

Herald Holiness

Official Paper, Church of the Nazarene

VOL. XIII, NO. 23

KANSAS CITY, MO., SEPTEMBER 3, 1924

WHOLE NO. 647

Into His Likeness

FROM the days when He walked along the shores of "Blue Galilee," earnest disciples have prayed to be "like Jesus." No portraits of His physical likeness have come down to us, not even an authoritative, detailed description is given; yet artists paint Him always with lines of rarest perfection; poets call Him "The Rose of Sharon," "The Lily of the Valley," "The Morning Star" and "The One Altogether Lovely" and orators have described Him as being "fairer than the sons of men." Our conception of Christ's physical likeness involves faultlessness, symmetry and beauty in superlative degree. He could well be the ideal of those who think of the body as though it were the man.

And Jesus "knew what was in man" and talked intimately, not only of the knowledge which was common to the elders, but was possessed of an accuracy of intuition and logic which even His enemies could but acknowledge and admire, while His own disciples, speaking from intimate association, said, "Lord, thou knowest all things." No prophet or scholar has ever yet failed to find his ideal and example in Jesus of Nazareth.

And how beautiful was the social life of Jesus! Of His relationship to Joseph and Mary in the days of His minority, it is said, "He was subject unto them." Among His neighbors and friends at Nazareth He "increased in favor." In the days of His busiest ministry He said, "Suffer little children, and forbid them not, to come unto me." During Passion Week He sat at meat in the house of Lazarus whom He loved, and communed with the disciple who bore the same description at the Last Supper. Even on the cross He was not forgetful to provide for His weeping and desolate mother. A great text book might be written on "The Sociology of Jesus" which would never have to be revised.

And the sinlessness and holiness of Christ are foretold by the prophets, professed for Him by the Apostles and emphatically proved by the Master himself. "In Him was no sin." "I always do those things which are pleasing in His sight." "He was holy, harmless, undefiled, separate from sinners and exalted above the heavens."

To come into Christ's likeness involves the gracious work of pardon and regeneration wrought in the heart of the penitent sinner upon condition of repentance and faith, and the further work of heart cleansing or entire sanctification which is wrought in the believer's heart by the Holy Ghost upon the conditions of consecration and faith. These two epoch making experiences destroy sin and fill the heart with perfect love, enabling their professor to love God with all his heart and his neighbor as himself. It is vain for one to "endeavor" to be a Christian without seeking and obtaining these divine correctives for sin and for uncleanness.

But having obtained peace with God by being justified by faith and having been baptized with the Holy Ghost and

fire for the destruction of indwelling sin, thus obtaining all that God has promised as crises in grace, there yet remains the great, unfinished task of bringing all the tempers of the mind, imagination of the heart and practices of the life into full Christ-likeness. For since the perfections of Jesus were and are absolute, while ours are only relative, He must ever walk before to lead us on. The purest and most mature saint still looks admiringly upon his Lord so glorious in meekness, gentleness, courage and love and earnestly and believingly sings, "O to be like Thee."

It may be that when we awake in His likeness we shall not only have bodies like unto His glorious body, and know even as we are known, but it may be that we shall then also graduate from the school of patience, experience, hope and courage, and shall have no further need of the ministry of tribulation, but until that time does come, we do well to rejoice in everything that serves to straighten out kinks, knock off bumps, burn out dross and polish our souls until they reflect the perfect image of our Savior and Lord. We shall not despise affliction, distress, persecution, ostracism, famine, thirst or dungeon if they will but serve to bring us more clearly into his likeness.

Adding Color to the Story

OLD time teachers of sacred rhetoric used to discuss the question, "Should the preacher be permitted to embellish his style?" The conclusion usually was that the habit is dangerous because so few people can really tell a story straight and embellishment of style will inadvertently degenerate into a delicate form of lying.

There are so few real incidents which really turn out just to our purpose and liking that some have taken the liberty to make the story what it ought to be rather than to leave it colorless and useless as it is while confined to facts. The reader who tells so many remarkable things which occurred under his own personal observation is using one of the most effective methods, so far as his audience is concerned, and one of the most dangerous, so far as his own conscience is concerned.

Sometimes it seems like almost a pity that things are not as they are required to be by our theories. Some years ago, a devotee of the *number* method of interpreting the Scriptures decided that the Man in Revelation whose number is 666 stood for apostate Christianity and that there should be 666 sects of Christians. I do not know just how he said it the first time. Perhaps he said only that if the truth were known, there probably were that number of sects. But before long it was commonly reported by some means that this is the number of Christian sects. Of course a careful canvass by competent people can actually discover

but just a few over two hundred, but today I received a letter saying there are six hundred and that the 2,000 errors in the Authorized Version of the Bible are responsible for them all. Of course, it matters not that there are only a few over two hundred and that the 2,000 so-called errors in the Authorized Version of the Bible do not in a single instance affect an important doctrine of Protestant Christianity and that not a single denomination sustains its separateness on a doctrine that would be changed by the adoption of some other version of the Scriptures. Evidently, it *ought* to be the way this brother says in order to justify some pet notion of his and so he just concludes that it is as it *ought* to be.

And then the unusual affects us. Up until a few years ago, I had supposed there were hundreds of thousands, if not millions, of blind people in the United States; for haven't I seen blind people almost everywhere I have gone? But the *figures* show that there are a bare 60,000 people in the United States who cannot see. I have heard speakers say what I believe intimated, if they did not actually say it in so many words, that there are 50,000 girls in the United States who leave their homes and entirely disappear, presumably to enter lives of shame, every year. But the latest statistics show that from thirty-three principal cities 11,000 were reported missing in a year and that ten thousand of these eventually returned to their homes or were located. The number who actually disappear is believed to be approximately 900. Of course that is bad enough but in the face of current, spectacular reports it looks like someone has spoken hastily.

We must maintain sympathetic minds and hearts, we must not allow ourselves to become calloused, but in self-defense it is almost necessary to adopt the criterion, "Nothing is either as good or as bad as it is reported to be."

Among writers there are said to be two classes: one, which we might call the magazine class, "adds color to the story" and purposely makes it stronger than the facts on the theory that people must be awakened and that they will accept only a portion of what they are told anyway; so by giving it to them strong, when the allowances for indifference and incredulity are taken out, the effect will be about what is desired. The other class hope to finally establish a reputation for veracity that will enable their readers to accept their words at face value. Of course there is no question as to which of these methods is on the higher moral plane. But observation has about convinced us that there are these two classes among preachers, conversationalists and all classes and callings. But I am as convinced as can be that you and I should adopt the invariable standard in conversation, testimony and experience meeting, sermon and reports, verbal and written concerning things good and bad of refusing absolutely to color the truth, even for the sake of effect. And we should go slow in the rehearsing of news items of an unusual nature and

in the quoting of figures until we are reasonably sure that the facts and figures have been verified.

When the Pastor Leaves

WHEN the pastor leaves it is better that he really leave. Of course if he enters the evangelistic work or takes up some such duties as will require him to be away the major part of the time, it may be that by the use of unusual judgment he will be able to live in the community without embarrassing his successor and proving himself a snare to the people. But generally it is better that the preacher should "settle" in a community where he has never served as pastor. If he failed, there are those who will be jealous of the successes of those who follow him; if he succeeded, the next man will have a harder time because of his presence in the community.

Then when the pastor leaves, he should maintain but the most meager correspondence with his old parishioners. Let them tell their woes to the new pastor. The old pastor cannot offer advice without running the risk of creating dissatisfaction, and if he does nothing worse, he will create the impression on some that he is envious of the man who has come to take his place.

And above all else, when the pastor leaves he should avoid writing "hard luck" stories to his friends in the old church and community in which he invites sympathy and contributions. This borders very closely on "making merchandise" of the confidence of the people whom he has served in the very sacred relationship of pastor. In a word, when the pastor leaves, he should leave.

Make the Sermon Prominent

IMPORTANT as is the singing, the offerings, the announcements and the "preliminaries," the principal instrumentality in the saving of souls is the preaching of Spirit anointed ministers. There is no debate on this proposition when only the theory is at stake; but in practice the agreement is not always so apparent. Evangelist Bona Fleming says that the preacher has but little chance of doing anything in the morning service if he must preach on after twelve o'clock. He says the probability of holding a successful altar service after four in the afternoon or nine o'clock in the evening is quite small. Observation has compelled me to agree with him. But the fault cannot be charged up to

the minister's long sermon if other interests are given right of way and the preacher is allowed to stand up only at the hour when he should be closing up with his altar call.

Of course there are times when, as Bud Robinson says, "The meeting is just as good before the preaching begins as it is afterwards," and on such occasions a brief application and exhortation from the preacher will do more good than a long sermon. Also, we understand that good, spiritual singing draws the very people that we want to reach and the minister who does not give the singing his fullest support is not wise. The notices must be given out and the offerings must be taken and it is for the spiritual advancement of all concerned that some little time be given to the doing of these things in the best way. But when we remember that everything we do must show its justification in the altar service, and that we are dependent upon the preacher to "bring on the crisis," get the seekers and contribute the lion's share toward the "revival spirit" which makes soul saving possible, we should not allow the practice of putting him up at a disadvantageous hour to become a habit.

The Weekly Text

"Friend, lend me three loaves" (Luke 11:5).

THE hungry friend was to be fed and the request was for *three* loaves. Now there may not be anything mystical about this number three. There may not be the slightest reference to the trinity. But it certainly was not accidental that the Master in His parable on instant and importunate prayer should mention the number of loaves that would signify a full and satisfying meal.

The "loaves" of Jesus' time were really flat cakes and three of them were required for each adult that he might have sufficient. And the midnight neighbor did not ask for one or two loaves for an insufficient repast for which he must needs apologize to his hungry friend, but he asked for the customary "three loaves" that the traveler might eat without stint. But neither did he ask for four or five loaves which would have signified foolish anxiety and an excuseless desire to make a needless show, but he asked that the necessity might be fully met, and this request was granted because he was importunate in urging it.

In like manner, Jesus said of the five thousand who stayed with Him until dinner time, "they need not depart." He did not supply them with dainties, but gave them a sufficiency of the humble barley bread and small fishes, and such fragments as were left over He ordered saved.

We may desire a great many things that we do not really need, and God may ignore these wishes for our own good. But if we are instant and insistent in our coming to Him, even though it may be as unseasonable as midnight, He will never fail to give us the *three* loaves which will be fully ample for our actual needs. "He satisfieth the hungry soul."

Herald of Holiness

Official paper, Church of the Nazarene
Published every Wednesday by the Nazarene Publishing
House, 2100 Troost Ave., Kansas City, Mo.
J. B. CHAPMAN, D. D., Editor

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

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

"The heart of the sons of men is full of evil, and madness is in their heart while they live" (Eccle. 9:3).

GOD uses the most striking language conceivable about the wickedness of the human heart. "Every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:6). "The heart is deceitful above all things, and desperately wicked: who can know it?" "Thou . . . knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). In our text sinners are declared to be full of evil and morally insane.

I. WE ASK IS THIS LANGUAGE OF GOD TOO STRONG? IT IS UNWARRANTED EXAGGERATION? Are there sufficient points of analogy to justify such strong figures of speech? Let us see.

Notice that madness is a derangement of the intellectual powers. The judgment is dethroned. Reason does not act normally. Power of reflection is at least temporarily lost. Now, what is there in a wicked heart that is similar to this?

1. Sinners waste themselves in efforts to procure trifles, and neglect treasures infinitely valuable. What would be thought of such conduct in the realm of business? Suppose that one of our merchant princes, Wana^a maker for instance, when he had ten thousand clerks or salesmen in his employ, had neglected all purchases and sales, bills receivable and bills payable, all accounts, all weighty and important affairs of his vast business, and had spent his time in gathering bent pins and broken nails and scraps, and fragments and ravelings of his goods. How soon he would have been adjudged insane! Just imagine Carnegie, the great iron prince, neglecting vast interests of his business in which hundreds of millions of dollars were involved, and wandering about the streets picking up bits of coal, rags and cigar stumps in the gutter, like a gutter bum. Everybody would have said, "Carnegie has lost his mind!" But sinners behave in precisely that way. They chase after the baubles of time, honors, popularity, applause, wealth, pleasure, which a breath of trouble will blow away, and neglect character and salvation, the eternal treasures of the soul. They profess to believe in God's existence, but they pay more attention to Peter Smith or Bill Jones! They confess that God has infinite power: but they treat Him with utter contempt. They know that sin is dangerous; but they pursue and practice it with mad eagerness. Ah, they know better! It is not a mistake of the head. It is *moral madness*.

2. This spiritual insanity is seen by the way sinners treat their best friends. It is a strange fact that insane people are almost universally inclined to injure those most dear to them. A famous Congressman of Ohio was killed by his own son in a fit of insanity. A young man in Circleville, Ohio, killed his own loving mother. A deacon of the writer's church was a most devoted and affectionate husband. He gradually lost his mind from

Moral Insanity

By A. M. HILLS, D. D.

the effect of a sunstroke. In his delirium he assaulted that precious old wife with whom he had lived for nearly half a century, and also another deacon of the same church whom he had known and loved from boyhood.

Sam Jones told us of two brothers who were slowly killing their mother by their wretched vices. One day the father called the family together, and handed a revolver to one son and a long knife to the other, and said, "There is your mother, now stab and shoot her to death, make quick work of it. It is infinitely more merciful than to kill her by inches as you are now doing by your sins." So multitudes of sinners are the worst enemies of their own families and friends, and are doing more to curse them than all their professed enemies would even think of doing.

Think how sinners treat God who loves them, and gives them every blessing they enjoy; and added to all the rest, gave His Son to die that they might live. They scorn all the pleadings of divine mercy, treat Christ himself with contemptuous neglect. There is no possible explanation of such morally insane conduct, except that *madness is in their hearts while they live*.

3. The moral insanity of sinners is seen by their treatment of fiction as if it were reality, and their treatment of reality as if it were fiction. If you ever have visited an insane asylum you certainly did not fail to notice what strange absurdities had taken possession of the minds of the inmates. And no two of them alike. It is precisely so with sinners. The eternal truths of God, which have brought salvation to millions, through the ages, they treat as if fiction and idle tales; while every foolish fad of modern infidelity and every empty ism that Satan can invent to delude and damn souls is run after with the most eager avidity. God's truths are set at naught and Satan's lies are welcomed and adopted. It proves to a certainty that their moral reason is dethroned, and madness is in their hearts.

4. The moral madness of sinners is seen in

The Power of the Cross

*How shall I find due sorrow,
Due shame for all my sin
But in Thy blessed wounds, dear Christ,
Who died my heart to win?*

*How shall I gladly reckon
All worldly gain but loss
Save as I learn to see and share
The travail of thy cross?*

*O may the heavenly vision
Ne'er dim nor darkened be,
But blind my soul forever, Lord,
To thy dear cross and thee!*

*All grace from thee receiving
With all thy saints above,
O let me prove the depth and height
Of God's eternal love!*

—BENJAMIN COPELAND in *Christian Advocate*.

their disregard of their spiritual possessions. Suppose a multimillionaire should appear on the public street throwing broadcast hundred-dollar bills, and thousand-dollar bonds, certificates of stock, notes, deeds of property and costly jewels. How quickly men would conclude he was insane!

Suppose a princely farmer should order his hired men to shoot his blooded horses and cattle, set fire to his barns and fences, and his fields of ripening grain, and his dwellings! Think you his servants would obey? No, indeed! They would conclude he was a madman and put him in an asylum. But how do men sow broadcast the treasures of their soul! How they exert themselves to kill reverence for God and the Bible and sacred things! How they murder conscience and destroy faith, and stifle gratitude and love and waste purity and break down their power of will to choose and do right. They know better. Ah, it is insanity of heart!

