For reference, I refer you to Rev. A. F. Balsmeier and Evangelist W. R. Cain.—J. H. Vance.

NOTICE—To whom it may concern: This is to certify that Rev. D. L. Griffin of Shreveport, La., has not been a member of the Church of the Nazarene since last fall, and is not in sympathy with the church.—Signed: W. M. Nelson, Superintendent Louisiana District.

NOTICE—On account of Rev. E. E. Turner's health he is obliged to give up his work as pastor of the Hammond church and enter the evangelistic field again. Brother and Sister Turner did such splendid work in the field one year, and his health was good, but the heavy strain in connection with the care of a large church very nearly broke down his nerves. Brother Turner is among the best in the field when it comes to chart lectures on stewardship. We are sorry to lose these fine workers from the pastorate, but the general church needs them.—J. W. Montgomery, Superintendent Northern Indiana District.

WEDDING BELLS—A very pretty wedding was solemnized at 8:30, Thursday evening, July 28th at the home of Mr. C. A. Poole of Pasadena, Calif., when Miss Naude Murray, formerly of Atlanta, Neb., became the bride of Alfred Poole of Pasadena, Calif., the writer officiating, assisted by Rev. J. W. Short.—E. D. Cornish, Pastor North Long Beach church.

PRAYER IS REQUESTED by a brother in Maryland for the recovery of sight of a boy in a community where he has been laboring in gospel work; by a sister for the healing of her baby, and for her husband and herself that they might know God's will for them; by a mother in Texas for the healing of her boy; by Mrs. Elizabeth Hardie for a new Sunday school recently organized in Nebraska.

SPECIAL NOTICE—We desire, as pastor and church, to recommend Miss Evelyn Josephson as singer and worker. Any church will do well to secure her services. Address her at Hollis, Oklahoma.—E. J. Looman, Pastor.

DIRECTORIES

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M. F. REYNOLDS.....Kansas City, Mo.
Residence, 2901 Troost Ave.
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Meeting of the Department of Foreign Missions.....
.....September 19 to 26
Georgia.....Sept. 29 to Oct. 2

Florida.....October 5 to 9
Dallas (Texarkana, Texas).....October 12 to 16
Hamilin (Wichita Falls, Texas).....October 19 to 23
Arkansas.....Oct. 23 to 30
Mississippi.....November 2 to 6
Louisiana (Shreveport).....November 9 to 13
San Antonio (Waco, Texas).....November 18 to 20
Boulvest (Des Moines, N. M.).....Nov. 30 to Dec. 4
Arizona (Bismarck).....December 7 to 11
Central America.....Rev. B. S. Anderson, Presiding
China.....Rev. Peter Kleha, Presiding
India, Eastern.....Rev. Geo. J. Franklin, Presiding
India, Western.....Rev. A. D. Brittain, Presiding
Japan.....Rev. Hiroshi Kitagawa, Presiding
Palestine and Syria.....Rev. A. H. Kaufman, Presiding
Peru.....Rev. D. H. Walworth, Presiding

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES
Kentucky (Lexington).....Sept. 7 to 11
Tennessee (Lawrenceburg).....Sept. 14 to 18

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES
Northern Indiana.....September 7 to 11
Eastern Oklahoma.....Sept. 28 to Oct. 2
Western Oklahoma.....Oct. 5 to 9
Alabama (Hartelle).....Oct. 26 to 30

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ALBERTA—Chas. E. Thomson, ...Red Deer, Alta.
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BRITISH WEST INDIES—J. I. Hill, P. O. Box 153, Port of Spain, Trinidad, B. W. I.

CAROLINAS HOME MISSION DISTRICT—C. M. Harrison, 1724 Spring Garden St., Greensboro, N. C.

CENTRAL NORTHWEST—E. E. Wordsworth, 1911 E. 36 St., Minneapolis, Minn.

CHICAGO CENTRAL—E. O. Chalfant, Gen. Del., Danville, Ill.

DALLAS—P. B. Wise.....Arlington, Texas

COLORADO-WYOMING—C. W. Davis, 920 E. Wilhamette, Colorado Springs, Colo.

EASTERN OKLAHOMA—S. E. Owens, 602 W. 9th St., Ada, Okla.

FLORIDA—Howard Eckel, 335 N. W. Eighth St., Miami, Fla.

