

HERALD of HOLINESS

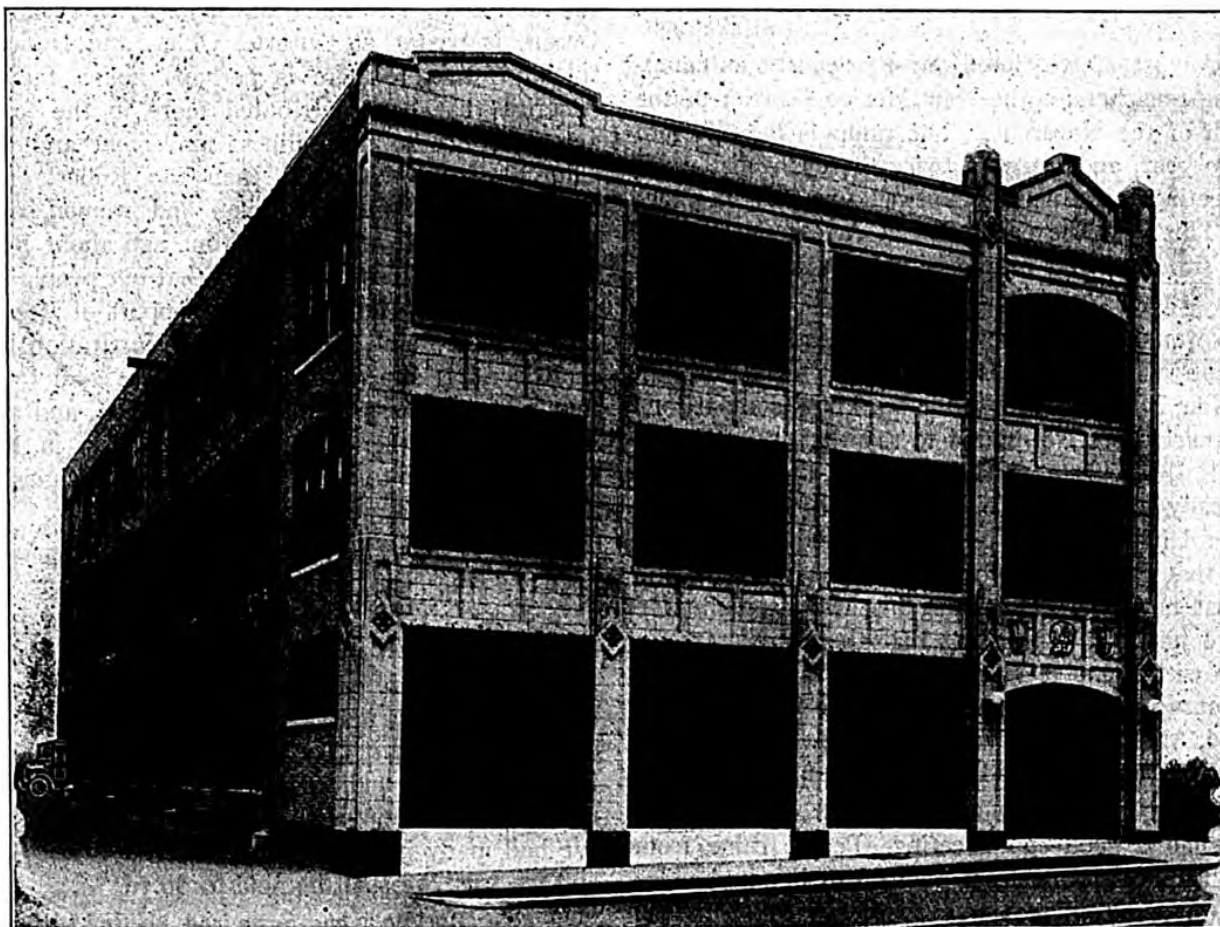
OFFICIAL PAPER, CHURCH OF THE NAZARENE

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WHOLE NO. 752

THE NEW HEADQUARTERS BUILDING



ACTING under orders from the General Assembly of 1911, and led on by Rev. C. J. Kinne, a few religious pioneers launched the Nazarene Publishing House in a twelve room dwelling at 2109 Troost Ave., Kansas City, Mo. But from the first it was the wish of all, the dream of many and the determination of a few to build a house suitable for the accommodation of the Publishing business and all the General Boards under the same roof. At the February meeting in 1925 the General Board voted unanimously to build on the vacant lots at 2923 Troost Ave., and in March of the present year the building was finished and occupied as planned. The building has a 60 foot frontage on Troost Ave., and is 140 feet long and three stories high. It is built of brick and concrete, is of fire-proof construction and is modern in every particular. The first floor is occupied by the Publishing House office and the shipping department. The second floor is occupied by the editorial and production departments of the Publishing House, and the third floor is occupied by the General Offices of the church, together with library and assembly room.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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THE NEW MEXICO DISTRICT

Editorial Correspondence

On August 22 we closed our engagement as camp-meeting preacher for the New Mexico District of the Church of the Nazarene. The camp is moved from year to year, and we were twice the evangelist when the meetings were held at Roswell five and six years ago. This year the camp was at Artesia, a town of about two thousand people, situated a little distance "down" the Pecos valley from Roswell.

One would have to be altogether dead to romanticism not to feel that he is in "the west" when he gets into New Mexico. And while we know comparisons are repulsive, we feel bound to say that we "like the West." There is a certain spirit of the pioneer in practically every thing one meets and there is such a general impression of big, free-heartedness in every thing that is said and done that one feels like he has just now got back among his own people. One day we just got to thinking that there are as many people within twelve miles of the Nazarene Publishing House in Kansas City as there are in all of New Mexico, Arizona and Nevada, and that there are practically 320 acres of land for each man, woman and child out here.

We had a good campmeeting. People came from great distances, some from points two hundred miles away. The attendance was good, especially in the evenings, and there were seekers and finders almost from the very beginning of the meeting.