5. Men show their madness of heart by absurd attempts to achieve impossibilities. Suppose that the head of the Vanderbilt family should give orders to all our iron firms for structural iron of such vast weight and size as it is impossible to construct, and should assemble thousands of workmen on the ocean shore to construct piers vaster than the pyramids and high as the mountains. And when questioned about the strange proceedings, he should inform the astonished world that he was building a suspension bridge across the Atlantic to make a European connection for the New York Central! How soon his heirs would shut him up and stop his insane folly! But God sees sinners doing things quite as absurd. They are seeking blessedness by defying the holy laws of God. They try to get *life* in a career of sin, forgetting that the wages of sin is death! They try to bridge the impassable gulf between them and heaven, by false hopes, false doctrines, and worse practice. Only moral madness could pursue such insane folly.

6. Madmen are uninfluenced by counsel. They take no advice. They laugh at danger and heed no warning. Is it not equally true of sinners? Godly parents say, "My son, if sinners entice thee, consent thou not." Christian friends invite, "Come thou with us, and we will do thee good." Earnest ministers plead, "We then, as ambassadors for Christ, beseech you, as in Christ's stead, be ye reconciled to God." Even the Holy Spirit urges, "Today, if ye will hear His voice, harden not your heart." But parents, friends, preachers and God himself, are turned down with idiotic mockery and the guilty souls rush on madly to their impending doom!

II. How is such conduct to be explained? What malign cause produces such a havoc of destiny? It is not any want of intellect; for noble minds are among the wicked. Nor is it from lack of knowledge. Men have the law of God written in their very hearts. It is from no lack of natural endowments, or a proper balance of faculties. O no! The text gives the explanation. "The hearts of the sons of men are full of evil, and madness is in their hearts while they live." Downright wickedness betrays them into such stupendous folly. And back of all this outward

wickedness is the depravity, the carnal nature which makes them go stark mad in sin. This innate depravity, when cherished, becomes deliberately, obstinately, inexcusably, insanelly wicked.

Remarks 1. Moral insanity is far more deplorable than mental insanity. The courts never hold the mentally insane responsible for their conduct. But this is something for which God and men do hold people responsible. It is a solemn, awful sight to see a Nebuchadnezzar lose his mind, to see a mighty intellect go into clouds of darkness! But, O to see such a soul lost in ungodly ambition, sensuality, drunkenness, worldly lusts! No other human evil can be compared with this.

2. It is enough to call forth the compassion of all men. How our pity goes out to those who have lost their minds! They are haunted by wild vagaries, troubled by foolish suspicions, excited by needless alarms. All beholders are filled with pity, sympathy, and a desire to help. But, O these morally insane, who are driven by an evil spirit to utter ruin! How sad the spectacle! It awakes the compassion of God, angels and men.

3. No wonder God is compelled to confine the wicked by themselves. We dare not let

the mentally insane run at large. Neither property nor life would be safe. But they are not half so dangerous as the morally insane. What madman so jeopardizes human interests as a distiller, or a saloon-keeper, or a libertine? A half-crazed scoundrel shot President Garfield and another shot President McKinley. But what lunatic is half so dangerous to human government as a mad rebel against God—a Voltaire, or Tom Paine, or Bob Ingersoll or a modern infidel in a University chair, breaking down the faith of college students, is to the divine government? God gives probation to such a little while, but sooner or later, He is compelled to incarcerate the incurably morally insane in the madhouse of hell.

4. But Jesus can cure completely. He cast the demons out of the insane Gadarene, and proved Himself the master of moral insanity. The prodigal son had not had a sane hour for years; but at last, "he came to himself." Conversion breaks the spell of the world's delusions, sanctification wholly restores to the right mind. None but the sanctified have all the cause of moral madness taken out. None but they are perfectly sane. Will you let this mighty Savior deal with your case, and make you "every whit whole," clothed and in your right mind?

by the merits of man's work or according to the measure of human possibilities or by growth in grace. Holiness is a condition of heart, resulting from a divine possession. In the words of Lowrey, "It is God's blessing as to kind and then all that God can give or man can hold as to quantity. Now as this is no mechanical measurement, but a moral repletion, it follows that a nature so penetrated and pervaded by spiritual and divine forces, all antagonistic to sin, and expulsive of it, must be perfectly holy. If there is any lack in the virtue and agencies now in operation, the unlimited power of God is still available, and promised to do for us in any emergency 'more than we ask or think,' not according to any external or human instrumentality; but 'according to the power that worketh in us.'" It is Christ within, received in the endowment with power, such as the disciples received on the day of Pentecost. This explains the power of a holy life because, "greater is He that is in you that he that is in the world."

"Christian holiness, or holiness in men, as a product of redeeming grace is a pure state of heart and mind, joined with and causing a pure life and character. Measured by the gospel law it is a sinless condition. Perfect love being the sum of gospel requirements, it comes to pass that he who loves God with all the soul, heart, mind and strength, fulfills that law and therefore becomes sinless. The depravities and saturation of hereditary and contracted sinfulness are expunged. The affections, tastes, and tendencies are purified. There remains no love of sin, no hankering for sinful indulgences, no bent or proneness in the direction of forbidden ways. Sin becomes loathsome and an object of abhorrence. The appetites of the body, the ambitions of the mind, the affections of the soul are sacred and sinless. The faith, weakened and perverted by sin, is brought back to truth and strength, the affections, alienated and bent down to earth, are raised and focalized on God and our neighbor; the passions, made furious and malignant by sin, are subdued and put back under the dominion of grace. All the moral attributes are restored to their normal and unsinning offices. Every power is not only free from sin and rightly directed, but is continually at its best in the performance of its duty." It is to be "purged from sin," and "created in righteousness and true holiness."

Holiness is beautifully demonstrated in the life of Joseph. His life manifested perfect patience, gentleness, humility, longsuffering, purity, love, without a ripple upon the peace of his severely tested career. No trace of a carnal temper or desire can be detected in any of his affairs, when his father favored him, and his brothers hated him; when his mistress tempted him or when he was falsely accused and thrown into prison, or when he was exalted to the highest honors of the kingdom. What a wonderful type of Jesus himself.

Now, what holiness as an experience will accomplish for one individual, the same grace of God can accomplish in the life of every child of God. "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ . . . That he would grant you, according to the riches of his glory, to be

The Experience of Holiness

By REV. ALPIN M. BOWES

HOLINESS is the most essential and desirable quality in any life, from the fact it is the grace that brings into man's life the most of God-likeness, and the grace which alone will qualify him for citizenship in heaven. It seems that these facts should awaken in everyone a supreme desire to obtain the experience and accomplishments of holiness. We become possessed with an insatiable desire, which so inspires us in the pursuit of our preferred accomplishment in life; science, astronomy, botany, geology, music, mechanics, oratory, etc., that we devote all of time and money to our endeavor to be accomplished but holiness of life is the one great accomplishment which commands and merits our supreme devotion.

Since "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it, . . . that he might present it to himself a glorious church, . . . that it should be holy and without blemish," every minister of the gospel should himself possess this experience, strive to become accomplished in the same, and should make this his supreme passion to lead men and women to holy living. "And he gave some apostles, . . . for the perfecting of the saints, . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

And our subject is of vital interest to every individual, because this experience may become the personal possession of everyone. That is, if we determine it shall be so, God's grace is sufficient. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We cannot all attain the influence and the

prestige which money or position give. We cannot all reach the realm of intellectual accomplishments. We do not all possess some remarkable gift or talent. And, after all these are not the essential things. "Though I speak with the tongues of men and of angels, and have not love, . . . and though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

There are those who possess remarkable genius or skill or knowledge, and who have a wonderful influence in the world, but there is no accomplishment or attainment anyway comparable to that of a holy life. It excels the power of every other attainment or possession in life because of its divine origin. How wonderful to be "filled with all the fullness of God," to be clean and holy in heart and life, to have the "power of an endless life!"

Alexander the Great conquered the world by his military genius, but he could not control his own appetite, and died a weak slave to sin in young manhood. We magnify human ability and accomplishments; we are hero worshipers too often. But the Bible declares, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." A holy life possesseth a degree of power which is superior to that of any other attainment of man. Satan discovered that when he used all his might and exhausted all his ammunition on Job, but through all the siege Job stood as unmoved as the rock of Gibraltar.

Wonderful as this grace is, it may become the possession of those who have little of natural ability, as well as of those of great natural talent. For, to be made holy is not

strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:4, 16-19). O what wonderful experience! "Christ dwelling in the heart," "strengthened with might in the inner man, according to the riches of his glory," "rooted and grounded in love," and "filled with all the fulness of God!" And able to "comprehend all of this with all saints." Can anyone doubt the possibility of holiness of heart under such complete and rich provision as this? God formed man to be the temple of the Holy Spirit. When man sinned he polluted the temple and God left it. In His eternal mercy Christ repairs the breach, and comes to purify the temple and dwell therein. Then all the fulness declared in this scripture is the blessing the Holy Spirit brings. Let us praise Him for it! The Holy Spirit comes within and gives the life, the disposition, the temper, and the inclinations of Jesus brought down from heaven into our hearts. The fulness of Jesus Christ in His humility coming to dwell in us. "I will come again to you. I will come to dwell in you and live my life in you." Murray said, "Christ went to heaven that He might get a power which He never had before; the power of living in men." It was because Jesus, the Lamb of God, came down in the Holy Ghost to dwell in the hearts of His disciples that all pride, all carnality was expelled, and the very breath of heaven made them one heart and one soul.

Are you longing to have Him come? Then come and God will grant the desire of your heart. "Oh, come and believe that the Holy Ghost the sanctifier can come in and rule, and give grace to pass through all without sinning, and you shall know what the joy of the Holy Ghost is. Our body is "the temple of the Holy Ghost, and He is given to fill your heart with the unutterable joy of Christ's presence, and with the joy of deliverance from sin, of victory over sin, the unutterable joy of knowing you are doing God's will and pleasing Him. The joy of the Holy Ghost is the joy of that holiness of God, is His blessedness, His purity, His perfection, that nothing can mar or stain or disturb." He wants to come into our hearts, so we shall live as holy men, the sanctified life, with the sanctifying power of Jesus running through our whole being.

Holiness, therefore, is "the state or quality of being holy; freedom from sin; moral and spiritual purity," as the result of the coming of the Holy Spirit into the heart of a believer, to cleanse the heart from all remaining depravity, ("And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi") to pervade every faculty of the life with His own holy nature, ("filled with all the fulness of God") to give power for life and service, ("according to the power that worketh in you") to preserve the life thus from sin, ("rooted and grounded in love," and "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.") to indite

the prayers we offer, ("But the Spirit itself maketh intercession for us with groanings which cannot be uttered.") and to fully equip us for heaven, for, "without holiness no man shall see the Lord."

"There is a faith unmixed with doubt,
A love all free from fear;
A walk with Jesus, where is felt
His presence always near.
There is a rest which God bestows,
Transcending pardon's peace,
A lowly, sweet simplicity,
Where inward conflicts cease.

"There is a meekness free from pride,
That feels no anger rise
At slights, or hate, or ridicule,
But counts the cross a prize.
There is a patience that endures
Without a fret or care,
But joyful sings, 'His will be done,
My Lord's sweet grace I share.'

"There is a purity of heart,
A cleanness of desire,
Wrought by the Holy Comforter
With sanctifying fire.
There is a glory that awaits
Each blood-washed soul on high,
When Christ returns to take His bride
With Him beyond the sky."

Another Side to This Question

By PROF. A. S. LONDON



given lectures, sent out literature and have urged our people to stand by our schools and colleges and tried to show them their obligation to our institutions.

I have just been wondering if there is not now an obligation on our schools that we owe to our patrons. "What is sass for the goose is sass for the gander." It is true that our institutions need better equipment, more buildings, money, more money and many things to better prepare us for the work of educating the youth of our church. But with all these needs before us, we are going on and advertising and telling the people what we propose to do in the educational work. We are taking the people's money, their children and going through the routine of school work for nine months out of the year.

There are some things that our people should demand of our schools. None of us have children that we want sacrificed on the altars of carelessness, inefficiency, or unthoughtedness, even if it is in our own institutions. A child has only one period of life in which to receive an education. This must not be lost in experimenting and trying out plans to see if they will work.

In the first place our people should demand

that our schools employ good, efficient, first class teachers. And I do not mean just someone who has a degree, or the mental ability. There are several qualifications necessary in the making of a good teacher. Teaching is causing one to know. It is imparting knowledge. A teacher imparts far more from his personality than he does from the mere reciting of lessons in a class room.

A poor teacher is high at any price and a good teacher is cheap at any price. What he is counts far more for the student than what he says. Institutions are built around personalities. Buildings do not make schools. Men make them. Personalities draw students. Teachers make up the hub of any school or college.

Some years ago I was attending an educational convention in Chicago. I heard a great educator make this remark, "Fifty per cent of the work of a teacher is to awaken a desire in the mind of the student to get an education." If this is not done, sad will be the results. I consider myself a success in teaching only to the extent that I can awaken interest, stir ambition and cause my students to pull for something better in life. A teacher should ring the bell and get the young life out of lethargy and drowsiness into a state of hard scabble for better fields ahead.

A real teacher is a positive person. Jesus in his Sermon on the Mount reminded His disciples that the law is, "Thou shalt not"; but, His teaching is, "Thou shalt." A boy was once asked to tell his name. He said, "My name is, Willie Don't." He had heard Willie don't do this and don't do that until he thought that was his name. A real teacher is cause, all else is result. It is not more methods or plans we need, but better teachers. If we cannot get results, blame ourselves. We should understand our pupils.

I once heard of a teacher who punished a boy for going to sleep in the afternoon. Finally the boy was sent up to the president. He asked the boy why he always went to sleep in the school room. The boy told him that he had to get up every morning at four o'clock and sell newspapers in order to help support his widowed mother. Enough was said. The president had some sense. The teacher was just holding a position.

A real teacher is sympathetic. The problem of getting an education is an up-hill business. There are dark days. Students need help. Nagging, scolding and acting in a crabbed manner should never be seen or heard from our teachers. Firmness and discipline do not imply harshness. I once had a teacher whom I obeyed, but it was through fear. I did not reverence him, as a kind tender teacher working for my interests. It seems to me that there should be the closest relationship between the teacher and student. It has been so all down through history.

Cicero esteemed and defended his old teacher, the poet, Archias. Alexander the Great carried a warm devotion in his heart for his celebrated teacher, Aristotle. Plato penned the apology and wrote the words that saved the wise sayings of his famous teacher, Socrates. Charlemagne, the great figure of the Middle Ages, never forgot his noble teacher, Alcuin. The Apostle Paul always remembered that he was brought up at the

feet of Camaliel. Martin Luther, pronounced a benediction upon his famous Prof. Zewig. Adam Clarke gave great reverence to his old teacher, the sainted John Wesley. Helen Keller, the marvel of this age, a graduate of Harvard University, though deaf, dumb and blind owes much to the patience of her teacher, Miss Sullivan, who for twenty-five years taught her as a private pupil. Through her teacher she said she found out that knowledge is love, light and vision. Yes, we must demand that our schools furnish us with sure-enough teachers.

I do not believe that we have any right to palm off on our children poor teachers just because we can get them cheap. Better have a few good teachers who can leave an imprint on the lives of our young people, than a host of teachers who do nothing but hear recitations in class rooms.

Our teachers should be regular attendants at Sunday school, church services on the Sabbath and also the mid-week prayer meeting. No quibbling on this point. Absolutely it will do but little good to talk of Sunday school and prayer meeting and then stay at home while these services are being held. The old adage, "One example is worth a thousand arguments" will hold good in this case. Our teachers should be holy men and women. Like Cæsar's wife, "without suspicion." They are molding the character and helping to seal the destiny of hundreds of our young people. They should be patient under adversity, calm in decision, high in ideals, energetic in their lives and give the best they have daily to those entrusted to their care.