GEORGIA—A. B. Anderson, 92 E. Ormond St., Atlanta, Ga.

HAMILIN—H. C. Cagle.....Buffalo Gap, Texas

IDAHO-OREGON—A. E. Ranner, 422 14th Ave., S., Nampa, Idaho.

INDIANAPOLIS—C. J. Quinn, 1621 E. Raymond St., Indianapolis, Ind.

IOWA—D. W. Dobson.....University Park, Iowa

KANSAS—A. F. Balsmeier, 612 Taylor St., Topeka, Kans.

KANSAS CITY—N. B. Herrell, 1500 So. Main St., Carthage, Mo.

KENTUCKY—L. T. Wells, 262 Louden Ave., Lexington, Ky.

LOUISIANA—W. M. Nelson, 6906 Fairfield Ave., Shreveport, La.

MANITOBA-BASKATCHEWAN—George Belmes, 1201 Queen St., Regina, Sask.

MICHIGAN—S. D. Cox, 2202 Francis St., Grand Rapids, Mich.

MISSISSIPPI—R. E. M. Watson, College Heights, Meridian, Miss.

NEW ENGLAND—Howard V. Miller, Brookton, N. Y.

NEW MEXICO—E. E. Hale, ...Artesia, N. Mex.

NEW YORK—J. A. Ward, Box 339, Boring Valley, N. Y.

NORTHERN CALIFORNIA—Frank B. Smith, 2306 McKinley Ave., Berkeley, Calif.

NORTHERN INDIANA—J. W. Montgomery, 211 Fourth St., Ft. Wayne, Ind.

NORTH PACIFIC—DeLance Wallace, 1141 17th Ave. No., Seattle, Wash.

NORTHWEST—Jos. N. Specker, W. 1020 Indiana Ave., Spokane, Wash.

OHIO—Chas. A. Gibson, 118 King Ave., Columbus, Ohio.

PITTSBURGH—Dr. J. B. Sloan, 514 Jackson St., East Liverpool, Ohio.

SAN ANTONIO—O. F. Hatfield, 602 So. 11th St., Waco, Texas.

SOUTHERN CALIFORNIA—J. T. Little, 116 South Ave. 56, Los Angeles, Calif.

SOUTHWEST—(Mexican)—E. Y. Davis, 718 North Lee St., El Paso, Texas.
TENNESSEE—C. B. Jernigan, Trevecca College, Nashville, Tenn.
WASH.-PHILA.—J. T. Maybury, 814 Woodley St., Baltimore, Md.
WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

SCHOOLS AND COLLEGES

Bethany-Peniel College, A. K. Bruckee, President, Bethany, Okla.
Bresee Theological College, Sylvester Ludwig, Acting President, Hutchinson, Kans.
Calgary Bible Institute, P. Bartram, President, Calgary, Alberta, Canada.
Central Nazarene Academy and Bible School, B. F. Neely, President, Hamlin, Texas.
Eastern Nazarene College, Floyd W. Nease, President, Wollaston, Mass.
Northwest Nazarene College, Russel DeLong, Acting President, Nampa, Idaho.
Olivet College, T. W. Williamson, President, Olivet, Illinois.
Pasadena College, E. Orton Wiley, President, Pasadena, Calif.
Trevecca College, A. O. Henricks, President, Nashville, Tenn.

EVANGELISTS' SLATES

MACK AND ETHEL ANDERSON
York, Nebr.,Aug. 30 to Sept. 18
Hoxie, Kans.,Sept. 23 to Oct. 9
Wichita, Kans. (Grace Chapel) Oct. 14 to 30

T. M. ANDERSON
Winchester, Ind.,Sept. 1 to 11
Neodesha, Kan.,Sept. 18 to 25
Ottawa, Kan.,Sept. 28 to Oct. 9
Minneapolis, Minn.,Oct. 18 to 30
Indianapolis, Ind.,Nov. 6 to 20
Topeka, Kan.,Nov. 27 to Dec. 11