Rev. John Roberts, the District Superintendent, was in charge of the meeting, and one would have to go a long way to find anyone who can beat him managing a meeting. Rev. E. E. Hale, the local pastor, is a zealous worker, a fine pastor and a strong preacher. He is truly one of our "coming men." The Mays were there from El Paso, the Whitleys from Roswell, Gunstream from Portales, and the Huffmans from Hagerman. Huffman used to work with me in the office at Peniel College and it was a treat to see him again. He is true blue in every sense of the word and a man upon whom the Lord and the church can depend. There were other preachers and singers and

workers present and the whole atmosphere was charged with prayer and faith and unity.

The scattered population in New Mexico makes it difficult to build up very strong churches, so that what is done is wrought among many sacrifices. And among the sacrificing, a front seat will have to be given to the Roberts, John and his wife, who are both preachers, and who spend their time traveling this large, scattered District to hold revivals, assist in the organization of the work and in building up the kingdom of God. They are successors to the old time circuit riders, and they are worthy to be in such a succession. We have known them for many years and never saw them when they were fuller of faith, fire and holy determination than now. Their son, Geron, is pastor at Guthrie, Okla., and is doing a splendid work. There is perhaps not a family in America that has contributed more in the form of actual service to the holiness movement and to the Church of the Nazarene than the Roberts family with its many preachers, men and women, of two generations. We wrote some time ago about Brother J. P. Roberts' illness, and asked that our people would send in liberal offerings for the support of Rest Cottage at Pilot Point, Texas, of which institution Brother Roberts is superintendent. We are glad to learn that many did respond to our suggestion, and also to learn that Brother Roberts is improving in health. Please continue to pray for him and to assist him with the great burden of his wonderful work.

The preachers and people of the New Mexico District are true Nazarenes and it was a pleasure to be with them. They were so appreciative and responsive that our two sermons a day on those hot New Mexico days were quite enough to keep us aware of the fact that we were in a meeting. But we found pleasure and profit in attending the afternoon meetings every day, and in joining in with the brethren to make the camp a success as to the altar work. We had many invitations to visit New Mexico again, and we trust we shall be able to do so.

"Uncle Buddie" has promised to hold the New Mexico camp next year, and already they are planning for the largest attendance and best victory that they have ever yet had. The date next year is the last two Sundays of August.

PLEADING THE CAUSE OF OLD ADAM

SOMEONE has been kind enough to send the editor a clipping from *The Ashville Daily Independent*, Ashville, Ky., which reads as follows: "Dr. J. L. Robinson will speak at the Second Baptist Church this evening, continuing the revival services there . . . Both Monday and Tuesday evenings of this week the preacher brought messages on the subject of 'Sanctification,' in which he showed very

clearly that sanctification does not in any sense, as used in God's Word, mean sinless perfection, neither the eradication of the inbred sin or Adamic nature which we possess, and will possess until we answer the summons of death or are raptured.

"In both the Old and New Testaments the Hebrew and Greek words that are translated sanctify, sanctification, holy and holiness are the same words, and always, wherever used in the Bible, mean the same thing. To sanctify means to set apart. To make holy means to separate. Holiness means separation The three aspects or phases of sanctification are as follows: by the Spirit ending with the new birth; by the blood instantaneously when one believes on Christ; by the word, process from the new birth until we leave this world."

This is one of the most frantic pleas for the cause of The Old Man that we have seen in a long time. And while we notice that the preacher is dubbed as doctor, we trust that this is just gratuitous on the part of the newspaper man and that the preacher himself is in reality merely a "self educated" man from over near the back of the woods. For if we have to think of him as a man from the schools, we have a hard fight to protect his honesty and veracity. Observe that while he mentions Hebrew and Greek, he does not quote any words from those languages, so it may be that he is just the innocent victim of some insincere person who has told him that in these ancient languages the words for holiness and sanctification always mean just the same thing and that that meaning is separation. Of course this man knows that these words do not always mean the same thing in English—he would know that no matter what lexicographer he has consulted. He knows that the verb to sanctify has two distinct meanings, he knows that it means to set apart and also to make holy. He knows that sanctification means separated or set apart and also the state of one who has been made holy. He knows this, and everyone who has even a high school dictionary in his home can know it by simply turning to the words in question and marking the definitions given. And everyone who can really read Hebrew and Greek will back us up in the statement that these words have two meanings in those ancient languages just the same as they do in English, and that the two meanings are to separate and to make holy; to be separated and the state of being holy (just exactly the same as in the English). We do not say that the preacher in Kentucky knew this, but we do say that he either knows it or he does not know Hebrew and Greek—we prefer to think he does not know Hebrew and Greek.

And as to his three aspects or phases of sanctification, he certainly is hard put there. He makes the purging work of the Holy Spirit end with the new birth (when in reality this is where it begins), he as-

cribes executive power to an abstract quality when he places the blood on a plane with the Spirit, and he goes the Campbellites one better by making the Bible an actual means in the purifying of the spirit.

Only Spirit can operate upon spirit. Regeneration, sanctification and every actual change in the moral condition of the spirit of man is and must be wrought only by the Spirit of God. The efficacy of the blood, the instrumentality of the Word and the condition of faith are all on different planes altogether from the actual executive work of the Divine Spirit.

Preachers and others who plead the cause of the Old Man are forced to use the tactics of the criminal lawyer in defending his client. The case against The Old Man is so clear, the evidences are so conclusive, the penalty is so capital that his friends have to manufacture evidence with which to defend him and make strange pleas as to mitigating circumstances.

Defenders of The Old Man have suggested suppression, counteraction, and every conceivable substitute for the crucifixion to which the Bible condemns their favorite. Jesus Christ came not only to save His people from their sins, but also to "destroy the works of the devil." A man's sins are his own works, not the work of the devil; but inbred sin in the heart is the work of the devil, and not the man's own work. Jesus came to forgive the man for his own wrong doings and to destroy inbred sin out of the heart. Can He do these two things? He can! Myriads of saints and martyrs join in saying "He can, He can."