Buddha's ideal as a teacher was to get his students to suppress self. Plato's ideal was to give his students a vision of eternal ideas. Aristotle worked to get his students to exercise their highest faculty—reason. Epicurus said to his pupils, "Prepare for the enjoyment of abiding pleasures." Jesus' ideal was to prepare the life to live in harmony with God. The ultimate aim of every teacher in our schools should be to train the life how to live—not necessarily to make great scholars, but how to live nobly, with a vision of right and with a deep seated principle to reach the highest place in Christ for each individual. After all the supreme test of every teacher is his product. "Measure me by the life of my disciples."

HUTCHINSON, KAS.

Entire Sanctification

In entire sanctification the believer is brought into soul-union with Jesus, and this must take away the fear of death, so far as the future judgment is concerned. There is no condemnation, all slavish fear is removed, while there still remains an awful, reverential, filial fear—a fear of offending our Heavenly Father, or of grieving His Holy Spirit. But the mere physical fear of dissolution and lying down in the grave is not necessarily removed.

The holy man is yet a man with all his physical and mental infirmities still existing, and, according to his peculiar temperament, may have much or little dread of death as death. There is, doubtless, even here, in many cases, a remarkable deliverance. I have heard a dear friend, who is wholly the Lord's,

say that he was entirely free from the fear of death. "If," said he, "an angel from heaven should tell me that I was to die within ten minutes, I should have nothing to do but write a letter to my wife." But such is not always the case. Nor is such entire exemption from the mere physical shrinking from death a necessary test of entire sanctification.

It is equally true also that the sanctified believer is not always anxious to die. Whilst holiness is a preparation for dying, it is also a preparation for living, and the needed qualification for successful labor in the cause of Christ. And when we see how white the fields are for harvest and how few the laborers, we ought to esteem it a great privilege to live and work, and, if need be, to suffer for Jesus, yea, and count ourselves immortal till our work is done.

Let not the sanctified Christian who is strong and in the midst of labors, however abundant, grow weary and be in haste to quit the field and go to his rest, nor, on the other hand, allow himself to be brought under bondage by any undue fear of death. Let no one spend his time in crossing bridges before he comes to them, or in seeking dying grace to live by. The point is to be able to say with Paul, "To me to live is Christ, and to die is gain." "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord." Therefore, living or dying we are the Lord's. "What thy hand findeth to do, do it with thy might." Work while it is day, and then when the night cometh, dying grace will not be withheld.—DR. DOUGAN CLARK in "The Way of Holiness."

An Exhortation to Prayer

By J. E. BRASHER

"I will therefore that men pray everywhere. Pray without ceasing. Pray always."

PRAY all the time, pray in secret, pray in public, pray in your home, pray when you visit, pray as you work, pray as you play, pray as you live and move and have your being, pray as you read, pray as you write, pray every day, pray every night, pray when you are in trouble, pray when you are in prosperity, pray in adversity, pray when you are well, pray when you are sick, pray before breakfast, pray before dinner, pray before supper, pray after supper, pray before you board the train, pray as you ride the train, pray when traveling in the dangerous automobile, and especially before you cross the railroad track. These perilous times demand more prayer. In these last days of this awful age, this age of crime, of theft, of highway robbery, of adultery, of murder, of the most heinous nature, cold-blood, first degree, premeditated nature, committed by men, women, boys, and girls all over the country. Let's call for a revival of prayer by the Church of God. The co-worker of Bishop Asbury said of him that he prayed more and better than any man he ever knew. Pray as you sing, pray as you study your Bible, pray as you preach. Jesus did not teach His disciples how to preach but to pray. So let's pray. What do you say?

"A genuine revival means a trimming of personal lamps."—T. L. CUYLER.

"AND IT CAME (NOT) TO PASS"

By W. E. SHEPARD

PRAISE the Lord, wife, I've got a call to our church in Goodcheer. Say, the Lord is certainly good to me. Really, I've been wanting to go there for some time, but of course I never said anything about it. And this call is right from the pastor, and authorized by the church board. Thank the Lord!"

This dear evangelist, who is not always blessed with the best of calls, takes great consolation in his anticipations of a victorious time at Goodcheer.

In the course of a few days he received another call to some other good place. How he wishes he could spread out and take in both, for both places wonderfully appeal to him. But he is compelled to turn down the second call on account of accepting the first, for the two come on the same date.

One day something strikes him suddenly and rather forcibly, concerning his call to Goodcheer, and he remembers that the pastor never wrote again, definitely fixing the call, and it occurs to him that he would better drop him another line and find out if it is mutually understood concerning the meeting. Accordingly this is done, and after some delay, the Goodcheer pastor notifies the evangelist that he had written to several other evangelists at the same time, and that his board had decided on Evangelist B. A. Rustler. Crestfallen and disappointed, he finds a place of secret prayer and turns the matter over to Him who knows how to comfort one in his times of sorrow, at the same time facing a real trial, and wondering why that pastor did not make known to him the whole truth on the start, and also inform him of the subsequent fact later on. By that pastor's carelessness the evangelist lost the other meeting that he might have had, had he not thought he was engaged at Goodcheer.

I said to an evangelist, "I have a call to _____ church." Said he, "I just received a call there myself." I went. Perhaps the other evangelist was slated up and could not accept. I said to another evangelist, "I have received a letter from _____, asking if I can come there next summer." Said the evangelist, "I have received a letter from the same party." Afterwards I was notified that another evangelist was settled upon. I do not know who it was.

Now my dear brethren, there is a way to do this thing and do it right. It seems there has been a change of late in this direction, which is liable to work a hardship on some evangelists. Do you ask how to do it? I only wish I had the letter now and I would give it verbatim which would show you how it ought to be done; but I do not have it. It was a letter from Pastor Hipple of Newton, Kansas. I will give it in substance. "Can you give us a meeting in our church at Newton, Kansas, at such-and-such a date. The evangelist we had engaged has cancelled his meeting, and we do not want to change the date, because we have the singer engaged for that time. As the time is drawing near for the meeting, I have written to some other evangelists, hoping to be able to secure one. If you write me that you can come, I will write you again and let you know what the decision of the church is."

When I got that letter I was at home in Pasadena, and immediately I cried out to my wife, something like this: "There's a pastor that knows just how to do it; he comes right out and lets you know what you can depend upon."

Now, it is not that the pastor wants to be underhanded in these things; but he fails to see things from the evangelist's viewpoint. He is negligent in not giving the evangelist the full information. Personally, I never consider a call as settled until I get the second letter, fixing it absolutely that I am expected at the stated date. Then when this is fixed, I feel that there is a sacred trust resting upon me to fulfill that engagement. And one ought not lightly to esteem this promise. If my word is not good in meeting my engagement, how do my brethren know that it is good on any other line? Of course there may be legitimate reasons for cancelling an engagement. One's health may preclude the possibility of the meeting, or the health of one's family. Or the evangelist may accept a pastorate, in which event he should be properly excused. No church or camp meeting committee will misjudge an evangelist who cancels a date on proper grounds; but let an evangelist cancel a date without giving proper and acceptable reasons, and who wonders

that a great question mark arises in the thought of those calling him? It is a wonder to me that some evangelists ever get many calls.

Now, brethren, if the burden of some of these things slip over on my shoulders to write about it in our paper, and if some of you do not think I ought to do it, just ask the Lord for a little additional grace to take it. "He giveth more grace."

PASADENA, CALIF.

GRADED LESSONS IN THE SUNDAY SCHOOL

By E. P. ELLYSON

THESE are those who seem to fear everything new lest it become revolutionary. To these the "old paths" hold a sacredness that makes any change irreverent and disrespectful. But they seem to forget the part revolution has played in the advancement of the past ages and not to know that an automobile may run on the same "old path" where the ox cart used to go and accomplish the greater things as well as lead to the improvement of the path. The introduction of the electric light has been no disrespect to the sun, it is a great advance over the tallow candle and is certainly no more disrespectful to the sun than was the candle. New things are necessary to progress, and new things properly related to fundamentals are most desirable.

Some fear has been entertained relative to the introduction of Graded Lessons in the Sunday school through a misapprehension of what they are and the real principle involved. The Graded Lessons are selected from the Bible just as the lessons we have long been using, it is still a study of the Bible. Certainly no one would be willing to grant infallibility to the International Lesson Committee in its first method of selecting this lesson material. There is no disrespect in a careful study of this subject nor in the suggestion of helpful improvement as to the method, and no school should hold such prejudice against new things as to hold closed doors against the introduction of such new things as will make for correct progress.

To grade simply means to classify, and to departmentize is to segregate according to that classification. Back of correct grading is natural difference, differences that God has arranged. To departmentize a school and use the graded lessons material is aping after no one, is in no sense worldly; it is but the recognition in our organization and method of the divine arrangement of difference in capacity and disposition. It is sane and most reverent.

The unanswerable argument for Graded Lessons is God's graded child. This graded child necessitates some form of lesson grading, we are grading whether we know it or not. Reason should tell us that a correct form is better than one that is careless and incidental. We recognize and apply the best known methods of grading in other spheres, why not do the same in the Sunday school?

A law of life is advancement. To stand still is stagnation, to simply "hold your own" is to die with it in your arms. This is true physically, mentally and spiritually. As man is a unit body, mind and spirit should all grow together each keeping pace with the other. The child is born with undeveloped physical members, with undeveloped mental powers and with disposition and tendencies. Strength and skill of muscle and mind and moral character must be developed, and there is a relation between them such that all do the best when they come along together. Because of resident evil in the moral nature through the fall and the personal acts of sin there comes a time when conversion and cleansing are necessary but these in no way interfere with the necessity of development. Crisis must not be stressed at the expense of process.

It is universally acknowledged, it is so manifest that no one ever thinks of denying it, that the babe cannot receive or do that which can be done and received by the youth nor the youth that which can be received and done by the adult. This fact is recognized in practically all of our arrangements for society and service. The babe begins with milk for food. At the proper time the mother introduces other foods. First it is all liquid, then solids are slowly added until in time strong meat can be freely used. No one thinks of feeding all classes, ages and conditions the same either as to nature or method of preparation. In mental training also

we begin with that which is suitable to the child, and adapt the work to the capacity as it develops. We first use simple words, expressions and problems; it is the First Reader, then the Second Reader, and then the Third Reader. The same method is followed in History, Mathematics, Science and Philosophy. No literary school would attempt to teach all ages and classes the same lesson using the same lesson material. Only the school that is departmentized and uses graded material is patronized. Why should not the Sunday school be true to these facts of life in the work of religious education?

Paul recognizes this same principle of gradation of ability and the use of material suited to the grade. He tells of those to whom strong food or meat could not be given and these must be fed milk. He practiced this in his work. He says of one company, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." And Jesus recognized and practiced this same principle when He said, "I have yet many things to say unto you, but ye cannot bear them now." There are gradations of spiritual enlightenment and ability as well as mental and the most successful spiritual work can be done only as these grades are recognized and respected. The more scientifically, and that is to say the more naturally, our Sunday schools are organized and the lesson material selected the greater will be our chance of success.

The normal condition, as we have already suggested, is for the physical, mental and spiritual to advance together. There is a natural relation existing between them that makes the progress of each easiest as they move together. There are things physical, mental and spiritual that should be learned in early years and not delayed. In later years other things should be learned. Sometimes we find those who, for lack of proper teaching or lack of school advantages at the right time, are belated in their mental culture. These by later effort may attain to some success, but it is always with greater difficulty and never attains to what might have been. In many of these cases discouragement is the result and nothing much is ever attempted. The greater things are only possible when the right things come at the right time. But there is very much more belated spiritual than mental culture, and the result is even more serious. This is due partly to lack of opportunity, the religious education of the children has been greatly neglected. But where there has been some effort there has often been poor method. The teaching method and the lesson material have been poorly adapted to the age and condition. The time has been spent, the lesson has been taught, but the lesson has not been learned. The lesson has been beyond the pupil's ability, beyond the grade, hence not comprehended. As a result the pupil has received no spiritual benefit, has made no spiritual progress. He has attended Sunday school but yet is greatly belated in spiritual development because of poorly adapted material. It is to prevent this that graded lessons are suggested. With properly graded material the spiritual life will develop more rapidly and symmetrically, the child will come to genuine and intelligent conversion and sanctification earlier and character be stronger and more rapidly built. Graded lessons if properly selected, written up and taught will add to the spirituality. If they lack in spirituality it is not the fault of the grading, but of those selecting the material or the editor or of the teacher.

GENERALITIES

By EVANGELIST R. J. KIEFER

THE cannon ball fired in the ordinary way has power to level what seems to be an impregnable fort. But take the same cannon ball and grind it to fine powder and reload the cannon with it, then fire at the same fort and the result is but a puff of smoke and a loud report. Just so with the gospel message, if ground to the powder of generalities it will have little or no effect upon the strongholds of sin.

1. GENERAL PREACHING. Too many sermons have a subject but no object. The preacher who is satisfied with no conversions nor sanctifications during the year will have neither. If he uses the powder instead of the ball, very little will be done in the way of definite results. The preacher who preaches in a general indefinite way about sin, hell,

judgment, regeneration, and sanctification sees no definite results, for the force of the message is lost in generalities. The preacher who preaches distinctly, positively, definitely upon these themes will see the results of his labors, the saving of souls and the sanctification of believers.

2. GENERAL PRAYING. Some in a general way pray for the sick, our country, the heathen, the young people's society, neighbors and friends, when they should really focus their prayers upon self first, and if this prayer were boiled down to its proper size, it would perhaps include confession of sin, and broken vows, and then when forgiven, one would be in a condition to pray for others. Too many drift into generalities in prayer and thus lose the vital connection they should have with God. The Holy Spirit does not lead us to pray in generalities, but leads us to pray for something specific each time.

3. GENERAL ALTAR CALL. Many times the altar call is too general and indefinite. How many times we hear the call thus: "Let every one who needs help come." Or "Let those come who desire to get nearer to God." Or "Let those come who want more of the love of God." The result is that a great many get a very indefinite, unsatisfactory experience.

4. GENERAL SEEKING. How much half-hearted general seeking there is going on today. Here comes one seeking for more power, another for more freedom, and still another for more liberty. Then comes one who has been in the church for years seeking for a greater blessing and still another for a deeper experience. Such general, indefinite seeking has put some people almost at sea concerning their experience. It seems to me that the seekers for salvation should seek and ask God definitely to be saved, reclaimed, or sanctified, making an honest confession to the Lord for both their lack and need.

5. GENERAL FAITH. Some will arise from the altar saying, "I feel better." Others say, "The burden is not so heavy." Or, "I believe He will help me." Oh that we might see more definite seeking, and more rising from the altar of prayer with the glow in the soul and the shine upon the face, with the exultant shout, "Jesus saves," or "Jesus sanctifies just now, Hallelujah!"

6. GENERAL TESTIMONIES. Instead of glorifying God in their testimonies, some will talk about great preachers, talk with others, belief of others, and how often do we hear this, "I thank the Lord for what He has done for me." But what has He done? A sinner could say as much, although few of them do; for he could thank the Lord for the sunshine, food, raiment, and health, and yet not be able to thank the Lord for saving him.

The work of the church is pre-eminently to witness and herald to the world the saving and sanctifying power of Christ. Therefore we should be specific in our testimony, and positively state just what has been done and this carries conviction to the sinner and blessing to the believer. If all preaching, teaching, and witnessing could be brought to the focus, and all generalities omitted how much more would Christ be glorified?

COLUMBUS, OHIO.

DAILY THOUGHTS FROM BULLETIN BOARD OLIVET COLLEGE

- SUNDAY
"The Lord is my helper."
- MONDAY
"We should speak much to our Father about our brethren, and to our brethren about the Father."
- TUESDAY
"The death of Christ cannot be your pardon except the life of Christ become your pattern."
- WEDNESDAY
"The divine order is to talk to God about men until the door is definitely open to talk to men about God."
- THURSDAY
"Do not mistake tirade for warfare."
- FRIDAY
"A revival is no accident. It must come when you have met the conditions."
- SATURDAY
"He who would improve the world must be one whom the world cannot reprove."