JARRETTE AND DELL ATCOCK
Hoxley, Okla.,Aug. 31 to Sept. 11

C. H. BABCOCK
Thomas, Okla.,Sept. 15 to 26

J. E. BRASHER
Miller, Fla.,Sept. 3 to 11

F. C. BROWN
Navoo, Ohio,Sept. 1 to 11
Jackson, Ohio,Sept. 18 to 25

C. C. BUXTON
Merrysville, La.,Sept. 18 to Oct. 9
Leoville, La.,Oct. 6 to 23
Hornbeck, La.,Oct. 28 to Nov. 9

M. M. BUSSEY AND WIFE
Cloverdale, B. C.,Aug. 21 to Sept. 11

JAMES E. CAMPBELL
Shamokin, Pa.,Sept. 4 to 18
Kendallville, Ind.,Sept. 25 to Oct. 10
Elgin, Ill.,Oct. 23 to Nov. 13
Akron, Ohio,Nov. 20 to Dec. 11

A. B. CAREY
New York City, N. Y.,Sept. 30 to Oct. 9
Binghamton, N. Y.,Oct. 14 to Nov. 6
Syracuse, N. Y.,Nov. 11 to 20
Beverly, Mass.,Nov. 25 to Dec. 4
Washington, D. C.,Jan. 1 to 15

JACK AND REBY CARTER
Artesia, N. Mex.,Sept. 16 to 25

C. C. AND FLORA CHATFIELD
Columbus, Ohio (3rd St. Mission)
.....Aug. 29 to Sept. 11
Durand, Mich.,Sept. 16 to Oct. 9
Ellet, Ohio,Oct. 8 to 16

W. F. CLEGHORN
Dora, Ala.,Aug. 29 to Sept. 11
Parrish, Ala.,Sept. 12 to 23
Jasper, Ala. (B. S. care J. S. Crump)
.....Sept. 28 to Oct. 5
Alabama City, Ala.,Oct. 7 to 23
Harrisell, Ala.,Oct. 25 to 30

J. V. COOK
Toledo, Ohio,Sept. 1 to 25
Franklin, Ohio,Sept. 29 to Oct. 16

MARVIN S. COOPER
N. Indiana District (1330 Buckey St., Kokomo, Ind.)August and September

ERNEST CORYELL
Mora, Minn. (Text)Sept. 11 to Sept. 30

F. W. COX
Portland, Ore.,Sept. 1 to 18
Summit, Ore. (care Rev. J. E. Lindley)
.....Sept. 21 to Oct. 9
Jefferson, Ore. (care Rev. A. W. Curry)
.....Oct. 16 to Nov. 6

Alhary, Ore. (care Rev. F. W. Launer, 1332 East First St.) Nov. 10 to 27

FRANK DANIEL AND WIFE
Red Oak, Texas Aug. 24 to Sept. 11
Loving, Texas Sept. 15 to Oct. 2

C. L. AND VADA DAVIS
Hastun, Colo. Sept. 3 to 18

R. A. DENTON
Knox, Pa. Aug. 31 to Sept. 11

M. E. AND MINA LEE VOLL
Farnam, Neb. (Lone Star Church) Sept. 18 to Oct. 2

R. E. DUNHAM
Monument, Kans. Aug. 26 to Sept. 11
Omaha, Neb. Sept. 18 to Oct. 2
Lincoln, Kans. Oct. 9 to 23

EDWARDS EVANGELISTIC LADIES' QUARTET
Lyons, Kans. Sept. 1 to 18
Elkhart, Kans. Sept. 23 to Oct. 9
Chase, Kans. Oct. 13 to 30
Iola, Kans. Nov. 8 to 20
Pittsburg, Kans. Nov. 24 to Dec. 11
St. Bernice, Ind. Dec. 31 to Jan. 13

J. R. EDWARDS AND WIFE
Oardendale Mission, East Liverpool, Ohio Oct. 2 to 18
Newtonville, Ohio Oct. 23 to Nov. 8

I. M. ELLIS
Dallas, Texas (Care of Rev. B. M. Parks) Sept. 8 to 26
Pomona, Calif. Oct. 3 to 18

THEO. ELSNER AND WIFE
Anderson, Ind. Oct. 3 to 17
Owosso, Mich. Oct. 30 to Nov. 6
East Liverpool, Ohio Nov. 8 to 20
Rochester, N. Y. Nov. 27 to Dec. 11

BONA FLEMING
Marksville, La. Sept. 9 to 18
Shreveport, La. Sept. 19 to Oct. 2
Chicago, Ill. (First Church) Oct. 9 to 23
Fl. Wayne, Ind. Oct. 30 to Nov. 13
Springfield, Ill. Nov. 14 to 27
South Bend, Ind. Nov. 28 to Dec. 11