But says one, "No doubt Christ *can* destroy inbred sin out of the hearts of believers, but it is not His plan and will to do so." Read, "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate," "This is the will of God even your sanctification," and "The God of peace sanctify you wholly and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also *will do it*."

THE PROCESS OF INTIMATE FRIENDSHIP WITH GOD

AT THE close of the service this morning an earnest Christian brother complained to us that his sense of God's presence with him and of His favor upon him was not satisfactory. He said he had prayed much over the matter, especially of late, said he had often thought of going publicly to the altar of prayer, and that he was especially anxious that we should join with him in prayer to the end that he might obtain the intimate friendship with God that he desired. We told him that it was possible to obtain pardon from God for all past sins, and that with such a pardon God would give clear and satisfactory witness of His Spirit, witness so clear and

definite as to amount to "assurance." But the brother, a stranger to us, said he had found and now enjoyed such assurance. Then we told him that sanctification is a definite work accomplished in the heart of the believer by the Holy Ghost and that such an experience is knowable and enjoyable. But he said he had also obtained this experience and that he was clearly in its enjoyment now. Then we told him that it is possible for an earnest, pure hearted Christian to pray and wait in faith before God until "times of refreshing" come upon him, and that he is entitled to blessings and special outpourings of divine grace. But this brother said he was also familiar with this possibility and that he found no great difficulty in "praying through" to such seasons of blessing and refreshing. But he went on to say that in spite of all these things he felt that he did not *know* God in the intimate and continuous sense that he should. He said that he had had very definite answers to prayer, but that in the main he was accustomed to pray in general terms and then when things happened one way or the other he was accustomed to say that God answered his prayer. But he declared that he was especially anxious to understand God better, to know Him more intimately and vitally, and to be able to find His will more quickly and to have more sweet and blessed communion with Him.

By this time we had seen and heard enough to be convinced that the man was in dead earnest and that his heart cry was commendable and a mark of genuine piety. So we said, "You are on the right road to reach that intimacy with God that you desire. Your very desire is a means of preparing you to have your desire fulfilled. What you want is not to be obtained in a moment at an altar in a public service. It is not to be obtained instantaneously any where. What you want is an accomplishment, not a crisis. It is not something that God could *give* you right off, it is something that requires time and effort and cultivation."

By way of illustration, we said to him, "If you should meet a man out here today you two could not become intimate friends in an instant. You would not go up to this man as soon as you were introduced to him and ask him over to dinner tonight, out for a fishing party next week, and to stay all night with you next Saturday evening. You might with your very introduction feel a certain interest in this man and you might feel at once a desire to have him for a friend. But your own heart, as well as his, will require time and tests and association to form a lasting friendship. But you make friends by your very effort to do so. Your regard and your understanding will grow and ripen with time, and after a while you will know and understand your friend so well that you will know just about what he would do under certain circumstances, you will appreciate and trust him more

and more and you will find in him the friendship that will satisfy. And it is like this in our lives with God. The joys of conversion and of entire sanctification are introductory and preparatory. But just as Edgar Guest said, 'It takes a lot o' living to make a house a home,' so it takes a lot of living to bring on that understanding and sweetness of communion with God that you desire. But you keep on desiring it and praying every day, many times a day for it. You may not see much change in a day, in a week or in a month. But as time passes you will see a change and you will establish a friendship and a fellowship with God that, while never reaching a full climax in this world, will be sweet and blessed and satisfying to a degree that you do not even anticipate. And the fact that on and on even until your dying day you can sing, 'Each day He grows still sweeter than He was the day before' will but add to the satisfaction and blessedness of your wonderful friendship and fellowship with Him."

THE DETERMINISM OF THE RIGHTEOUS

Twenty years ago, or thereabout, three preachers bound for a holiness campmeeting at Gomez, on the staked plains of Texas, lost their way and had to ask for lodging for the night with strangers. Before retiring that night they discoursed to members of the family on full salvation, and during the prayer that followed the hostess was sanctified wholly. There was a sandy haired boy of nine who was a witness of the occurrences of the evening and he received impressions which were never erased. Yesterday we heard that boy, now grown tall and a pastor of one of our churches, preach the gospel with all the perseverance of a veteran. As we went our way we could but calculate that when those preachers of twenty years ago thought they had lost their way they were really just taking the way that God had chosen for them, and it may be that they did as much good that one night when they were "out of their way" as they did in the whole meeting at Gomez.

Indeed there is a special sense in which the righteous may believe and say, "There is a destiny that shapes our ends, rough hew them though we may." It was thus with Jacob when he thought he was in a lonely valley, and lo he was in the House of God. It was thus with Joseph when he thought he was a victim of his brethren, when sold into Egypt, and later discovered that he had been sent of God to save himself, his father's house and many people, alive. It was thus with Paul and Silas when they were arrested at Philippi, for at the jail they found "the man of Macedonia" whom Paul had seen in the visions of the night.

A good man has only to be sure that he is in God's will. After that accidents are just as likely to be his greatest and best occasions, and disappointments are sure to turn out to be *His appointments*.

PERSONAL EVANGELISM

By REV. GEO. J. FRANKLIN,
Missionary in Eastern India

ONE of the greatest opportunities that presents itself to the Church of Jesus Christ today, is personal evangelism. There is a large place, and always will be, for the services of the sanctuary and the man of God who stands behind the sacred desk; but the whole work of the Kingdom cannot be done in the house of worship and by the ordained minister. Herein lies the opportunity for an unlimited band of personal workers.

The first point in this matter is the personal worker himself. He must *know* God; not merely that God *exists*, not merely the belief in a *historical Christ*, nor that the Holy Spirit is some *vague influence* abroad in the world,—but to know God by a *definite experience*—a passing from death unto life, a translation from the kingdom of darkness into the kingdom of light. This experience will settle the questions of the *personality* of a benevolent Father, the *deity* of Jesus Christ, and the *personal presence* and *power* of the Holy Spirit.

How can one speak to another about forsaking sin and accepting the Savior, if that one, himself has not done likewise? And a person bound by the chains of bad habits cannot effectively *advocate* moral and spiritual freedom.