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

LEARNING FROM OUR NEIGHBORS

By ESTHER ROBERTS, Secretary N. Y. P. S.
First Church, Chicago

I. ORGANIZATION.

"What is everybody's business is nobody's business." This applies to each local society. The National Nazarene Y. P. S. has compiled a splendid outline for organization which is presented to us as containing the best methods of many successful societies.

One local society I know of has a visiting committee, which keeps in touch with every sick member. The chairman gives a name, or list of names, of the sick to each member of the visiting committee whom they are to visit that week. The chairman arranges for the sending of all flowers so that no one is neglected and no one receives more than their share. The next Sunday each member of the committee reports back to the chairman and a complete survey of the work of the committee is placed on record. Another society has a spiritual worker's committee in which the chairman assigns each member to sit in a certain section of the church during evangelistic services. These young people keep on the lookout for strangers who may be touched by the sermon or altar call. In this way, many strangers are led to an altar of prayer, whereas had this committee been together on the front seat or in the "Amen corner," many hungry hearts might have gone out from the service unobserved and unheeded.

II. FINANCES.

It is true that in other denominations much of the money for the Y. P. S. comes from parties, suppers, sales, etc. Although we discard these methods of increasing our finances, let us see if there are not some suggestions we may find valuable. One Y. P. U. gives out envelopes each month and expects each member to give some stipulated sum, for instance, 25 cents. This is done in our individual S. S. classes. Why not in the Y. P. S.? Another society has a self denial week, once every three months for the purpose of bringing in missionary funds. Still another society organized itself into chapters and held contests for the purpose of bringing in funds to help lift a mortgage on the church.

III. OUTSIDE ACTIVITIES.

Outside of the regular weekly meeting, the Y. P. S. should have some worthwhile interest, singing in hospitals on Sunday afternoons, holding short services for the old people of various institutions, working with such worthy organizations as the Anti-Saloon League, Anti-Cigaret League, etc., is always worth while to the society as well as to those who are helped. The young men of our Englewood Christian church hold a street service every Sunday night between 10:00 and 11:00 o'clock, thus catching the attention of the homebound theater crowd. I have seen as many as two and three hundred young men and women listening intently to these young people who care enough for a lost world to stay out late enough to catch the interest of a pleasure seeking, Sabbath desecrating group of young men and women who carry breaking hearts and longings for a better life under their smiling faces and care free ways.

IV. SPIRITUAL LIFE.

Our society spent one evening a week in prayer and fasting for several months before a revival and the reaction on the spiritual life of our society was astounding. Other societies have found cottage prayer meetings, Bible study, old fashioned class meetings, etc., of great benefit to the individuals of the society.

These are but a few of the many methods, ideas, and activities from which we may derive great help. Surely we should be wise enough to discriminate between the helpful and harmful. I am here reminded of a little story told by Judge Mary Bartelmé's assistant in the Juvenile Court here in Chicago of two young girls, one of whom had found her companion smoking a cigaret and upon her remonstrance received this reply, "I have as good a right

as my brother. He smokes." Her friend then answered, "Yes, you have the right, but have you no better sense? He has many good qualities you may imitate. His sense of fairness, his economy, and diligence in work are worthwhile. Copy and profit by the good—discard and let alone the bad."—*Read at the Chicago Central District N. Y. P. S. Convention.*

N. Y. P. S. TOPIC FOR SEPTEMBER 14TH.

By D. SHILBY CORLETT

Knowing the Scriptures—Psa. 119:97-105.

I. WHY WE SHOULD KNOW THE SCRIPTURES.

1. Because they are the word of God (2 Tim. 3:16; Hebrews 2:1).
2. Because they are a safe guide for faith and practice (Prov. 6:23; Psa. 19:7).
3. Because they make wise unto salvation (John 20:31; James 1:21; 2 Tim. 3:15).
4. Because they are necessary to true living (Matt. 4:4).
5. Because they are perfect; sure; right; pure; clean; true and righteous; more precious than gold; sweeter than honey (Psa. 19:7-10).

II. HOW WE MAY KNOW THE SCRIPTURES.

1. By daily examination (Acts 17:11).
2. By searching (John 5:39).
3. By diligent study (2 Tim. 2:15).
4. By constant meditation (Psa. 1:2).

III. THE ADVANTAGES OF KNOWING THE SCRIPTURES.

1. Gives victory in temptation (Matt. 4:1-10).
2. Keeps one from sinning (Psa. 119:11, and vs. 105).
3. Makes one wise (Psa. 119:98-100).
4. There is great reward in keeping them (Psa. 19:11).

YOUNG PEOPLE AT OKLAHOMA CITY CAMP

The Young People's services which were held during the Nazarene State Campmeeting at Oklahoma City were one of the greatest blessings ever received by the young people of this state. A young people's service was held each evening in the Young People's tent at 6:30, the first fifteen minutes being spent in prayer. On the first evening we had a testimony meeting and got acquainted with each other. Everyone felt inspired to be at his best for God. At the other meetings we were especially blessed in having such people talk to us as Brother and Sister Aycocck, Brother and Sister Willard B. Davis, Professor Bracken of Bethany-Peniel College, Brother C. A. McConnell who conducted a stirring missionary service for us, also Miss Ola Fisher who gave a splendid musical program. And our dear Brother M. M. Snyder, President of the district who helped with all things.

Wednesday, August 6th, was a red letter day for us. It was a day set aside for the Young People. Some of the young folks had stayed in the big tent till midnight Tuesday night and God gave great blessings to them and that left only a few hours for sleep before we had our sunrise prayer meeting. At the nine o'clock service people got so happy that there was shouting all over the tent. The service continued this way throughout the day while the afternoon service was especially touching. Dr. Hardy called for all the consecrated young people to meet him at the altar for prayer and the altar was filled on both sides from one end to the other. How we do thank God for the Nazarene young people.

Our Young People's tent was crowded at every service with people standing all around the outside of the tent but best of all, God met with us at every service. How we do thank and praise Him for His manifold blessings to us during these meetings. Oklahoma young people mean to press forward, work harder, and accomplish more in the future than they ever have in the past. Pray for us.

EMILY LASATER, Reporter.

THE IMPULSE AND THE VOICE

NOT many months ago a lady asked to see a famous London preacher after one of the services in his church. He at once received her and was astonished when she said, "Doctor, I have come all the way from Paris to have this interview! My husband has been out of employment for more than two years, although he is an exceptionally well-qualified teacher. At last, thinking we might find a position in France, we went to Paris. Our search was still unavailing. But the other day I was seized with a strange impulse to return to England and to come to your church. It was as if a voice had kept saying to me by day and by night, 'Go to Dr. — and tell him.' I may say, doctor, that all my life I have been trained to pray, and through all our misfortune I have consistently put our troubles before the Lord. Consequently I felt I did not dare to disobey the impulse and the voice. So here I am."

"Well, madam," said the doctor, deeply interested, "I do not quite see what I can do to help. Perhaps the best thing I can do is to give your husband a letter of introduction to the high commissioner of one of the colonies."

He did so, and then the incident passed from his mind.

Some weeks later he received a letter from the high commissioner on another matter, but there was a postscript that read, "By the way, the man you sent to me the other day arrived just as I was showing out of my office our minister for education, who is over here seeking a staff of specially qualified teachers. Your man proved perfectly suited for the work required and is leaving England immediately."

Scarcely had the minister finished reading when the lady and her husband were shown into his vestry. They had come to pay their farewell respects and to thank him.

"I was right, you see!" cried the lady gayly. "I was right to obey the impulse and the voice!"

How true it is that there are more things wrought by prayer than this world dreams of!—*Youth's Companion.*

DELIGHT THYSELF WITH GOD

God expects us to be whole-hearted with Him. The slightest reservation is fatal to full consecration. A silken cord may hold the latch upon the door of the heart. Not until we open every portal will He in His fulness come in. The completeness of our surrender qualifies and controls the fulness of our blessing. God searches us with jealous scrutiny and claims complete surrender and a living sacrifice. It is when we are Christ's that all things are ours. It is one thing to say, "Christ is mine"; it is much more to say, "I am Christ's." Let us be whole-hearted with God, for God is whole-hearted with us. The reason He asks a full surrender is that He may be free to give us infinitely more in return. Like Solomon and the Queen of Sheba, He gives us back all that he gave and His own royal bounty added. He wants us to believe in his perfect love. It is a great thing to take the place of John on the Saviour's breast and count ourselves the disciple whom Jesus loved. We are invited to delight ourselves in the Lord; and if the Lord delights in us, He will bring us into our full inheritance "with his whole heart and his whole soul."—*The Presbyterian.*

WHAT IT CAN DO

"I am not much of a mathematician," someone makes the cigarette say, "but I can add to a youth's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work; and discount his chances for success."

A record of the senior class of Yale College during eight years shows that the non-smokers gained over the smokers in height, weight and lung capacity. The non-smokers were twenty per cent taller than the smokers, twenty-five per cent heavier, and had sixty-six per cent more lung capacity.

When William Burns was chosen by the English Presbyterian Synod, then in session at Sunderland, to be its first missionary to China, and was asked how soon he could get out, he replied, with prompt decision, "Tomorrow."

NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

SHORTAGE

REV. IRA L. TRUE

I HAVE often wondered if the people in the homeland ever think of how the news of lack of funds affects the missionary on the field. The human race is so made up that it seems we never can be content with the way someone else is managing affairs. We can always do it better. But I have also seen that those who think they could do it better have not always been able to do it so much better. But this is a little apart from what I wish to say. We have two church organs, as you all know; and I suppose that they are watched for more on the mission field than at any other place in the world.

But stop a moment. What must be the feelings of those who are looking to someone else to hold the ropes while they are down in the work, when each issue, nearly, brings the news of lack and asks how to raise the money? I have seen the missionaries nearly lose heart and wonder if after all it pays. The missionary is face to face, day after day, with the powers of heathendom; and at times it seems as though it would overwhelm; but God is good and sends a ray of sunshine just at the right time to help along. It is enough to be face to face with these problems without having to think of the shortage of funds.

"Where there is no vision the people perish." This is a grand truth, and it is her great vision that has helped the Church of the Nazarene to do the grand work that we have been able to do with the help of Him that never has lost a battle. As near as I can see the new plan is just to help out in realizing our great vision. When we refuse to line up, and get the idea that by boycotting other departments of the work we can bring all to our side, then we are lost. The mission work will die and God will have to write over our door, "Ichabod." The missionary wants to open new work and press out, but how can it be done with nothing to do it with? Friends, I am afraid that we shall have to change a little and come up to the help of the Lord with our money and let the differences go. God has called us to a great work and we do not want to fail, I am sure. Let us send in the money so that the missionary can go about the work with a glad heart, and not with a face as long as a barn door. Put yourself in his place for awhile. Suppose that the place where you are employed was sending out notices all the time that it needed money and could not borrow any more. How would you feel? Would you have a lot of ambition and desire to work and see the work go ahead? I am sure that it would not be so. Well, the missionary is more or less in the same place, only the grace of God keeps him up, glory to His Name! Let us rally to the standard and put an end to the news of shortage. And may God grant that it be a surplus so that the work in our mission fields can be enlarged and the heart of the missionary made glad.

ITINERATING IN GUATEMALA

MISS SARA M. COX, Coban, Guatemala

THE beasts were all ready and we were mounted and off by 8:30, Brother Anderson, Miss Smith and I. Miss Smith, a teacher from Bethany-Peniel College and a splendid Christian, made a good traveling companion for me, and has proved an invaluable aid to us in the work while she has been here during the past year studying the language. Brother Anderson had dispatched two mocos with our baggage on the day before and as we near Tactic we pass one of these Indians but the other is nowhere to be seen.

After our night's rest in Tactic we pursued our journey toward Pancajche a distance of thirty-six miles, but over comparatively good roads through a great picturesque valley, so it did not seem so long. In Pancajche we slept in the little railroad station and the next day patiently awaited the arrival of the little train which was to take us on our way, and more anxiously awaited the arrival of the mozo who was supposed to have brought the organ and the traveling bag containing all Miss

Smith's clothing. But he did not arrive. Brother Anderson told the other that he must go back and bring that other load for the train and the boat of the next week and we must go on without the organ for our meetings and Miss Smith without her clothes.

We boarded the little old dinky train, and as it went plowing its way precipitately through weeds and brush, with an angry old conductor cursing his way back and forth through the cars, we did not feel any too comfortable, but trusted God to keep us. After nightfall we reached Panzos, that land of heat and mosquitoes, but fortunately soon found some food and a screened house in which to pass the night. We found some hungry hearts also, and after having our meal, tired as we were, we stayed talking to those people.

They told us we must be ready to sail the next morning at four, so we were up at three and down at the boat at the hour indicated, only to find the engineer snoozing peacefully on his cot under his mosquito net. It was an hour before they finally got ready to launch out, and maybe you don't believe the mosquitoes had a banquet at our expense during that hour. But as we sailed away down the river we left behind those tormentors and were soon lost in the charms of the scenes which our eyes beheld. After some hours of gliding peacefully down this river we entered into the great and wonderful green lake of Izibal, which we traversed for forty miles or more, and then into the Dulce river which affords some of the world's rarest scenery. Surely Switzerland of Europe can offer nothing more attractive to the tourist's eye than this beautiful river of Guatemala. It seems to have cut its way at one time through solid rock. These great, massive walls of rock, overhung by ferns, geraniums and orchids, furnish a delightful feast for the eyes.

This river brought us to the harbor of Livingston, and soon we were landed in that beautiful, tropical seaport, where some of the dear believers met us and soon made us feel very much at home. We were tired, but we opened the meetings that very night and continued for twelve days. The work has suffered for lack of pastors. Missionaries of different churches have located there and labored for a time, but finding that they could not stand the climate have been forced to abandon the work. At last the Church of the Nazarene has taken over the work and placed a native worker there. We sincerely hope and trust that the work may be revived and something definite accomplished for our God. Our efforts were blessed, though sometimes the hard rains prevented the people from attending in great numbers. Some sought God and some were received into the church, having given sufficient evidence of lives changed by the grace of God. The week after our arrival, the boat, belated three days by a storm, arrived with the organ so we could have it for the last few services. And also Miss Smith's baggage arrived at this eleventh hour. What had she done meantime? Well, that was easy. I had enough clothes and with a few wide hems and big tucks we put some of them in shape for her to wear and like a true philosopher she made the best of it.

Our return trip was up the river and lake again, and up the railroad a short distance to a wilderness place called Rosario, where a goodly number of people live—but how they live is the question. Our two days and nights there were a constant battle with the mosquitoes, for I have never in my life seen so many. But the meetings were precious, and to see what God has done there in the hearts of those simple people was enough to pay us for going. It was our first time to visit there but the native workers have gone and sowed the seed, and truly God has honored their efforts. As jewels are often found in the most unexpected places so I believe God has gathered out some from that mosquito marsh, washed them, and will polish them for His crown.

Our next stop was at La Tinta, a little town about ten miles farther up the railroad, where great crowds flocked to hear the message and where we should have liked to tarry longer, but we must go on. Here our mules met us again and, mounted, we crossed the mountains to Senahu, where the native brethren had just completed a little chapel which they wanted us to dedicate, and where the meetings were held with blessing for four days. Then on to the three coffee plantations where we found God has worked in hearts.

It was a joy to have meetings with those dear souls away out in those places where they do not have the message except occasionally when one of the native workers can go to comfort them. And what hospitality they show with their humble means! They want to give us their beds or cots while they sleep on the floor; and the very best they have, they think, is not too good for us. From there to Cahabon, where there are few believers and where we very much need a mission, and then on to Lanquin where there is a beautiful congregation. After several days in the latter place we made our way back to Coban to take up the routine again, but with a new vision and a greater burden for those places just visited.