JOHN FLEMING
Denver, Colo. (First Church) Sept. 11 to 26
Chicago, Ill. (First Church) Oct. 9 to 23
Fort Wayne, Ind. Oct. 30 to Nov. 13
Warren, Ohio Nov. 17 to 27

L. N. FOGG
Venice, Calif. Sept. 4 to 26
Los Angeles, Calif. (8th Street Mission) Oct. 2 to 16

C. B. FUQUITT
Cape May, N. J. (Camp) Sept. 9 to 17
New Bedford, Mass. Sept. 20 to Oct. 2
Harrington, Del. Oct. 3 to 14
Harrington, Del. Oct. 17 to 30
Arkansas City, Kans. Nov. 1 to 13
Fairbury, Neb. Nov. 13 to 27
Havlin, Kans. (Friends College) Nov. 29 to Dec. 11
Ottawa, Ill. Jan. 1 to 22
Elliot, Ohio Feb. 22 to March 4
Bloomington, Ind. March 11 to 25

C. J. GARRETT
Lamar, Mo. Aug. 31 to Sept. 18
Cherryvale, Kans. Sept. 21 to Oct. 9
Louisville, Ark. Oct. 13 to 30

PAUL AND DORA GILL
Crawfordsville, Ind. (N. Indiana Assembly) Sept. 7 to 11
Cleveland, Ohio (Gen. Del.) Oct. 16 to Nov. 6
Brazil, Ind. Nov. 13 to 27

PHILIP GUTTER
Ashtabula, Ohio Sept. 4 to 26
Wellsville, Ohio Oct. 2 to 23
Rome, N. Y. Oct. 26 to Nov. 18

WILL D. AND LAURA GOLFREY
Olney, Ind. Aug. 17 to Sept. 11
Portland, Ore. (Sawwood) Sept. 18 to Oct. 9

RALPH C. GRAY
Granville Gap, Texas Aug. 30 to Sept. 11
Meridian, Texas Sept. 13 to 25
Elk, Neb. Sept. 29 to Oct. 16
Tonks, Neb. Oct. 18 to 30
Temple, Texas Nov. 1 to 13
Waco, Texas (District Assembly) Nov. 16 to 20

B. A. GREGORY
Artesia, N. Mex. Sept. 10 to 25

LES L. HAMRICK
Tyler, Texas Sept. 7 to 18

J. N. HAMPE
Conneaut, Pa. Sept. 2 to 14
Pittsburgh, Pa. Sept. 16 to 25
Pittsburgh, Pa. (Everybody's Mission) Oct. 2 to 9

M. J. HEPBURN
Brynauville, Mo. Oct. 2 to 20

WILLIAM HESLOP AND WIFE
Indiana District Sept. and Oct.

ORAL T. HOLLENBACK
Norristown, Pa. Oct. 2 to 16
Darby, Pa. Oct. 23 to Nov. 6
Bloomington, Pa. Nov. 7 to 20
Bridgeton, N. J. Nov. 31 to Dec. 4

JAMES AND JESSIE HUNDLEY
Gouverneur, N. Y. Oct. 22 to Nov. 2
Brooklyn, N. Y. (Holiness Convention) Nov. 4 to 14
Clintondale, N. Y. Nov. 16 to Dec. 4

AARON HULSB
Bradford, Ark. Sept. 2 to 28
Nashville, Kans. Oct. 1 to 16

J. ROSS HURST
Okmulgee, Okla. Sept. 4 to 18

ALLIE AND EMMA TRICK
Milledgeville, Ala. (Camp) Aug. 31 to Sept. 13
Thomas, Okla. Sept. 15 to 26

LUM JONES
Britton, Okla. Aug. 29 to Sept. 11
Oklahoma City (West Side church) Sept. 13 to 25
Hugo, Okla. (Assembly) Sept. 28 to Oct. 2
Pasadena, Calif. (Bressee Ave. Church) Oct. 5 to 23