We have Paul's words found in 2 Tim. 2:21, "If a man therefore purge himself from these [i. e. wrongful things—in conduct and habits] he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." Consequently there is a divine, supernatural equipment for all personal workers—as well, for all Christians. Jesus emphasized this when he was here on earth, and left specific instructions, which were no less than commands for His immediate apostles and disciples and "*for them also which shall believe on Me [Him] through their word.*" A careful study of the 17th chapter of St. John and the 2nd chapter of the Acts of the Apostles should make this clear to all Christians. Jesus said to His followers, whose names were recorded in heaven and who had spiritual life, "Tarry ye . . . until ye be endued with power from on high." And the command that follows in succession is, "Go ye into all the world and teach (make disciples of) all nations." Note the order: First *tarry* and *then* go.

In the second place, the personal worker should "Study to show [himself] thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Nothing short of a Bible student will do. Qualifying this term, Bible student,

I do not mean to infer that a full and comprehensive knowledge of the whole Bible is meant or required; for very few, if any, Bible students make that claim . . . But a good understanding of the cardinal and fundamental truths of the Word of God should be the possession of a winner of souls. The soul who is to be converted is going to ask such questions, the answers to which can be found only in the inspired Word of God.

And thirdly we come to tactfulness. This may be called an inherited quality (characteristic)—a gift in the lives of some. However, the quality of tactfulness is something we can acquire. How may I know *how* to win a soul?—is a fair question. And the answer is: *Set out* to do it. Of course there must be *passion* behind the effort. Do I need to define *passion*? Well, it is simply this: a deep, heart desire to see precious souls for whom Jesus died, brought to a saving knowledge of the truth. The value we place upon a single soul will determine our zeal. Think of how Jesus valued a single soul! "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

Again I say: *Set out* to do it. One cannot learn how unless he comes in contact with the people. Here one has a chance to profit by his own mistakes. And this will sharpen what little tactfulness one has.

Since Jesus used fishing as a figure for the winning of souls, we do well to keep it in mind. "I will make you fishers of men," and "Thou shalt catch men," said Jesus. Not all fish are caught by the same kind of a net nor by the same kind of bait. It does not require an experienced fisherman to make such a statement. Now apply this to "catching men." We cannot *approach* all men in the same manner. Some men resent any conversation on religion, and especially when a personal application is made. With such, it is better to win his confidence by not immediately broaching the subject of personal salvation, and particularly if he is on his guard, expecting you to attack him. Talk to him about his motorcar, if he has one, or about horses, if he has one, or about *something* that interests him. Get his mouth open, i. e. get him to say something, but avoid any argument. After a brief conversation, bid him "goodby," with a "God bless you." It will be a little shock to him, even the parting message, but that is what he needs. And this is only the preliminary disturbance that he is to receive. Put him on your prayer list, for the Spirit is going to open his heart for something more. This

is what I understand to be the practical application of 2 Tim. 2:24-26—"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Returning to this case in question, the next visit more progress will be made, and the next, still more progress. Then when you see you have won the confidence of your new friend, tell him your experience and the experience of someone else you know about. Get closer to him until you reach the real issue. Don't ask him if he is a church member or if he is baptized and would he like to be. Ask him to give his *heart to God*. Tell him you have been praying for him and now you want to pray *with* him. Get him to pray, even though it be but a broken, short prayer. Quote the Word to him e. g. "Him that cometh unto me I will in no wise cast out." Take him as far as you can. Do not try to get him to claim more than what his faith has actually grasped. This mistake has been made and it is detrimental to the seeking heart. Follow up the case and help him to come into the clear light of a blessed experience.

There is no formula that can be mechanically worked. Each case is bound to be different, and therefore the tact used should vary to suit the case. Meeting people of different dispositions and temperaments will cause one to become more tactful. Even one's *defeats* will prove to be assets for the future.

The incident is told of a barber who was zealous in his new found joy, to help others to Christ. A patron came into his shop one day for a shave. The barber started to wait on him in the usual way by putting lather on his face, and after stropping his razor some, came close to the man saying, "Are you prepared to die?" The patron mistaking the intention of the well-meaning barber, jumped out of the chair and ran for the door! I understand the barber did not repeat his mistake, but acquired a lesson in tactfulness.

I would repeat the statement once more, *Set out* to win souls and keep at it until you do.

In dealing with those of *other religions*, we should, by the help of the Holy Spirit, seek to find a "common ground or meeting place."

A Christian lady was once asked to supply for another worker, who had a Bible class for Chinese young men in Berkeley, Calif. As this lady met the class at the appointed time and place, she said "Now today we're going to talk about the *Trinity*," and she proceeded to *talk*!

All humanity has something in common and we do well to discover that, and then start with the person *where* we find him. Generally we should say very little, if anything, *against* other religions. We have a

wonderful message and it is our privilege to tell it. Let the other person make his own comparisons or contrasts with the Christian religion. Conviction for sin—personal guilt is the first step toward God, and it is the part of the personal worker, backed up by the Holy Spirit to bring this about. Perhaps someone says, "Only the Spirit of God can convict a man of sin, and we have nothing to do about it." Kindly let me answer this proposition in the words of Jesus: "I will send him [the Holy Spirit] unto you; and when He is come [i. e. to you, to me] He will convince [marginal] the world of sin, and of righteousness, and of judgment." How many people have been put under conviction by the godly life and example of someone who was living close to God. True, the Holy Spirit did the convicting, but He did it through the words, the actions, the *walk* of a soul in whom He dwelt. As tremendous as it may sound, we, as personal workers have the power and influence to either *draw* souls toward Christ or to drive them *from Christ*. The words are familiar to you and to me, "And I, if I be lifted up . . . will draw all men unto me." Then permit me to ask, where and how is Christ to be lifted up? Surely not in the material and physical way that the brazen serpent was placed upon the pole; but He must be lifted up in the lives, i. e. become incarnate in the lives of those who profess Him.

The crowning feature of tactfulness is to have the Christ within us so that souls will be drawn, not merely to us, but rather to the Christ who lives within.