THESE "DRIVES" FOR MONEY HOW CAN WE GET RID OF THEM— OF THE NECESSITY FOR THEM?

By ROY G. CODDING

SOMETHING is wrong with the financial system of the Church of the Nazarene," many of her members were saying about a year ago. And that was the great burden of our General Assembly last October. That body made some changes for the improvement of this system; and while they may not have accomplished all that we desired, in these few months, yet, thank God, they have wrought an improvement. And I believe that when we get the plans of our districts and local churches adjusted to the plans of the General Board we shall see a still greater improvement.

But systems and plans and budgets, however wisely devised, never do the work. They must be worked. When we say that a plan is workable we do not mean that it will work itself, but that we can work it.

Now of the eleven objects listed by the General Board in the budget which they drew up for us last December, amounting to \$260,000, foreign missions calls for \$175,000, or a little over 67 per cent.

Even as you read this some of you are saying to yourselves, "Why so large a part to that one cause?" Well, it is just because of that question in your minds that I am writing this short article. I am not undertaking here to answer that question. You will find the answer in the commission of our Lord to His Church and in the awful condition of the 60 per cent of the population of the earth not yet evangelized.

God says of Israel, through His prophet Hosea (4:6), "My people are destroyed for lack of knowledge." And it is for lack of knowledge of the abject need of the unevangelized that Christian people have so little concern for the unevangelized.

We have no panacea in means or method to offer for the correction of every fault in the Church of the Nazarene, nor even of this one fault, but knowledge of the need is essential. If I learn that a house is on fire at the other end of town it is not a matter of no concern to me, but yet I have so little concern that I shall probably turn over in bed and go to sleep. But if I have dear friends asleep in that house, and know that they will burn to death unless I arouse them and get them out, I shall act very differently.

In like manner I may know, in an indefinite sort of a way, that there are many people in some parts of the world who have not heard the gospel. But until I permit myself to be more definitely informed as to their condition, their habits of life, their religious beliefs, their struggle to be good or at least religious, I am not likely to put myself out much to

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you in my last letter just as I had arrived at the Columbus, Ohio, camp. This was a new camp just started this year by that enterprising, gravel-scratching District Superintendent, N. B. Herrell, and our beloved pastor in Columbus, Brother Fogg and a fine campmeeting board that was organized probably at the District Assembly that met in May at Toledo. These brethren secured a fine location right at the edge of Columbus and rented tents, put down a well, built a kitchen, cleared off the ground and turned a wilderness into a beautiful camp. It was a most delightful camp with a band of splendid workers. Dr. Jas. B. Chapman, Brother C. R. Chilton and Brother Frank Watkin were the three called workers to stay through the camp, but several other workers were called for a part of the time. I arrived on Saturday and stayed until the next Thursday night and our beloved Brother C. W. Ruth and his good wife arrived on Monday and stayed until Thursday night. We had with us Brother Will Eckel, our fine old missionary boy from Japan. He is a great missionary boy. He has as much zeal and fire and as great a vision as any young man we have in the Church of the Nazarene. If Brother Howard Eckel and his good wife had not done another thing for the world than to give this generation that one boy, their life would have been a great success in the world. We had also many other fine workers and many of our Nazarene pastors and good crowds in the day and great crowds at night. I had a nice tent on the ground for the day and went into the city and stayed with my friends at night. I had one night with my old friend, Guy G. Griffin, whom I saw converted eighteen years ago at Urichsville, Ohio. The rest of the time I spent with my good friends, Sister Ruth Becket and her daughter and husband. They were so very kind and my stay with them was perfectly delightful. A good friend took me back and forth in their car, so I stayed on the ground all day and heard every good message, and they were all

very fine. We had a good missionary address every day and the preaching was simply great. Dr. Chapman and Brother Chilton never did greater preaching and Brother Ruth brought some of his great Bible lessons that are simply unsurpassed and his preaching was just one great chunk of Bible truth after another, until you were made to wonder how one man's head could hold so many great Bible truths. Brother Ruth is one of the clearest and strongest second blessing preachers in the holiness movement. Brother H. W. Welsh was in charge of the dining room and had secured a fine cook, one of the best of Ohio, and we had such good, well cooked food. After all we don't go to a campmeeting just to eat, but if we go we have to eat and if it is well cooked the worker comes out of the battle much better off than he would if he had to eat poor cooking for a ten-day battle. And let me say right here that the cooking at a campmeeting is as necessary as good preaching. Of course the most of the people at a camp attend only from one to two camps in a summer season, but it is altogether different with the workers. We are in campmeeting work from three to four months at a time, and I have been to some places where I was hardly able to pull myself out of town when the last service was over. The people are good and doing all they can and yet take no thought of the care that a tired worker needs. They think that it is all over in a few days, and we will all get back home and have some good home cooking—well, they do but what about the poor, tired worker? He must catch the first train out and start in on another ten days' or two weeks' battle and live over again the same things that he had lived on for ten days. Now, as I have been on the field for more than thirty years and will soon have to give up the field, I am prepared to give some good advice to all campmeeting committees. See to it that the tired workers are well fed and cared for.

In perfect love and all for Jesus.

UNCLE BUDDIE.

evangelize them. If one fourth of the members of our church were diligent, studious members of mission study classes the problem of financing our foreign mission work would be solved. And as individuals we need the mental and spiritual enlargement that such study brings.

One of the best things about our Woman's Missionary Society is the mission study class. The local societies that study mission problems and our mission fields and peoples are the societies that are doing things worth while. Of course they would let us men folk join their classes, and where we cannot muster a half dozen men for a class we would better do that.

But, men, we need mission study classes as much as the women do. We need the mental and spiritual and financial enlargement that such study would bring us. "Be ye also enlarged." Stop and think a moment. About how much time a day do you give to the newspaper? to magazines and books? to your Bible? Do not let your mind atrophy. Give it something to feed on. Apart from the Bible there is no mental pabulum any better than the study of world-wide mission problems.

Pastors, stir up the men of your church along this line. They need it. And the bigger they grow the better they will work. The more intelligently they pray for the work in India and Latin America the more burden they will have for the local work; the more they give for foreign missions the better they will pay their pastor. Why? Because God is interested in both, and the better we swing into line with His plan the more He can do for us on all lines.

MICHIGAN DISTRICT ASSEMBLY

With the help of God, and the power of the Holy Ghost we have been able to press our way through and see marvelous things transpire. Never in my life have I witnessed any greater manifestation of God's power than during the past year.

Great revivals have swept the district; not only among our churches but in many new fields. Multiplied hundreds have found God in the old-fashioned way in pardon and purity with a goodly number of wonderful cases of healing.

Through the channel of our Home Mission work

we have put on a goodly number of campaigns in new fields which has resulted in the establishing of seven churches thus far and some splendid prospects ahead.

Among the places we have organized were Bay City, Saginaw, both large cities, and Vassar, Cass City, Sturgis, and Bradley, and Lowell. These places are all supplied with splendid pastors who are really doing things by way of purchasing property, and building new churches.

We have had some of the very best evangelists in the country to help us shake this old state. The Chatfields from Ohio; Turners from Indiana; Fred Kerst from Illinois; James Miller from Indiana; Dr. Mathews, Kansas City; Dr. Jarrett, Coldwater; E. E. Wood; Lyman Brough, Patience Parrell, and Margaret Caterlin; Lela Reynolds, all of Michigan; Shepard of California; Gilley of Illinois; Rinebarger of Indiana; Dr. Morrison, North Dakota; I. G. Martin, and the Suttons. God has certainly been with these workers.

The co-operation and fellowship of the pastors and churches couldn't be surmised in all our connection. To God be all the glory and praise.

We never felt any more like honoring the blood and the Holy Ghost in our life than at the present.

C. P. ROBERTS, District Superintendent.

DALLES CAMP, ST. CROIX FALLS, WIS.

This camp closed Aug. 10th with the greatest victory of any previous year. Although the time for holding campmeeting in this part of the country looked very discouraging, in the time of haying and in the midst of harvest, yet God visited us with a spiritual awakening as never before. Each day of services showed an increase in numbers and a deep spirit of compassion for souls rested upon the meeting.

Evangelist Beo. Bennard of Hermosa Beach, Calif., was one of the workers and he was wonderfully used of God. His messages were plain and to the point on holiness, but given in a sweet spirit that reached every hearer.

Rev. E. E. Wordsworth, pastor of the Church of the Nazarene in Minneapolis, Minn., was also one of the workers and his messages on faith gripped the people and they launched out and believed God.

These two men were used of God in a mighty way for the salvation of souls. They pulled together like two old war horses. Rev. E. O. Chal-

fant, Superintendent of Chicago Central District was with us over one Sunday and preached twice. His messages were full of fire. Surely this man has the vision for souls and expects to get a full salvation to Wisconsin. Rev. C. A. Dean from the mission of Sioux City, Iowa, was with us and gave us a boost. Rev. Schaap and wife of North St. Paul, Minn., were with us over the last Sunday and sang at each service. Their full salvation songs and bright faces left a great impression. Souls were saved and many were sanctified. Those who had gone back returned and found pardon. All praise to Jesus. We are looking for a still greater camp in 1925.

P. A. DEAN, President.

REVIVAL AND CHURCH NEWS

"TOPEKA, KANS., CHURCH is enjoying many wonderful things. We are in the midst of a campaign with Dr. Goodwin, his son Paul, and Arthur W. Gould. They are well trained men. We have heard some great preaching. Last night the house was filled and deep conviction fell upon the people. We hope to hit our church debt a death blow. Dr. London, president of the Bresee Theological College, Hutchinson, Kansas was with us in the beginning of the campaign and stirred our hearts with his great lectures. Truly Dr. London is a great leader and especially among young people. He makes them feel their need of preparation. Every member of the Kansas and Nebraska District should hear his message. With Dr. London and F. E. Lang at the helm, our school should go ahead. Remember Topeka church is fast becoming one of our strongest churches. Pray for us."—C. P. Clayton, Pastor.

THE ALBERTA DISTRICT CAMP AT RED DEER July 17-27 was an unqualified success, and in total attendance, rugged preaching, and manifestation of the Spirit in saving and cleansing power, probably the best in our history. Evangelist Kring did the heavier part of the preaching, bringing the morning and evening messages, and certainly did not shun to declare the whole counsel of God. The truth was preached in a radical yet sane manner. Old fashioned conviction and well lined altars demonstrated that God co-operates with His people. We kept no track of numbers, but feel sure that the recording angel carefully attended to that matter. Brother and Sister Kiehn, and Brother and Sister Shirley, gave us a rousing missionary service on the last Sunday afternoon, and a liberal offering was taken for missions. Sister Kring had charge of the children's services. Brother Kring was cordially invited for our next summer's camp and if the Lord tarries we expect to go in for an occasion that western Canada, we trust, will never get over. After the close of camp, District Evangelist Roe went into a campaign with the M. B. C. church at Bergen, out toward the Rockies, and at this writing the District Superintendent is in a special series at Hardisty with Pastor Osborne. There have been souls in the fountain every night so far, and we hope to witness a gracious opening of the windows of heaven upon this place. Definite plans are on foot for the re-establishing of our District Bible School at Calgary. Prospects point to a good enrollment. It will be in session during December, January and February. Literature regarding this will soon be available.—Chas. E. Thomson.

PASTOR C. H. STRONG, AUSTIN CHURCH, CHICAGO, ILL., writes, "Our talking point for the last year is as follows. The manifest presence of God has been upon our services from time to time and sometimes to the point of holy demonstration. Increase in attendance throughout the year. A twenty-five per cent net gain in membership, we are a few under the hundred mark. All financial claims, general, district, and local are fully met and then some, besides near two thousand dollars on church debt and improvements. Two good revivals were held with Bud Robinson and Dr. R. T. Williams. Street meetings, jail services and hospital calls have been pushed by the members. Every vote asked for the present pastoral relationship to continue for the fourth year on the first ballot. Our congregation is a hundred per cent on every call of the church, local and general. For the future we have an aggressive salvation program arranged."

A TWO WEEKS' TENT MEETING AT MADISON, WIS., was interrupted no little by incessant and torren-

tial rains, accompanied by unusually cool weather. Crowds were never large, but a beautiful spirit of freedom and glory rested upon us throughout, and there were a number of good altar services. The last week of the meeting an intelligent young man who was taking post graduate work in the State University, was stricken down under conviction, writhed for more than an hour in awful agony and came through with a shout and a shine, after dying to well-formed plans and worldly ambition. He became quite active, announced a definite call to the ministry, was blessedly sanctified, and when there was a great break on the last Sunday night—making a harvest of souls probable—he decided to step in and carry the meeting on. Miss Grace McLemore acted as chorister in this meeting and won the hearts of the people with her excellent singing.—Oscar Hudson.

THE CHURCH OF THE NAZARENE AT CARTIAGE, MISSOURI, just closed a tent revival with Rev. V. W. and Marguerite Littrell as evangelists. Brother Littrell has wonderful descriptive ability and his store of illustrations seemingly is unlimited. The services were quite well attended and many sat outside in their cars. The interest was good and hands were raised every night for prayer. Between forty-five and fifty knelt at the altar seeking either pardon or purity. A goodly number of the seekers were young people and children. May the Lord bless them, they are our men and women of tomorrow. Several subscriptions for the HERALD of HOLINESS were taken and the pastor was given a liberal "pounding." The church is struggling somewhat under a heavy financial burden but the Lord is blessing and we are looking into the future with the assurance that His grace is sufficient for all our needs. Praise His Name!—Church Reporter.

THE CHURCH OF LEXINGTON, KY., wishes to report a continual increase in all departments as well as a rising spiritual tide. Our Sunday school has increased beyond anything in the past. The Sunday services are owned and blessed of God, and the church is well filled each service. Old rugged preaching will bring down the much needed glory to convict sinners of sin. The prayer meetings are a spiritual feast and an uplift to the goodly and ever-increasing number that attend. In all ways the church is in better condition than at any time in the past. Our beloved pastor and wife, Rev. and Mrs. A. R. Brooke have endeared themselves to the people of Lexington, and by their continual visiting have brought many new faces into the church. We are expecting this next year to be the best year in the history of the church. To God be all the praise.—Mrs. Sallie Campbell.

FIRST CHURCH, AUSTIN, TEXAS, has just closed a good meeting. There were seventy-seven seekers during the revival and sixty-seven prayed through. A good number joined the church. The encouraging feature of the meeting was that so many of our own people, members of our church, were helped, and stirred, to action. Then we had so many new people to come to our services, people who had never been to our church before. The outlook is bright and very encouraging. The meeting continued five weeks, one week on a park in the west part of town, and four weeks on the church lawn. The pastor did all the preaching, with the exception of one sermon. The Lord gave strength and grace and glory. We are pressing on. Amen.—I. L. Flynn, Pastor.

PASTOR W. A. CARTER, BONHAM, TEXAS, writes, "Just closed a good meeting at the old Hudsonville camp, about sixteen miles northeast of Bonham, Texas. We were assisted in the meeting by the Hudson brothers who are the founders of the camp and also of the splendid Orphan's Home which is located there. Rev. Bluford Hudson alternated with us in filling the pulpit from time to time. God was with us from the first service to the last, and old-fashioned conviction swayed the large audiences, numbers knelt in the altar and we had the joy of seeing about sixty pray through in the old-fashioned way. Praise the Lord! This makes the second call we have had to this place. We held a week's meeting here last December with about twenty professions. The Lord is blessing this people, and the Orphan's Home is doing a great work for the children. Our meeting seemed to be a success from every angle, professing Christians were blessed,

The Sunday School Lesson, September 14

SUBJECT: Jesus Driven from Nazareth.