LULA KELL
Kenmore, Ohio Oct. 8 to 23
Portland, Me. Nov. 6 to 27

J. M. KEMP
Auradston, Ala. Sept. 1 to 30

J. B. KESSEL
Leesing, Ohio (Camp) Aug. 23 to Sept. 11
Ashford, N. C. Oct. 15 to 30
Greenfield, Ind. Nov. 4 to 20

J. F. KNAPP
Russell, N. Y. Sept. 11 to Oct. 2
Oxdenburg, N. Y. Oct. 4 to Oct. 23

HALDOR AND BERTHA LILLENAS
Cannerville, Ind. Oct. 2 to 16

JACK LINN AND WIFE AND IMOGENE QUINN
Louisville, Tenn. Sept. 1 to 11
Knoxville, Tenn. Sept. 13 to 26

V. W. AND MARQUERITE LITTELL
Perry, Okla. Sept. 4 to 18

W. W. LOVELESS
Lexington, Ky. Sept. 7 to 11
Columbus, Ohio Oct. 8 to 23
Marion, Ohio Oct. 24 to Nov. 6

THEODORE AND MINNIE E. LUDWIG
St. Louis, Mo. Sept. 1 to 23
Hutchinson, Kans. Sept. 25 to Oct. 9
Wasau, Wisc. Nov. 1 to 13
Auburn, Ind. Nov. 18 to Dec. 4

WILL E. LYNN
Oould, Okla. (Brownlow Church) Sept. 8 to 18

J. B. McBRIDE AND WIFE
Patrickburg, Ind. Sept. 11 to 26
Cincinnati, Ohio (Norwood Camp) Oct. 2 to 23

J. A. MAC CLINTOCK
Elkhart, Ind. Oct. 2 to 16
Stinesville, Ind. Oct. 17 to 30
Kendallville, Ind. Nov. 6 to 20

WENDELL B. MARSH AND GEO. H. WARD
Ashtabula, Ohio Sept. 6 to 26
Hannington, W. Va. Oct. 12 to 30
New Philadelphia, Ohio Nov. 8 to 30
Warrior, Ohio Nov. 28 to Dec. 4

L. C. MEISER
Chillicothe, Texas (Hayhurst Camp) Sept. 5 to 11
Sterling, Okla. Sept. 13 to 18
Hugo, Okla. (E. Okla. Dist. Assembly) Sept. 21 to 25
Hemley, Okla. Sept. 27 to Oct. 2

L. O. AND BERTHA MILBY
Middletown, Ohio (Gen. Del.) Sept. 11 to Oct. 2
Lockland, Ohio (Gen. Del.) Oct. 8 to 23
Montpelier, Ind. Oct. 25 to Nov. 6
Richmond, Ky. (Gen. Del.) Nov. 13 to 27

C. O. MILLER AND FAMILY
Hugo, Okla. (Assembly) Sept. 21 to 26

JAMES MILLER
Farmland, Ind. Aug. 28 to Sept. 11
Bedford, Ind. Sept. 22 to Oct. 9
Armel, Colo. Oct. 13 to 30

W. H. MINOR
Oklahoma City, Okla. (Union Mission) Sept. 8 to 18

R. L. MORGAN
Milwaukee, Wis. Sept. and Oct.
Tilden, Ill. Nov. 9 to 27

B. S. NELSON
Coolidge, N. C. Sept. 6 to 18
Organ Cave, W. Va. Oct. 1 to 10
Riverside, W. Va. Oct. 12 to 25

EDWARD C. ONEY
Salem, Ohio Sept. 14 to 25
Chester, W. Va. Oct. 2 to 16
Bradford, Pa. Nov. 6 to 20
Uhrichsville, Ohio Nov. 27 to Dec. 11

O. F. AND BYRDIE OWEN
Bath, Maine Aug. 28 to Sept. 11
South Portland, Maine Sept. 18 to Oct. 2

DWIGHT M. PREFFLEY
Toledo, Ohio Sept. 1 to 23

Walbridge, Ohio Oct. 2 to 23
Darling Run, Ohio Oct. 30 to Nov. 13

J. E. AND ADA REDMON
Stringtown, Ind. (care Rev. L. R. Rabrar, Route 3, Greenfield, Ind.) Sept. 23 to Oct. 4
New Castle, Penn. (care Rev. G. H. Rowe, 232 Fairmount Ave.) Oct. 14 to 30

LAWRENCE REED
Cumberland, Md. Sept. 10 to 26

LEWIS J. AND EDYTHE RICE
N. Indiana Dist. Assembly, Sept. 7 to 11
Troy, Ohio Oct. 9 to 30