The element of *sacrifice* enters into personal evangelism. If we have not learned this by experience, we have the *example* of it in Jesus Himself—the greatest personal evangelist that ever trod this earth. Jesus left the harmony, the glory and the holiness of heaven to mingle with the discord, the heartaches, sickness, poverty, and the sin of this world. What for? To reach lost humanity; to put His strong arms of love underneath, even the hopeless, and lift them to lives of righteousness and heaven at last. We shall not be called upon to make the *supreme sacrifice*, as did Jesus, for that would be impossible; but we are called upon to make many of the sacrifices that He made. After all, the things that cost us something, we more fully appreciate. To win others, we must *put ourselves out*—go out of the way; yes, sacrifice, i. e. give up some of the pleasures that in themselves are not wrong or sinful. The personal evangelist must work "in season, out of season." Kindly stop a moment to take a second glance at this small portion of Scripture, "be instant in season, out of season." It does not necessarily mean *in season and out of season*, as two distinct and separate periods of time, but it may also mean *in season* for the soul to be reached and *out of season* for the convenience of the personal worker. Take for example, Jesus at Jacob's well. The woman came to get water, a very ordinary duty. The Son

of Man was weary and tired, and might have excused Himself by calling this period, *out of season*. In a sense it was *out of season* for the physically tired Master, but it certainly was *in season* for the poor wicked woman who got saved and helped many of her neighbors to find *the* Christ. There is reward for every sacrifice made.

In conclusion let me say, that in personal evangelism we should keep to the true objective. (Though as young as I may appear to be, still) I am old-fashioned enough to believe in real heart-felt salvation consciously received . . . *Reformation* is a by-product of salvation . . . Wherever the Bible has gone schools have always followed; however, *education* is not the message of the Bible. But the transforming of lives is the message to humanity; consequently, uplift and betterment follow in its trail. We want people to live better—to do better, but the first requisite is to get people to *become* better. Make the fountain sweet and the water will be sweet . . . Social service has its place in the program of evangelism, but it is second-

ary, since it is a by-product. Sin and wickedness of all kinds cannot be legislated out of the heart—nor out of the land, but a transformation of the heart will put sin on the outside.

Let me return once more to the figure of fishing for a comparison. It is one thing to have fish nibble at the bait, and even get caught on the hook, but quite another thing to *land* the fish securely on the shore or in the boat. So it is in evangelism; we can get people to inquire after God, and to seek Him, but *will* we exercise patience and hold on, by the help of God, until they are *definitely* landed in the kingdom? How many have been brought to the water's edge and then slipped back into the old stream—the *old unchanged life*!

Let every personal worker labor for the true object; remembering the words in Daniel 12:3, "They that be wise [marginal—teachers: or personal workers] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

WHAT SUNDAY SCHOOL TEACHERS SHOULD KNOW ABOUT BOYS

By Prof. A. S. London

THERE are three hundred and fifty thousand boys out of Sunday school in one central state. There are nearly three times as many boys out of Sunday school as girls. It looks like the sharpest arrows of the devil are shot at the boys of our land. The average Sunday school does not appeal to the average boy. This is a sad fact. There must be a reason. It is not just a happen so. Boys go where they want to go. They go where there is action. They like life. They like the heroic. The sentimental does not appeal to them. They are to be seen at the places where they are wanted and sought after. Their interests are where things have been put out to attract them.

Sunday school teachers should know boys as well as books, in order to teach them. They should know the things that interest boys. This demands more than just being a good man or a good woman, or studying your lesson before class time Sunday morning. To know boys, there must be given a study of boys, the things they like, the things that attract them, the causes of their awkwardness, the reasons for their actions, and an individual study should be made of each boy. They cannot be dealt with in wholesale lots. Every boy is a world within himself. A program of don'ts will not reach boys. They want to do. Sunday school teachers should teach them how to run their own engines instead of trying to get them to sit down on the surplus energy within and save the extra steam from escaping.

In the first place, Sunday school teachers should know the names of the boys in their classes well enough to speak to them without hesitancy in the classroom and on the street. Teachers who do not know their boys well lose their grip on them. I heard of a teacher who met one of his pupils on the street and asked him his name. The boy replied, "It is the same today as it was yesterday." It is well to address the boys as "Mister." This helps to win boys.

In the second place, Sunday school teachers should know about the home life of the boys. It is almost impossible to know boys without a knowledge of home conditions. Some homes are congenial and there is an atmosphere of love—others are conducive of breeding genuine hatred for Sunday school and the church. The teacher should know conditions at home. He should be well acquainted with the parents of the boys in his class. It is well to find out the type of books in the home, the way the parents spend their sabbaths, the way the boys spend their leisure hours, and where they go at night. A knowledge of these things will greatly assist the teacher in making up his program to win the boys.

Some years ago I had to deal quite firmly with a young man in college. I knew nothing of his home life. I had never met his parents. The boy was irritable. He would not study. He hated Sunday school and the church. And all of this in view of the fact that his parents were members of our church. I later visited the boy's home in a distant city. I found the

cause of the boy's attitude toward the Sunday school and church. He had a step-mother. She would not permit him to come home. Her life was not consistent with her profession. Had I known of the home condition, I could have dealt in a more intelligent manner with the boy.

In the third place, Sunday school teachers should know the trend of the boy's nature. Mr. Lawrance, the Sunday school specialist, once said to an audience a thing that helped me to see as I had never seen before. His statement was this: "If you are going to help a boy, you must learn to work with the grain." In other words it is fine for a teacher to know the disposition of the boys in his class. Not merely boys as a whole, but he must know the individualities and characteristics of each boy.

Boys are not machines. They are not all geared up alike. They are not working for the same goal in life. One has interest along a certain line. Another cares for something almost foreign to the other boys. The teacher has gained much ground in finding the way the grain lies in each individual life. One boy is emotional and like a powder-box. Another boy with just as good a character is very reserved and never shows any sign of agitation on questions that stir the other boys. It is well to find the bent in each nature before trying to deal with the boys in wholesale lots.