LESSON TEXT: Luke 4:16-30.

GOLDEN TEXT: *He hath anointed me to preach the gospel (Luke 4:18).*

OUR Lord's visit to Nazareth was in many respects decisive. It presents to us an epitome of the history of His life and a fulfillment of the prophetic statement found in Isa. 53:3. In John's gospel we read, "He came unto his own, and his own received him not" (John 1:11). The people of Nazareth in a very special sense were His own. He had been brought up there. Thirty years of His life had been spent with these people and they recognized the entire family as citizens of their little city. We note further that His first teaching in the synagogue and His first teaching in the temple met with the same result—He was cast out. On both occasions they questioned His authority and asked for a sign. Also in both instances the authority they challenged was claimed by Christ, but not displayed as they expected. There is a still further analogy we would speak of here—they misrepresented His statements at the cleansing of the temple making them the ground of the final charge against Him, and the taunt of the Nazarenes, "Physician heal thyself!" found its echo in the scornful words as He hung on the cross, "He saved others; himself he cannot save."

However, Jesus was not unprepared for this rejection, for He knew the hearts of men and told them that "no prophet is accepted in his own country." Have we not many times seen the truth of this statement verified, and often to the embarrassment and disappointment of someone who was deserving of better treatment? Possibly someone who will read these words has felt the sting and heartache of rejection. You were so elated over the call from your home church or your townfolk that you did not get quiet long enough for the Master to tell you some things that would have saved you a deal of anguish and pain. He does not want us to get into hard places unprepared. It is possible for his people to live in such close contact with Him that they can sense the danger, the trial, before it reaches them and through His imparted wisdom make them equal to the difficulty. Friend, He wants to guide thee and me not only "by waters of quietness" and "in pastures of tender grass" but over the rough road, and up the perilous, dizzy heights and sometimes from our quivering lips there may come a whispered prayer,

*"Lord is it still the right way? awhile ago I passed
Where every step seemed thornier and harder
than the last."*

But the same hand that leads by restful streams, will lead through storms and tempest, and every way is a right way that leads us to His side: He who suffered in the synagogue in Nazareth is saying to every rejected one today, "lo, I am with you always."

It seems He did not go to Nazareth immediately after leaving Sychar, but tarried along the way teaching in the synagogues with general acceptance by the people. Indeed from Luke 4:14-15 we gather that not only was the matter of His teaching received by the people, but He was much admired and praised for the manner of His ministrv. His fame doubtless had preceded Him, and upon reaching Nazareth He went into the synagogue as He had been doing in other places, and after reading began His discourse. At first they listened with astonishment, then, gradually a change came over the audience as they began to realize the meaning of His divine claims. Soon indignation, then jealousy, and finally hatred gleamed from their eyes. This teacher who had been their village carpenter,

what business had He to make such claims? Whence could he know letters having never learned? No longer was He interrupted by a murmur of disapprobation, but by an outburst of wrath. They arose in a body and bore Him out of the city to the brow of a hill, intending to throw Him over the cliff; but suddenly and quietly He waved aside His captors, and with simple grace and benign dignity, He passed through their midst unharmed. There is something in holy, quiet dignity, that can overawe the most relentless mob and calm their fury. Thus Jesus left these people and it is not known that He ever returned to preach in their little synagogue, where in boyhood He worshiped. What were his feelings as He gazed on the majestic heights of Carmel, and over the beautiful plain of Esdraelon? Were there yearnings for the secluded valley where in early manhood He had labored and in childhood He had played? Did He cast longing glances toward the humble home that had sheltered Him for so many years and where the sweetest fellowship a boy may ever know had been His, the gentle, tender fellowship and influence of a holy mother? Some will say these questions pertain to merely human emotions, but surely it is not irreverent to speak thus of our Lord, for He of whom it is said, He "Was always obedient to them" (his parents) [Weymouth] loved deeply, fervently and naturally. We believe whole volumes are concealed in the statements of Heb. 2:18 and 4:15. If our hearts are moved, and unbidden tears course down our cheeks, as we recall the loved of long ago, remembering their faithfulness and undying devotion to us, through long, weary wears of toil and privation; can we think He would be less moved as He wended his weary steps down the hill-slope towards Capernaum, which from thenceforth—as far as an earthly home was concerned—would be His home? Here beside the beautiful Lake of Galilee He found other friends, honest, simple and earnest fisher folk, who yielded themselves to His teaching, and to whom Jesus said "Follow me and I will make you fishers of men."

Another thought of this lesson we wish to call attention to here, is the fidelity of Christ to His mission. His was a world wide mission. He was to be a light to lighten the Gentiles as well as the glory of Israel, and when he presented Himself to them as the world's Messiah, and showed to them that receptive faith among the Gentiles in the remote days of Elijah and Elisha had been rewarded of God—thus turning the light so fully on the Gentiles, while they were left in the shadows, because of their failure to believe the truth without some splendid display of miraculous power;—they were stung to the quick. But, though He knew the outcome, yet, He was true to them, true to His mission, and moved steadily on without fear or favor, towards the accomplishment of the purpose for which He came into the world.

Art thou dear reader an anointed one to "preach the Good News" then put thy life into it. Invest all thy powers in high and holy things. Refuse to become complicated in any worldly pursuits, they will tarnish thy soul and rob thee of the splendors of God's grace, beside making thy preaching weak and impotent. Be an ambassador whom God can trust in a hard place.

*"Go labor on; spend and be spent;
Thy joy to do thy Father's will;
It is the way the Master went;
Should not the servant tread it still?"*

*"Go labor on; 'tis not for nought;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises,—what are men?"*

backsliders were reclaimed, sinners converted, and believers sanctified wholly. We are now in a meeting near Mt. Vernon, Texas, at Majors church, where God gave us about sixty souls in the fountain last year in our meeting. Pray that God will give us souls here again."

At GREENCASTLE, IND., we are closing this assembly year with victory. The spiritual tide is good. Our tent meeting with Evangelist C. R. Pearson of Greensboro, Ind., closed July 20th. It

was a successful campaign, starting with a tide of victory at the first service. A number prayed through to definite victory. Brother Pearson is an excellent preacher, especially emphasizing the Bible doctrine of holiness. The prayer meetings during the summer have been unusually well attended. We give glory to God for His manifold blessings to us.—Mrs. C. W. and Miss E. W. Jay, Pastors.

EVANGELIST F. P. CASSIDY writes, "This has been a good year in His service. We held several reviv-

als, God honoring us with His presence and the salvation of souls. At Hickman, Ky., God gave us a good meeting and we organized a church, also raised money to build a church and by this time it is nearly completed. We also had a good meeting near Lexington, Ky., the best that has been held there in fifty years, they say. About thirty prayed through. We just closed a good meeting at East View, Ky. My co-laborer was Rev. Ashby of Louisiana, and a good one he was. At that place we organized a church of eighteen members. To God be all the glory, we are ready to go when God calls. We are looking forward to the greatest assembly of the Kentucky District. By the help of God we mean to place the Church of the Nazarene in old Kentucky that people may know what it stands for."

PASTOR A. K. SCOTT, PORTALES, N. MEX., writes, "Closed a great meeting here Sunday night, Aug. 16th. Rev. I. M. Ellis did wonderful preaching under the anointing of the Holy Ghost. The town was stirred as never before. Some twenty souls prayed through to victory, and if we could have had another week we would have seen great things. About ten names have been given for church membership and we expect some more as the result of this meeting. The finances were raised easily as the outside people helped us. Every church in town was benefited by the meeting and many friends made for our work. Our Sunday school has been on the increase for over a month and last Sunday we had 111 with about ten of our regular members at the state campmeeting at Roswell. Plans are being made for a new church, and we expect to finish our eighth year with a good property and a new church with over one hundred members."

"AT KONAWA, OKLA., we have just closed a splendid revival, with Rev. D. M. Spell as evangelist, Jim McClure as song leader and soloist, and Miss Eva Spell at the piano. Brother Spell preached fearlessly to the great congregations that came from time to time. The messages were deep and spiritual. There were about forty conversions, and seventeen additions to the church. The meeting goes down in our history as perhaps one of the most helpful we have ever had. Brother Spell does not fail to preach the old rugged gospel."—Eunice McAnally, Pastor.

EVANGELIST LEE L. HAMRIC, writing of the South Plains campmeeting at Grassland, Texas, says, "We had a great camp with between one hundred and 150 souls praying through, and O such crowds, from one to two thousand present each night. The singing led by Brother Richey and his good choir was great. Thirty-four new members were taken into the church by Pastor Montandon. Quite a few of this number came from Post as the fruit of a revival conducted by Rev. Brannon, one of our promising young Nazarene preachers. Brother Lonnie Rogers from Denton, Texas, one of the old pioneers, was present to help push the battle. Brother Walters from near Hollis, Okla., was with us through the meeting helping to pull the load. Brother and Sister Busby from Wichita Falls, Texas, were co-workers in the meeting to anoint and pray for the sick. Quite a number were healed. Sister Busby is a good preacher and preached once, God honoring her message in the salvation of souls. We secured several subscriptions for the HERALD of HOLINESS. Pray for us."

BOSWELL, OKLA., CHURCH closed a two weeks' revival Aug. 17th. Rev. E. M. West and W. F. Green of Atwood, did the preaching. The Spirit filled messages of these two were a delight to the Nazarenes and brought conviction to the unsaved. There were large crowds, and forty-seven souls prayed through to victory. Twelve new members were added to the church. As Brother West is also a pastor, he saw that a nice pounding was given our pastor, Rev. W. J. Bell. We are thankful for the privilege of having had Brother Bell and his wife with us the past year. Their close, humble walk with God has helped make us a stronger people, and they have the love and respect of everyone they have met. The church has called him for another year, and we are looking forward to the best year this church has ever known."—Willie Banker, Reporter.

"AT SOUTH CARTHAGE, TENN., God has given us

a great revival. The church was wonderfully revived and there were twenty-three saved and one sanctified in the meeting. Rev. J. A. McCannon and wife of Sparta, Tenn., were with us. Brother McCannon did the preaching and Sister McCannon did the playing. He preached the old time gospel and the doctrine of the Bible and the Church of the Nazarene. They were also a blessing to our people in their special songs. We have had two other good meetings this summer, at Stonewall and Union Camp. Our work is moving along nicely. Our meeting begins at Gordonsville Aug. 31st. We covet your prayers."—G. C. Hesson, Pastor.

PASTOR E. T. COX, PARIS, TENN., writes, "Since our meeting here in June I have held two revivals, one at Cookville, Tenn., and one at Kirksey, Ky. The Lord gave us in these two meetings 113 souls and we organized a church at Cookville with thirty-two charter members. We are now getting ready for the District Assembly to be held here in September."

"AT MANCHESTER, OHIO, we are moving upward. Just had a good revival with 118 professions and fourteen united with the church. The people of the town are looking upon us with a different attitude from heretofore. Rev. E. P. Qualls, pastor at Maysville, Ky., did the preaching. He is very successful in revival work."—Ernest Bradford, Pastor.

EVANGELIST J. H. CRAWFORD, writes, "My five days with the church at Wann, Okla., were surely days of refreshing from the Lord. I met as fine a crowd of Nazarenes there as I have ever met. How my soul was blessed with the singing, praying and testifying. The Misses Morris led the hosts in song. Rev. Herman Morris, the pastor, though a young man, is one of the sweetest spirited men I have met. Sunday morning we were greatly blessed by a message from Rev. B. F. Neely. The Bethany Ladies Quartet who travel with him in behalf of Bethany-Peniel College certainly stirred our hearts with their God-given messages in song. The five days spent there shall long be remembered because God was so precious to us all."

AT NORTH SIDE CHURCH, INDIANAPOLIS, IND., we closed a very successful tent meeting Aug. 17th. The attendance was by far the largest of any meeting which has been held since we came here. Rev. Theodore and Minnie Ludwig of St. Louis were the evangelists in charge of this campaign. Their preaching was clear, logical and forceful and they won their way into the hearts of the people. The last week of the meeting there was scarcely a barren altar service. There were a goodly number of bright conversions, others were sanctified and many others especially helped in their Christian experience. We feel that North Side church has a greater vision of their responsibility and opportunities than ever before. There are many hungry hearts in this part of the city. Brother and Sister Ludwig's son, Sylvester, played the cornet during the meeting and was a great blessing. Our fellowship was most congenial with the Ludwigs and may God's richest blessings be upon them. Personally we can report victory and a determination to keep pushing the battle for God and souls."—Millard and Lida Brandyberry.

"CHASE, KANS. CHURCH is closing up a good year. In this village of 250 people with four Protestant churches in operation, two with resident pastors, and a good sized Catholic congregation with a resident priest, it is no easy matter to get ahead. God has blessed the work and some progress has been made. Eight new members have been taken in and the attendance increased about 30 per cent in the last three months. Budgets and pastor's salary have all been met and good offerings for Missions and Bresee College. We have a nice N. Y. P. S. and a live W. M. S. in operation. We will have some students in Bresee College. Evangelist Balsmeier will be here for a meeting in October and we expect a great revival. The pastor has a unanimous call to return."—Wm. Lambert, Pastor.

"The 18th annual campmeeting at Des Arc, Mo., was a glorious success. The interest was good from the beginning with large crowds. There were about thirty either saved or sanctified. Brother Lawson Brown was in charge of the singing. Brother E. R. Morgan was the evangelist. He preaches the old

time gospel and hews to the line, presenting the truth in a way that no one gets offended. He gave some most splendid Bible readings which proved a great blessing to the church. Some of the many workers were Brother and Sister Duncan, and Pastor A. J. Mitchell, and wife. Brother Mitchell has labored faithfully for the past year and as he goes to other fields of labor, he leaves the church much improved."—M. E. Daggett, Reporter.

PASTOR M. C. CAMPBELL, GREELEY, COLO., writes, "We arrived in Greeley last Christmas day and found some splendid Christian people who wanted to see the work of holiness established and progress. God has been good to us and the work of the Lord has gone forward constantly. We have organized a Young People's Society and our young people are doing good work. Our Sunday school has more than doubled in numbers, as well as our regular church services and prayer meetings. A goodly number have been converted or sanctified and sixteen have united with the church. Some of the indebtedness has been raised, and our people are encouraged. We are expecting a real revival."

"DAVIS CHAPEL CHURCH at CLEVELAND, MISS., is still on the map and in the fight for God and scriptural holiness. We just closed a revival a few days ago with District Superintendent R. H. M. Watson, as evangelist. His messages were convincing and a number prayed through to certain victory. Three joined the church with others to follow. We believe that Brother Watson is God's man for the District Superintendent. Pray that God will help us on to greater things on the Mississippi District."—V. L. Nabors, Reporter.

PASTOR R. E. TABOR of LAFONTAINE, KANS., writes, "Our tent meeting began July 19th and ran over four Sundays, with Rev. L. E. Wright as evangelist. Brother Wright, through many difficulties, brought gospel messages that brought light and

A New Edition Problems of the Sanctified

By W. E. SHEPARD

ONE of the most practical and helpful books in print. The author has a way of analyzing the temptations and problems of the sanctified soul and of showing the way to continued victory. Every newly sanctified believer should have a copy of this book. Pastors and evangelists should see that it is put into the hands of all such persons. Those who have been in the experience for years will be likely to find much light and encouragement from this little book.

64 pages; 15 chapters as follows:

Temptations of the Devil
Temptations vs. Carnality
Temptation to Doubt
Temptation to Discouragement
The Problem of Trials
The Problem of Feeling
The Problem of Others' Experience.
The Problem of Conscience
The Problem of Service
The Problem of Compromise
The Problem of Freedom
The Problem of Pulpit Utterance
The Problem of Heresy
The Problem of Impressions
The Problem of Losing the Experience

Note the special quantity prices. Help us scatter this worth-while book with its needed message to the far ends of the earth

Single Copy, 15c; a dozen, \$1.50, prepaid.
100 copies, \$9.00, not prepaid.