PERRY ROOD
New Port, Ky. Sept. 7 to 11
Zanesville, Ohio Sept. 14 to 25
Middleport, Ohio Oct. 2 to 16
New Pittsburg, Ohio Nov. 1 to 13
West Liberty, Ohio Dec. 27 to Jan. 7

J. A. ROGERS
Adover, Ohio Aug. 28 to Sept. 18
Youngstown, Ohio Sept. 25 to Oct. 12
Cleveland, Ohio Oct. 16 to Nov. 6
Brazil, Ind. Nov. 18 to 27

W. O. SELF
Phenix City, Ala. Aug. 28 to Sept. 11
Bermittville, S. C. Sept. 15 to Oct. 2

N. B. SHADE
Columbia, S. C. (Text) Sept. 1 to 11
Plant City, Fla. (Text) Sept. 18 to 30
Awa Park, Fla. (Assembly) Oct. 5 to 9
Blackburg, S. C. Sept. 13 to 17

B. B. SHELLEMAN
Marion, Ohio Sept. 8 to 18
Binghamton, N. Y. Sept. 25 to Oct. 9
Lewistown, Pa. Nov. 3 to 13
Phillipsburg, Pa. Nov. 18 to 27
Allentown, Pa. Oct. 16 to 30
Shelbyville, Ind. Dec. 1 to 11

E. D. AND WINNIE SINTSON
Hindsville, Ark. Sept. 2 to 18
Alix, Ark. Sept. 26 to Oct. 9

BURL SPARKS
Denver, Colo. Sept. 11 to 25

FRED ST. CLAIR
La Grande, Ore. Sept. 4 to Oct. 2
Spokane, Wash. Oct. 9 to Nov. 4
Colfax, Wash. Nov. 13 to Dec. 18
Dayton, Wash. Dec. 31 to Jan. 29

B. H. STILLION
Power Point, Ohio Sept. 6 to 18
Barberton, Ohio Sept. 19 to 30
Mannington, W. Va. Oct. 12 to 30
New Philadelphia, Ohio Nov. 3 to 20
Grafton, W. Va. Nov. 27 to Dec. 11
Lincoln Place, Pa. Jan. 1 to 15

B. D. SUTTON AND WIFE
Kingswood, Ky. (Camp) Sept. 2 to 11
Cincinnati, Ohio (Norwood Church) Oct. 9 to 16
Minneapolis, Minn. Oct. 18 to Nov. 7
Allentown, Pa. Nov. 19 to 31

ELWOOD TAYLOR
Milwaukee, Wis. Sept. 13 to Oct. 9

T. L. TERRY
Ethingam, Ill. Sept. 4 to 25

FREDDIE THOMAS
Meadon, Ohio (Brush Grove Camp) Sept. 3 to 11
Alabama October

JOHN THOMAS
Charlburg, Ont., Canada Sept. 9 to 18

I. N. TOLLE
East Palestine, Ohio Aug. 31 to Sept. 18
Alliance, Ohio Oct. 2 to 16

N. B. VANDALL
Rochester, Pa. Sept. 9 to 18
Baltimore, Md. Oct. 2 to 16
Cresfield, Md. Oct. 18 to 30
Milwaukee, Wis. Nov. 2 to 13
Lansdale, Pa. Nov. 16 to 30
Carmichael, Pa. Dec. 4 to 18

GEORGE VOOT
Albion, Neb. Sept. 4 to 25

H. W. WELSH
Northfield, Minn. Sept. 4 to 18

WM. WERKHAUSER
Boone, Iowa Sept. 4 to 18
Omaha, Neb. Sept. 20 to 30
Sioux City, Iowa Oct. 3 to 16
Louisville, Ky. Oct. 23 to Nov. 6
St. Louis, Mo. Nov. 13 to Dec. 4
Brentwood, Mo. Dec. 5 to 18

EARL F. WILDE AND WIFE
Vancouver, Washington Sept. 1 to 18
Nampa, Idaho (Northwest Nazarene College) Sept. 20 to 23
Camas, Wash. Sept. 29 to Oct. 16
Portland, Ore. (First Church) Oct. 20 to Nov. 4
Spokane, Wash. Nov. 10 to 27
Portland, Ore. (Brentwood Church) Dec. 1 to 18

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