In the fourth place, Sunday school teachers should know that boys must have something to do, if interest is retained in Sunday school work. Class organization, week-day activities and placing responsibility of some little task upon each boy is necessary, if interest is sustained in Sunday school work. It is my thought in the matter, after years of experience in dealing with boys, that the one great reason for non-interest for Sunday school work among boys is that our program is not broad enough to take in the surplus energy of boys. The real program for boys should embrace more than just meeting in class recitation Sunday morning. There are six other days that the boys have to live. Our Sunday school work must recognize this fact. The boys must be kept busy during the week. Responsibility must be placed upon them that will keep their attention between Sundays. Boys like work. They like to do things. I know that it is said that they are lazy, but just the same they like to work at the thing that tackles their mettle and spurs them on to heroic deeds.

In the fifth place, Sunday school teachers should know that boys need sympathy. They are growing. They have real problems to solve all peculiar to themselves. The teacher should never become discouraged with boys. You can never tell what they will develop into and do in life. The door of the boy's heart can be opened, but not with criticism and scolding. Sympathy and love will open the heart of a boy when everything else has failed. He should be trusted. He

will blunder and do things to cause you to lose confidence in him. But you must love him still and sympathize with him. His life is in the making. He is fighting against bad books, vile pictures, gambling, bad associates, lewdness, cigarets, and his own nature, and he needs the sympathy and help of a kind teacher, who understands boys.

In the sixth place, Sunday school teachers should know that boys unconsciously demand good teaching. The teacher who tries to hold boys without a careful study of both the lesson and the boys will soon lose them. Good teaching holds. It is attractive. It is interesting. Here is the secret of boys' classes. It is in the teaching. To find out how to teach is the solution. Boys can be saved if only we know how. They can be won to Christ. The boys are out there. The Sunday school is here. The two can be brought together if teachers will learn how. It is not enough just to be good. Teaching demands study and efficiency as much so as learning to play the piano, or learning the work of surgery.

It is an old saying, but it is true, "If you want your pigs to stay at home, feed them at your own pig-pen." If you want your boys to stay in our Sunday schools, have teachers who know how to teach. "How can we get boys to stop eating green apples?" The answer is simple, "Give them ripe apples to eat." Sunday school teachers should know that boys have many things to attract them away from the Sunday school. We should give them a good meal and have it ready when we ring the bell. No "sissified" program satisfies boys. Their demand is for something to challenge them. Teachers should plan with them, pray for them, teach them, take walks with them, and "play" with the boys.

ABUSE OF THE TONGUE

By EVANGELIST ROY L. HOLLENBACK

THE tongue of man is perhaps his most important member, and the power of speech his most useful faculty. Nothing serves to accomplish greater good than the right use of this faculty, and nothing produces more desolation than its abuse. Speech has comforted the sorrowing, encouraged the downhearted, silenced the scornful, withered the opposers, rallied the fearful, and rescued the perishing. It has enlightened the mind, convicted the conscience, and stimulated the will. The crusades of Peter the Hermit, and the reformations of Martin Luther testify to the power of speech for good. It is the most important instrument for preacher or politician, Protestant or Papist, reformer or revolutionizer, booster or knocker, saint or sinner. It is almost unlimited power for good when directed aright, and is just as potent when turned to abuse.

Sins of the Tongue

We know of no man capable of listing all the sins

of the tongue, but profanity, obscenity, falsehood, gossip and slander are of every day occurrence in every place. And what a train of havoc these vices carry with them! Alas! how truly James said, "The tongue is a world of iniquity: it setteth on fire the whole course of nature, and is set on fire of hell."

It is allowed, of course, that no Christian indulges in wilful falsehood, profanity, or obscenity; but gossip and slander are to be found upon every side. It is very easy for idle gossip to degenerate into slander, and the character of another be set at naught. And that which has been taken from a man through slander does not enrich the one who takes it, but leaves the poor victim poor indeed. For his good name is his working capital; take this from him and he is permanently harmed. One had better take his money or home, for they will do the thief more good, and he stands a better chance to recover them.

Both Sexes are Guilty

Women are generally thought to be more given to the evils of speech than men—eternity alone will reveal if this is true. We surely doubt it. At any rate it is as bad for a man to slander and gossip as for a woman. The hideous vices are equally monstrous whether in the village blacksmith shop, postoffice, barber shop, club room, Ladies' Aid, committee room, or ministerial council. At least three-fourths of all church troubles, lodge fusses, community feuds, and family rows have their origin in the abuse of the tongue. If an inquest were to be held over all dead churches, the verdict in four-fifths of the cases would be "killed by an over dose of gossip."

Beware of Censoriousness

Anyone who possesses a critical, censorious spirit will take delight in gossiping. It will be his big besetting sin. He will both delight in hearing and telling some hitherto unknown fault of a brother; and will delight in keeping alive a scandal that is already abroad. As a scavenger, he feeds upon the blood of his emaciated victims. He finds satisfaction, like the mosquito, in buzzing about and stinging, on every occasion, the victim of his murderous heart. Oh, that God would save us all from the fault-finding devil, than which there is no worse!

The deepest gashes may be made by the tongues which never utter falsehood. It is almost equally as bad to uncharitably utter the truth. When the things to be told are painful and injurious, charity demands that we keep silence. Happy and magnanimous is that person who can know faulty things of another, and yet let those things die within himself.

Advancing "Hearsay"

The common sort of gossip is the advancing of things which are brought to our attention by another. Usually the bits of stinging news are introduced by that sacramental "they say." Endeavor to find out

who "they" are and you will seldom be able to do so. Yet as one says:

"Who says the words that sting and smart?

Who, incognito, plies the art?

And yet of whom you are a part?

—'They'."

In every case a peddler of slander and gossip is to be feared. If he will talk about another to me, he is as likely to talk about me to another. What ground have I for thinking I am exempt? Will he not, when talking to someone else be just as free to speak of my faults? Of course he will; for no amount of virtue is a protecting charm from the tongue of a gossip.