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

conviction to many hearts. He drew the largest congregations that have attended a meeting here in ten years, the largest being estimated at four hundred people. Nine souls were saved and sanctified. All of our expenses were paid out of the offerings, leaving \$182 for Brother Wright. The pastor received a good 'pounding' and a nice offering. We expect to keep the revival spirit on and see results continually."

EVANGELIST J. T. LITTLE, writing from Centralia, Wash., says, "Have just closed a three weeks' meeting at this place. God was with us from the first meeting to the last. There was an average of twelve seekers in each night service. At the close of the meeting there was a baptismal service when twenty-six were baptized in the river. Nineteen united with the church and fifteen more are to follow soon. This will make a membership of about 125 for the Centralia church. Rev. D. P. Henry, the pastor, started here just one year ago with only eight members. There has been a marvelous work done here in one year, and some of the finest saints to be found anywhere are to be found in this place. A number less than a year old spiritually are real giants for the Lord. We took fifteen yearly subscriptions for the HERALD OF HOLINESS. I am now giving my whole time to evangelistic work."

PINE STREET CHURCH, SAN ANTONIO, TEXAS, closed a revival last night, August 21st, which was a success: God honored the message of the evangelist and His word accomplished that whereunto He sent it. Seventeen seekers found Christ either for pardon or purity. The church was stirred and we took four into the church, with more to come in next Sunday. We started one year ago with eighteen members and now we have about fifty on the roll. We had no church property one year ago and now we have a nice bungalow church and a six-room parsonage worth \$8,000 on which we owe \$2,800. Rev. Sam Bozarth our evangelist did some great preaching through the meeting. He is a second blessing preacher and his messages stir the people. The second Sunday morning we had Sister Bessie Williams with us, and we enjoyed her visit. We also had song evangelists Brother and Sister Irland of Sherman, Texas, and Brother Robert Harris and wife of Red Rock, Texas. During the meeting these, with our local singers, blessed our hearts in song. We feel like traveling on. Pray for us." —A. M. Mason, Pastor.

EVANGELIST B. T. FLANERY writing of the Bowersville, Ohio, campmeeting says, "After having a good tent meeting at Crandon, Wis., I landed at Bowersville, Ohio, for their annual campmeeting Aug. 7-17. Rev. Earl Dulaney of Trenton, Ohio, was my co-laborer. Prof. R. A. Robinson of Bowersville led the host in song and Miss Inez Staley of Oakwood, Ohio, had charge of the children's services and sang several specials with Brother Philip Rowe of Ironton, Ohio. The tent which was twenty feet longer than last year, was well filled at night and on Sundays, with good day crowds and times of salvation. Some two hundred were at the altar for pardon or purity and most of them claimed to get victory. Brother Dulaney surely did some stirring preaching. He is a clean man and a strong preacher. Sister Staley is a splendid worker being a good song leader and personal worker. Brother I. F. Andrews and his wife had much to do in bringing about such a mighty revival. He is pastor of the M. E. church at Bowersville. I stayed in their home last year and this during the camp and I never stayed in a more godly home. The noble board of clean, godly men and women stand by them with a good band of as clean people as can be found in the country. Several new members joined the association and they are planning for greater work another year. I am now at Carthage camp, California, Ky. God is blessing and people are getting victory."

EBENEZER CAMP, CROWLEY, LA., closed its annual meeting on July 14th. Rev. J. E. Gaar was the evangelist, with local help. He preached the old rugged gospel, and the meeting was the best in many years. God was on the scene and the Devil's plans were defeated. There was not a service that some were not saved, and it is estimated that there were two or three hundred saved, reclaimed or sanctified. The crowds were large and there was good behavior from the first. Brother Marlin of St. Martinsville was in charge of the singing, and

he sang the gospel. Brother W. S. Harmon was in charge of the camp under the camp meeting board." —T. H. Hoffpanuir.

THE CIRCULATION MANAGER's note this week says, "Received a list of seven HERALD OF HOLINESS subscriptions from Evangelist J. A. Rodgers, twenty-two from Rev. J. L. Cox, Decatur, Ill.; five from Mrs. J. N. Nielson, North East, Md.; four from Mrs. E. D. Beasley, Batesville, Ark.; eleven from Evangelist Lee L. Hamric; five from Evangelist Oscar Hudson; nineteen from District Superintendent Hooker, just closing a meeting at Berry, Ala.; five from Mrs. Ralph Edwards, pastor at Frankfort, S. D.; three from Evangelist D. M. Spell; two from District Superintendent H. O. Jacobson; thirty-four from Rev. Howard V. Miller taken at Ithiel Falls, Mass. camp; fourteen from Glenn E. Miller, Greenup, Ky.; seventeen from Mrs. Emma Leach, Veedersburg, Ind.; six from Evangelist N. J. DeBoef, Oak Harbor, Wash.

PASTOR J. H. KING OF WEST TULSA, OKLA., writes, "These are good days for us here. God is smiling on the work and souls are getting through almost every Lord's day in the old time way. Our people know how to pray, pray and stay. We have had the best year of our lives, have a unanimous call for another year, have accepted the call and feel like we are just getting ready to give the Devil a real chase. We have taken in forty-four new members this year and have a number to come in right away. Our Young People's Society is doing fine with Brother W. B. Ashley as president."

"Enclosed please find \$1.50 for the HERALD OF HOLINESS. I am lost without it, it is the best Christian paper I have ever seen, I thank God for it has helped me along the way. Thanks be to God there is some one to send out the true gospel. May God bless you."—L. E. Swinimer, Michigan.

"I can not do without the HERALD OF HOLINESS. It is a great blessing to me and uplift to my soul." —T. N. Griffin, Tenn.

GOSPEL SHEET MUSIC

SPECIAL SACRED SONGS

For SPECIAL SINGERS

Songs that bring the blessing down.

PRICE 15c EACH

By REV. HERBERT BUFFUM

The Old Fashioned Meeting; I'm Going Higher Some Day and Let's Go; Radio, Listening In; Just Me and All the Way Through; The Lord Followed Me; I'd Like to Hear Elijah Pray Again; Room Enough in Heaven for Us All; When the Lord Got Thru With Me and The Same Old Gospel; Just as He Went Away and After It's Over; Take Jesus and They Call It Being Saved; At the End of the Long, Long Trail; It Wasn't There at All; The Lord Followed Me and Here I Not Chosen You.

By REV. JARRETTE E. AYCOCK and WIFE

When He Smiles on Me and If Jesus Will Recognize Me; That's Why I Love Jesus and His, Shine; Good-Bye, Old Man; I'm Coming Home Some Day.

By REV. B. S. TAYLOR

He Can't Get Me No More.

TRIAL OFFER NO. 86

(Money back if not satisfied by returning songs in good condition.)

One of each of all the above sheet music, 25 songs \$1.40

Order direct from

ANDERSON PTG. AND MUSIC CO.

105 West Fourth St.

Topeka, Kansas

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

WANTED to get in touch with Nazarenes having worked in furniture or piano factory. Men who want to work in piano factory now. Morris M. Himler, 219 S. Williams St., Bluffton, Indiana.

WANTED—To get in touch with some Christian girl over sixteen who would like a position to work days at fair salary and take High School work by means of evening classes. Prefer a country girl but will consider anyone anxious for an education. Best of references given and required. Full information given upon request. Write Mrs. Bertha L. Bailey, 3124 Walnut St., Chicago, Ill.

**Keep This List
Second Blessing Holiness Records**

Almost all the songs bring out in definite fashion, two works of grace. Compositions of Evangelist Lewis, a definite "Second Blessing" preacher.

Pay a little more and get holiness records. No other concern makes this kind. These are the finest and only ones on the market.

Prices may advance again. Order now! Send money order or check. No discount.

DOUBLE RECORDS—Two Songs to a Record

- Record No. 1.—"When the Old Man Died"
Mr. Lewis (Solo).
- "I'm a Yankee Thru and Thru" (Sacred)—Mr. Lewis and Quartette.
- Record No. 2.—"I'm in Sweet Beulah Land"—Mr. Lewis and Quartette.
- "Lord Jesus Knows the Way I Take"—Mr. Lewis (Solo).
- Record No. 3.—"Keep Me on the Firing Line, Jesus"
Mr. Lewis and Quartette.
- "In Our Hearts the Boils of Heaven Sreety Chime"
—Mr. Lewis (Solo).
- Record No. 4.—"The Carnal Menagerie."
"Jehah—Pray, Brother, More Quick."
- Record No. 5.—"Good Old Time Religion Is a Million Miles Ahead."
"Let's Have the Old Time Ring."
- Record No. 6.—"O Wanderer On Life's Troubled Sea."
"I Will Live For My Saviour."
- Record No. 7.—"This Is God's Will, Your Sanctification."
"The Time That Used To Be In Front."
- Record No. 8.—"Religious—Swanee River Song."
"Scatter Seeds of Kindness and How Tedious and Tasteless the Hours."
- Record No. 9.—"I Am Looking Dally For My Saviour."
"And the Very God of Peace Sanctify You Wholly."
- Record No. 10.—"The Wondrous Story."
"Old Tune 'Rock Me to Sleep Mother,' Mother Now Your Saviour Is My Saviour, Too."
- Record No. 11.—"What You Need Now Is Sanctification"
"But the World Treats Real Salvation In Such a Funny Way."
- Record No. 12.—"Where My Saviour Leads Me I'll Follow All the Way."
"I Will Sing of My Saviour."
- Record No. 13.—"I Have Entered the Land of Corn and Wine."
Carnal Menagerie (Spoken).

PRICES: One Record, \$1.75 Three, \$4.00 Ten, \$12.00
Two Records, \$3.00 Four, \$5.00 Thirteen, \$15.00

Combine your order with some one else and get 25 Records for \$25.00.

We pay all packing, postage and express charges.

Let's use the Phonograph to PREACH and SING Holiness. Fine also for the sick and shut-ins. If you have no Phonograph, NOTICE, buy the records and take them with you when you go visiting. Sing pointed Christian Songs to your unsaved friends and loved ones. Listen yourself and get blest and encouraged. (Agents Wanted.)

EVANGELIST E. ARTHUR LEWIS, 341 West Marquette Road, Chicago, Illinois

ANNOUNCEMENTS

Notice.—To all under-graduates of the Course of Study of the Arkansas District: You are requested to meet the Board of Examiners at 9 a.m. Tuesday, Sept. 30, 1924, at the North Little Rock, Ark., church. No examinations will be given after Wednesday noon, Oct. 1.—J. Sam Curtis, Secretary Board of Examiners.

Notice.—Missouri District: The District Assembly will be held Sept. 10-14 at the Grace Church, Independence Ave. and Spruce, Kansas City, Mo. The Board of Examiners will meet at 9:30 a.m. Tuesday, Sept. 9th. Those arriving at the Union Station, take the Independence Ave. car at the station and get off at Spruce St.—E. C. Dees, District Superintendent.

Notice.—Anyone desiring back numbers of unused Nazarene Sunday school literature may have the same by paying postage on it. Address, Church of the Nazarene, 121 Linwood Ave., Monrovia, Cal.—F. B. Gowland.

INTERCESSORY MINISTRY—Are you troubled, distressed, burdened, afflicted, demon-vexed, sin-beguiled, a slave to fears and doubts, need help, prayer, light and counsel? Write Elder L. F. Cassler, Gainesville, Texas. No charge. Tell your trouble and believe God.

URGENT REQUEST

No doubt the readers of the HERALD OF HOLINESS have learned of the very serious illness of Brother Rademacher, who has served our church so faithfully as a missionary in Peru. He is now at home on account of sickness. He is in the sanitarium in Nampa, Idaho. In a letter just received from him he states that the doctors can do no more for him, and they frankly acknowledge that their skill is not sufficient for the case. They have advised him to retire to some quiet place to rest and await the end, which according to their calculations, is but a few months off. Brother Rademacher is seriously afflicted with a cancer and God alone can undertake for him.

Brother Rademacher gives a wonderful testimony in his letter. He states he is glad to say that God gives victory and peace in this time of suffering, and that His will is very sweet.

May we urge the people to pray earnestly for Brother Rademacher. We trust that the Lord may lay it on the hearts of some to make it a subject of fasting and prayer. God is able to touch our precious brother and completely heal him. Unless God undertakes it will be only a question of a few months until Brother Rademacher will pass away. Please pray for our precious brother. May we ask our pastors to announce this from their pulpits, and let us all unite for a mighty season of prayer for our precious brother.

E. G. ANDERSON, Secretary.

TELEGRAMS

BROOKLYN, N. Y.
Big white tent revival on; second Sunday, big crowds, glory on, enthusiasm high. Jernigan and Messer at their best. God is still on the throne.—G. Howard Rowe.

NEWPORT, KY.
Great week, Missionary Eckel all day Sunday. \$700 foreign missions. Received ten members in church. Ten at altar Sunday night. Fifty-four members received in six months. Spirit comes in power on every service. Seekers every week at altar for six months. Church full every Sunday, both services.—Clyde E. Green, Pastor.

JASPER, ALA.
Grace chapel church witnessing one of the greatest revivals of its history; thousands attending, altar lined with seekers, scores finding God. O such victory. Meeting continues. Fine people are lining up with church. Sixty subscribers for HERALD OF HOLINESS. On we go, fighting with his majesty, the Devil.—W. E. Ellis.

LANSING, MICH.
Eleventh Annual Assembly of the Michigan District convenes Grand Rapids, September 10 to 14, inclusive. Dr. Williams will be the presiding officer. Examining board meets Tuesday, September 9th, 10 a.m., positively no examinations during the sessions of the Assembly. Pastors see that all appointments are brought up in full.—C. Preston Roberts.

LEXINGTON, KY.

Great missionary drive. Eckel's messages stirred hearts. Over \$2,500 raised in cash and pledges. Closing Assembly year with victory, three churches organized since last report. Expecting great Assembly opening Sept. 16th at Carthage camp ground, California, Ky., Chesapeake & Ohio Road, twenty miles east of Cincinnati.—J. W. Montgomery.

SEATTLE, WASH.

Libbie Beach Brown, wife of Rev. H. D. Brown died Thursday morning, Aug. 28th. Death caused by stroke of apoplexy on Aug. 5th. She left a most glorious testimony of salvation and an abundant entrance into the eternal city. Mr. Brown, though ailing since District Assembly, somewhat stronger.—Delance Wallace.

CAMPMEETING CALENDAR

September 4-14. Springer, Ill. (Springerton, P. O.) Jacobs Camp. Preachers Rev. L. E. Williams, Wilmore, Ky., Rev. Lewis R. Hoff, Wichita, Kas. Singer Rev. W. J. Eitelgeorge, Canton, Ohio.—Frank Doerner, Secretary, Norris City, Ill.

Sept. 4-14. Knoxville, Iowa. The Martin Co. Holiness Association annual tent meeting. Rev. J. E. Hewson, evangelist and Mrs. Esther Williamson leader in song.—Mrs. Sadie Snell, Sec., R. 1, Lacona, Iowa.

September 7-14. Calamine, Ark. 33rd annual campmeeting. Workers, S. B. Damron, Mrs. A. T. Beasley and Mrs. Agnes Diffe.—S. B. Damron, Poteau, Okla.

Sept. 12-21. Erma, N. J. Annual campmeeting of the Cape May Holiness Association. Workers: Theo. Elsner and wife, John Nellson and others. For further information address, Eldredge Hawk, Secretary, Rio Grande, N. J.

September 18-28. Burr Oak, Kansas. Annual campmeeting of the Jewell County Holiness Association. Workers, Rev. W. E. Shepard, evangelist; Rev. Thomas Matthews, song leader. For other information address Mrs. R. L. Decker, Burr Oak, Kansas.