If a man should offer me a stolen car would I take it? Never! But here comes a man around with the stolen capital of a brother—his very name. I know he has robbed it in broad daylight. He bends over, and in a low, shameful tone says, "I am telling you this in strict confidence; and I wouldn't for the world have it go any farther." Shall I accept this stolen reputation? If I willingly take it I am as guilty as he; and my listening to it encourages him to carry it farther. The Christian act, then, is for me to stop my ears and rebuke him.

How to Cure These Evils

The habit of gossiping is easily formed and is exceedingly hard to break. But grace can do it if every human effort is brought to its assistance. Permit a few suggestions:

Avoid evil thoughts. A heart full of censoriousness and fault-finding is a fertile hot-bed for slander. Weed your mind of these things just as a gardener weeds his ground. This will assist in retaining a pure heart.

Shun the company of tale-bearers. Solomon says, "The words of a talebearer are as goads." Treat them just as you would a bandit or a fornicator. We have a right to choose those whom we shall make our intimate friends; and we are not required to treat any with more than Christian courtesy unless we choose.

Stop your ears to gossip. This will cure slander better than any other thing. Whenever there ceases to be any evil hearers there will soon cease to be any evil speakers.

How to Punish the Guilty

Considering the terrible havoc wrought by this sin, I can hardly consider any punishment too great for the persons who will deliberately ruin the good name of another. Even the unthoughted gossip, who only "taketh up a reproach against his neighbor," deserves some punishment. If the writer was positively sure that he himself would be exempted, he might insist that the punishment be inflicted which was recommended by Plautus. He said, "Those who carry about, and those who listen to gossips should, if I could have my way, all be hanged—the tattlers by their tongues, and the listeners by their ears."

CAMBRIDGE CITY, INDIANA

THE STRUCTURE OF THE SEVENTEENTH CHAPTER OF JOHN

By Rev. E. A. Girvin

No. Two

A CLOSE examination of the structure of this prayer discloses the fact that, with the exception of one petition which Christ makes on His own behalf, the prayer is intercessory, explanatory and declarative. This petition is offered in the first verse and amplified in the fifth. I will consider it in a subsequent paper on this chapter.

It is almost impossible to segregate the strictly intercessory parts of the chapter from those which are explanatory and declarative, because the different parts are so closely and logically connected, and blend into each other with a perfection that is truly divine. Roughly speaking, however, the petitions of our Savior on behalf of His followers in all ages are found in verses nine, eleven, thirteen, fifteen, seventeen, twenty, twenty-one and twenty-four.

It will be observed that, generally speaking, after each distinct petition, the Lord utters some words of explanation, or declares some glorious truth of the kingdom of God. For instance, in the ninth verse, He begins to intercede for His saints with the words: "I pray for them." He then continues: "I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee." This statement, which manifestly gives us the reasons why He prays for Christians only, carries us into the first part of the eleventh verse, where He resumes His prayer as follows: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

These twenty-one words are so far-reaching, open up such a boundless field of thought, and are such a majestic revelation of the relationship which exists between the Father and the Son, and the infinitely glorious privileges and possibilities of those who are eternally united to Christ and with one another, that it again becomes necessary for the Lord Jesus to pause in His prayer, and make the following declaration: "While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

The thirteenth verse, immediately following this statement, is on the border line between declaration and intercession, but evidently involves the element of petition. It is as follows: "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." In these words the Son is asking the Father to fill His disciples with His own glory.

After stating in the next verse: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world," Jesus resumes His intercession in the fifteenth verse, and says: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." His comment on this petition is: "They are not of the world, even as I am not of the world." The twofold repetition of this statement is doubtless designed to give it greater emphasis.

We find the next, and perhaps the greatest petition in the entire prayer, in the seventeenth verse: "Sanctify them through thy truth; thy word is truth." As might be expected, this mighty request, reaching back to a time antedating the foundation of the world, and forward throughout eternity calls for comment on the part of Christ, which we find in the two following verses, the eighteenth and nineteenth: "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

In the next two verses, the twentieth and the twenty-first, the prayer is continued in these words: "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." It will be noticed that the last clause of this brief, but sublime petition is explanatory, and reveals to me that the object of God in bringing about this oneness through sanctification is to cause the world to believe that the Father sent the Son.

In verses twenty-two and twenty-three Jesus makes the following statement: "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The conclusion of the intercessory part of the prayer, in verse twenty-four, is as follows: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." The clause, "for thou lovedst me before the foundation of the world," is declarative.

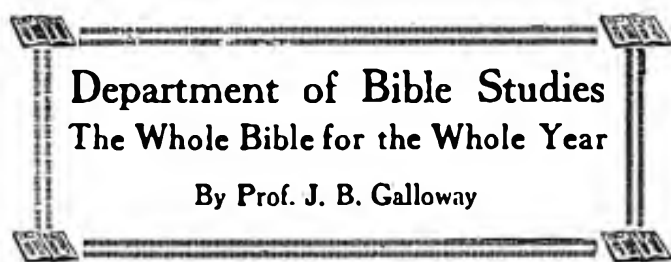
The last two verses are the climax and close of the prayer, and are declarative in form. They are: "O righteous Father, the world hath not known thee: but

I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

If I am right in my analysis of the intercessory portions of this prayer they fall into seven well-defined subdivisions, and may be summarized as follows: 1. The elect are the subjects of the prayer, and not the world; 2. The Father is asked to keep them through His own name that they may be one; 3. That the joy of Jesus might be fulfilled in them; 4. That they should be kept from the evil, or the evil one; 5. That they might be sanctified through the Word of God; 6. That they might be one in the Father and the Son, in order that the world should believe that the Father sent the Son; and, 7. That they might be with the Son where He is, and behold His glory.

The chapter has six great divisions, each of which commence with the invocation of the Father, as follows: 1. "Father, the hour is come" (verse 1). 2. "O Father, glorify thou me" (v. 6). 3. "Holy Father, keep through thine own name" (v. 11). 4. "As thou, Father, art in me" (v. 21). 5. "Father, I will that they also" (v. 24). 6. "O righteous Father, the world hath not known thee" (v. 25).