"The HERALD OF HOLINESS is the best paper in the world because it stands for the rugged way of the cross. We look for it every Wednesday as if some of the family were coming."—E. L. Striegel and wife, pastors.

Eastern Nazarene College
Opening, September 9th

Last year students gathered from:
17 States.

5 Foreign countries.
3 Canadian provinces.
12 Religious denominations.

Thorough Scholastic Training.
Practical Religious Activities.
Free Employment Bureau.

Catalogue on request.

F. W. Nease, A.M., B.D., Pres.
Wollaston, Mass.

Subscribe for HERALD OF HOLINESS, \$1.50 per year.

A LOOSE LEAF HOLDER THAT FITS IN YOUR BIBLE
OR SONG BOOK.

It is just what Ministers, Sunday school teachers, public speakers, singers and others have been looking for.

It is a loose leaf HOLDER that any one can place between any two leaves of any size Bible or hymnal in a minute's time without any damage to the book.

It easily holds from one to ten leaves which can be turned as freely as any leaf in a book.

By the aid of this loose leaf holder you can place or remove your sermon notes, outlines, Sunday school notes, or extra copies of music as quickly as operating a ring book.

No more necessity of bunglesome note books in pulpit or class room.

Remove the leaves from your loose leaf book to your loose leaf HOLDER, which is in your Bible or hymnal. Leave your conspicuous note or solo book in your grip or in your study at home.

When ordering, mention the number of holes in your loose leaves with distance from each, otherwise your holder will be for leaves with holes two and three fourths inches apart; measuring from center to center.

Price complete with instructions postpaid.....50cts

Don't send postage.

Order of W. P. JAY, Nampa, Idaho.

Spiritual Theology
Uplifting Music

Business Methods
Careful Discipline

TREVCCA COLLEGE

Set for the uplift of the youth of the land, and run for the glory of God!

SELECT STUDENT BODY
STANDARDIZED CURRICULA
FACULTY THE BEST
STRATEGIC LOCATION
COMMODIOUS BUILDINGS
MODERN EQUIPMENT
SPIRITUAL ATMOSPHERE

The past session found 18 states and four foreign countries represented.

Write for catalogue.

C. E. Hardy, Pres., Nashville, Tenn.

Select Student Body
Splendid Organization

Thorough Literary
Clean Expression

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2905 Troost Ave., Kansas City, Mo.,

FALL ASSEMBLIES

Iowa (Farmington, Iowa).....Sept. 3 to 7
Western Oklahoma (Enid, Okla.).....Oct. 1 to 5
Eastern Oklahoma (Collinsville, Okla.).....Oct. 8 to 12
San Antonio (Waco, Texas).....Oct. 15 to 19
Dallas (Bonham, Texas).....Oct. 22 to 26
Hamilton (Wichita Falls, Texas).....Oct. 29 to Nov. 2

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Missouri (Kansas City, Grace Church).....Sept. 10 to 14
Kentucky (California, Ky., Carthage Camp).....Sept. 17 to 21
Tennessee (Paris, Tenn.).....Sept. 24 to 28
Arkansas (North Little Rock, Ark.).....October 1 to 5
Mississippi (Cleveland).....October 8 to 12
Louisiana (Lake Charles).....October 15 to 19

R. T. WILLIAMS.....Dallas, Texas
208 N. Rosemont Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Chicago-Central (Olivet, Ill.).....September 3 to 7
Michigan (Grand Rapids).....September 10 to 14
Alabama.....October 3 to 12
Georgia.....October 15 to 19
Florida (Miami).....October 22 to 26

DISTRICT SUPERINTENDENTS

ALABAMA—H. H. Hooker.....Jasper, Ala.
ALBERTA—Chas. E. Thomson.....Box 25, Pidsbury, Alta.
ARIZONA—E. G. Roberts.....Phoenix, Ariz.
ARKANSAS—J. W. Ollser, 715 Magnolia St., No. Little Rock, Ark.
BRITISH ISLES—George Sharpe.....Glasgow, Scotland
14 Muirysfauld Drive, Parkhead.
CHICAGO CENTRAL—E. O. Chalfant.....Danville, Ill.
DALLAS—J. W. Dost.....Box 294, Peniel, Texas
EASTERN COLORADO-WYOMING—C. W. Davis, 231 N. Walnut,
Colorado Springs, Colo.
EASTERN OKLAHOMA—S. H. Owens.....Shawnee, Okla.
GEORGIA—A. B. Anderson.....Dublin, Georgia
314 S. Lawrence St.
HAMLIN—Allie Irick.....Pilot Point, Texas
IDAHO-OREGON—A. E. Sanner, 422 14th Ave. S. Nampa, Idaho
INDIANA—J. W. Short.....5759 Lowell Ave., Indianapolis, Ind.
IOWA—H. L. Kizme.....1318 West Eight St., Des Moines, Ia.
KANSAS—A. C. Tunnell.....323 Sixth St. East, Hutchinson, Kas.
KENTUCKY—J. W. Montgomery.....Wilmore, Ky.
LOUISIANA—O. M. Akin.....Alexandria, La.
MANITOBA-SASKATCHEWAN—A. C. Metcalf.....Mortlach, Sask
MICHIGAN—C. Preston Roberts.....Lansing, Mich.
516 No. Logan St.
MINNEAPOLIS—J. G. Morrison.....Mitchell, S. D.
MISSISSIPPI—R. H. M. Watson, College Heights, Meridian, Miss.
MISSOURI—E. C. Dees.....Malden, Mo.
MONTANA—W. G. Bennett.....Billings, Mont.
NEBRASKA—H. M. Chambers.....1419 5th St., Hastings, Neb.
NEW ENGLAND—H. V. Miller, 6 Pine St., Binghamton, N. Y.
NEW MEXICO—John F. Roberts.....El Paso, Texas
1800 E. Rio Grande.
NEW YORK—C. B. Jernigan, 434 Drew Ave., Brooklyn, N. Y.
NORTHERN CALIFORNIA—Frank B. Smith.....Oakland, Calif.
4134 View St.
NORTH DAKOTA-MINNESOTA—L. E. Swaney, Fessenden, N. D.
NORTH PACIFIC—E. J. Lord.....Dundee, Oregon
NORTHWEST—Jos. N. Speakes, 712 W. Nora St., Spokane, Wash.
OHIO—N. B. Herrell, 455 Hunter Ave.....Columbus, Ohio
PITTSBURGH—Dr. J. H. Sloan.....East Liverpool, Ohio
514 Jackson Street.
SAN ANTONIO—Wm. E. Fisher.....San Antonio, Texas
522 W. Mulberry Ave.
SCANDINAVIAN—H. O. Jacobson.....Portland, Ore.
830 Minnesota Ave.
SOUTHERN CALIFORNIA—J. I. Hill.....Long Beach, Calif.
SOUTHWEST (Mexican)—H. J. Rems.....Deming, N. M.
TENNESSEE—W. F. Collier, 909 51 Ave.....Nashville, Tenn.
WASH-PHILA.—Rev. J. N. Nielson.....North East Md.
WESTERN COLORADO-UTAH—L. E. Grattan, Montrose, Colo.
502 S. 9th St.
WESTERN OKLAHOMA—R. M. Parks.....Enid, Okla.
326 East Broadway

SCHOOLS AND COLLEGES

Bethany-Peniel College, A. K. Dracken, Pres., Bethany, Okla.
Bresee Theological College, A. S. London, Pres., Hutchinson, Kans.
Central Nazarene College, W. K. Trefert, Pres., Hamlin, Tex.
Eastern Nazarene College, Floyd W. Nease, Pres., Wollaston, Mass.
Northwest Nazarene College, H. O. Wiley, Pres., Nampa, Idaho.
Olivet College, N. W. Sanford, Pres., Olivet, Ill.
Pasadena College, C. B. Wildmeyer, Pres., Pasadena, Calif.
Trevacca College, C. E. Hardy, Pres., Nashville, Tenn.

DISTRICT SUPERINTENDENT HOOKER OF ALABAMA, sends in a list of nineteen HERALD of HOLINESS subscriptions from a meeting just closed at Berry, Ala. He says, "God gave us a great revival with more than forty to pray through. Rev. C. J. Frost was our co-laborer and he is one of the best. We enjoyed his fellowship and ministry. We begin at Birmingham the 24th with Prof. R. O. Bell as song leader and soloist: Pray much for us there."

Our Friends in Guatemala

By R. E. Bower, author of "The Unreached Indian"

This book, just published, gives an interesting account of Brother Bower's recent visit in Guatemala.

Chapter three, on the Burdenbearers and Slaves, is especially interesting and instructive.

Illustrated by fifteen excellent cuts, four of which are full-page illustrations.

Good for use in mission study classes.

Tastily bound in brown manila.

Prepaid, price, 25 cents.

NAZARENE PUBLISHING HOUSE
2109 Troost Avenue, Kansas City, Missouri

More \$1.50 Bibles!

ORDERS for this special Bible are still coming in spite of the fact that we have already sold 946 copies. The publishers are still supplying them and we are delighted to announce that we shall be able to fill orders for some time at least.

While we always encourage the purchase of a good quality Bible for individual use there are instances when an inexpensive Bible is wanted. This particular number is the best value for \$1.50 that we have ever seen.

A special feature is the 84 pages of special helps as described further on.

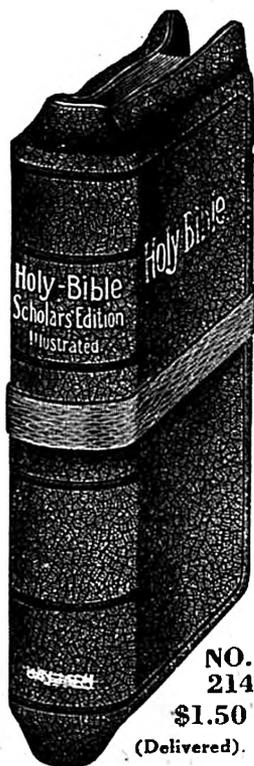
If you are in the market for an inexpensive Bible you will probably never find better value than this one.

DESCRIPTION

Size 5x7¼ inches. Weight—20 ounces.
Binding—Keratol (imitation leather) with overlapping edges. This Keratol binding is stronger than most leather, is flexible and will give good service.
Type—Large black-faced type; easy to read.
Contents—Contains the Old and New Testaments complete. Also the following helps: (1) How to Study the Bible by Dwight L. Moody. (2) Between the Testaments from Malachi to Matthew. (3) Jewish Sects and their Beliefs. (4) Proving the Old Testament. (5) The Sunday School Teacher's Use of the Bible. (6) The Christian Worker and His Bible, being Scripture Texts for Students and Workers, arranged topically. (7) A Calendar for Daily Reading of the Bible. (8) Items of Information concerning the Bible. (9) Harmony of the Gospels. (10) Weights, Money and Measures. (11) Parables and Miracles of the Bible. (12) Comments on the Lord's Prayer. (13) Important changes made in the Revised Version. (14) Great Periods of Bible History. (15) Meaning of Scripture Proper Names. (16) The Prayers of Jesus Christ in Chronological Order. (17) Sixteen colored maps. (18) Besides this there are eight full page illustrations of Bible views.

Note: These Bibles make excellent gifts or rewards for Sunday Schools.

Money Back Guarantee. If you send for one of these Bibles at the extraordinary price of \$1.50 and are not absolutely satisfied, send the Bible back and your money will be refunded by next mail.



NO.
214
\$1.50
(Delivered).

NAZARENE PUBLISHING HOUSE, 2109 TROOST AVE., KANSAS CITY, MO.

Twenty Missionaries Sailing Soon!

We rejoice to announce that within the next few weeks we expect to send TWENTY MISSIONARIES to various mission fields where we now have well established mission stations. The decision to send these missionaries was reached after prayerful and careful consideration. The need for re-enforcement in some of the fields is very urgent. Our work is growing and expanding to such an extent that our missionaries now on the field are working way beyond their limit. They are glad to give their very lives, if need be, but we feel that it is best to send re-enforcement before they reach the limit and will be compelled to give up some of the territory already gained.

Among the twenty that we are sending quite a number are missionaries who have already seen active service and have been home on furlough. Their return has been delayed longer than we anticipated, due to the fact that funds were not available, but we feel the time has come when we must launch out on the promises of God and trust Him to lay the need upon the hearts of His people until the whole amount needed will be received and the sending of these missionaries not delayed any longer.

ONE HUNDRED IN ACTIVE SERVICE

When these twenty have been sent we shall have one hundred splendid missionaries in active service, every one of them enjoying the blessing of holiness, having gone forth with a divine commission and call. It is truly wonderful how God has blessed these special workers, and we believe that we are on the threshold of the greatest victories we have ever known.

TWO HUNDRED NATIVE PREACHERS

We have something over two hundred native preachers and workers in active service in our various mission fields. Our mission stations are located in Africa, India, China, Japan, Central America, South America, Cuba, Mexico, Cape Verde Islands, Palestine and Syria. God has given us some exceptionally fine native workers. The majority of them have been saved and sanctified at the altars of our mission stations and have been trained for the special work of evangelism among their own people.

SAVED AND SANCTIFIED

One of the requirements of our Board is that no one shall be appointed to any mission field who does not enjoy a clear and definite experience of entire sanctification. We believe that the equipment necessary is, first, to be genuinely saved, and then sanctified wholly. We naturally believe that all of our missionaries should be well qualified from an educational standpoint, and we are glad to state that among our missionaries we have two splendid doctors, a number of registered nurses and others who have special preparation. But in addition to all of this we believe that without the mighty baptism of the Holy Spirit their work will not be what it ought to be. Therefore we insist that our missionaries not only have the experience when they are sent, but that they maintain it during their service in the foreign field.

YOUR PRAYERS AND GIFTS APPRECIATED

We believe that every true lover of the great doctrine of holiness is anxious to do his best to spread scriptural holiness to the ends of the earth. We feel that this is a part of the work that God has given us to do. We are endeavoring to perform our duty. God is graciously blessing our efforts. A great report from our work in Africa indicates that a mighty revival is sweeping through our territory there. Many are being saved and sanctified. A report from China states that on a recent visit to the mission stations by our Superintendent, two hundred were baptized and received into the Church and one thousand received on probation.

Without the prayers and the gifts of God's people we would be unable to continue this work. We feel that you are interested, and we shall appreciate your prayers and such contributions as the Lord may lead you to give to help us in this great work.

SEND SOMETHING

Would you be willing to send something if you knew that the amount you send, with the contributions that others make when totalled, would bring about the victory that we are all praying and yearning for? May we urge that you SEND SOMETHING, whether the amount you are able to give seems large or small. It is the sacrifice that our people expect to make at this time that will bring the victory.

Remember that we have ONE HUNDRED faithful missionaries; TWO HUNDRED faithful native preachers and workers; ONE HUNDRED AND FORTY helpless orphans and TEN MILLION precious souls depending upon us at this time. What we do may determine their destiny. Will you therefore, in the name of Jesus and to help rescue these precious souls, SEND SOMETHING and follow it up with your prayers?

Department of Foreign Missions, Church of the Nazarene,
E. G. ANDERSON, *Secretary*, 2905 Troost Ave., Kansas City, Mo.

NOTICE

We urgently request all of our people who contribute in response to this appeal to pay their money through their church in the regular way. We desire this very much. If, however, this is impossible, then we shall, of course, be pleased to receive your contribution sent direct to the office and we will see to it that credit is given, but pay your money through your church channels if at all possible.

E. G. ANDERSON, *Treasurer*.

Rev. E. G. ANDERSON, *Treasurer*,
2905 Troost Ave., Kansas City, Mo.

I enclose herewith \$..... as my contribution
to help send the gospel to the perishing millions.

CHURCH
DISTRICT
NAME
STREET OR ROUTE No.
CITY AND STATE