I have purposely refrained from any exposition here of this profoundest of scriptures, reserving this for future papers of the series.



LESSON THIRTY-THREE

"A general familiarity of the Bible as a whole, and with its stories and its words and its spirit is necessary."—Wm. Evans.

PART ONE. THE THIRTY-THIRD WEEK'S ASSIGNMENT. Read the Books of Amos, Obadiah and Jonah.

The Book of Amos. In Amos we have an example of how God calls whom He will, and frequently they were not expecting it and seemingly were the wrong one, sometimes tried to be excused from the call. Think of Moses' slowness of speech, Gideon the least in his father's house, Elisha plowing oxen, Saul hiding among the stuff, Jeremiah saying I am a child, Paul a persecutor. Amos was a common herdsman, and gatherer of the sycamore fruit (which was hardly marketable) yet he was the one God had called, and when we read his message we see God had made no mistake. He uses words, figures and similes drawn

from nature and rural life but shows a close acquaintance with the law of Moses. While he says, "I am not a prophet or the son of a prophet" (7:14), yet he probably knew God's Word better than any of them. His style shows great rhetorical power and depths of thought. He knew the rugged vigor of life's realities. Pusey says, "Scarcely any prophet is more glowing in style, or combines more wonderfully the natural and moral world, the Omnipotence and Omniscience of God." Bishop Lowth says, "He is in no wise behind the very chiefest prophets; in loftiness of his thoughts, and the magnificence of his spirit, nearly equal to the greatest; and in the splendor of his diction and the eloquence of his composition scarcely inferior to any." No prophet more magnificently describes the Deity or more gravely denounces the luxury, injustice and oppression of his day. The secret was he was God's mouthpiece.

The Time of the Prophecy of Amos. Indicated in the first verse. A little earlier than Hosea. The people were rich, proud, self-secure, in ease, morally corrupt. His warnings seemed very improbable but within fifty years their nation was destroyed. He aroused the wrath of Amaziah the priest who accused him to the king (See ch. 7).

The Message of Amos. In the first two chapters he warns the surrounding nations, Israel and Judah of coming judgments with such oft repeated expressions as, "For three transgressions and for four," "I will send a fire." In chapters 4-6 we have three discourses beginning with, "Hear the word." His message is, "Prepare to meet thy God" (4:12), "Seek the Lord" (5:6), etc. In the remaining chapters he gives five visions and states the scattering and regathering of Israel.

The Book of Obadiah. This is the shortest book in the Old Testament. Yet we should not neglect its study. He is another prophet of "the Day of Lord." The date of the book is uncertain—internal evidences point to the reign of Jehoram. We know nothing of the author except that his name means "Servant of Jehovah." The message of the book is two-fold; Judgment upon Edom (1-15) and blessings upon Jacob (16-21). Their judgment is for their treatment of Jacob and is yet in the future. Some think Edom may be identified with Turkey's future. Messages from the book are: punishment of sin, pride will be humbled, the insecurity of human security (v. 3, 4), reaping as we sow (v. 15). The book ends with "the kingdom shall be the Lord's."

The Book of Jonah. This book has received more cheap criticism than any other book in the Bible. But the very part ridiculed Jesus believes. (Mat. 12:39-41). Those who believe in miracles have no trouble with the book. The story says, "God prepared a great fish." While it is uncommon yet it is a matter of record that other men have been swal-

lowed by whales. The book is in the form of a narration, as Selle says, "the history of a prophecy rather than of a prophecy itself."

In 2 Kings 14:25-27 we have more of his history. His exclusive spirit is seen in that he is willing to predict victory over Syria by Israel but unwilling to see mercy upon Nineveh their Gentile enemy.

The book needs little explanation. Receive it as it reads. The conversion of Nineveh is a greater miracle than the fish story. In the second chapter we see, "a great mission," "a great city," "a great sermon," "a great repentance," "great results" and "a great God."

The people of Nineveh worshiped Dagon the fish-god. If they knew that Jonah came from the whale this would naturally make a great impression.

The story of Jonah is used as a type of the death of Jesus. It may also be used as a type of the Jews.

PART TWO. BIBLE DISPENSATIONS, THEIR LESSON.

God has His program but man has not co-operated with Him very well. Each dispensation marks a new effort on God's part to secure this. It becomes a test to man who fails in each case. In mercy each test extends over a lengthy period, but when man has completely failed, sinned away his day of grace God's judgment falls. Each age-long period ripens in its sin, and when it brings forth its fruit it becomes necessary for God to miraculously intervene and divert the course of history. An epochal crisis occurs, a new dispensation. Several common particulars mark each dispensation. Deplorable moral conditions, judgment foretold, God visits the earth, a brief severe judgment, man is brought back to the plan of God, and started over again only to largely repeat the same story. In each three persons are involved; man, Satan and God. In Eden Satan was the tempter, before the Flood his trial is seen, he inspired the rebellion before Babel, was behind the gods of Egypt who were defied by the plagues of Moses, was the tempter of Christ, will show his wrath and rebellion in the future and finally be bound and cast into the lake of fire.

Five crises are past and two are yet to come. Every thing indicates we are approaching the crises of this dispensation. It will be the coming of our Lord. God has visited the earth five times already, and the Scriptures tell us of two more visits in the future. When man sinned God walked in the garden, before the flood God and Noah walked and talked together, before the confusion of tongues God said, "Let us go down" (Gen. 11:7), in Egyptian crises we read, "I am come down" (Ex. 3:8), as Jesus was facing the cross He said, "I am come down from heaven," (John 6:38). Again He said, "I will come again" (John 14:3), first to get the waiting bride, (1 Thes. 4:16) and second to reign, (Rev. 19:11-16). In the first five dispensations man has failed. He is failing in this

one, and the last dispensation, the reign of Christ will not be without its failure. (See Rev. 20:8-9).

PART THREE. QUESTIONS AND SUGGESTIONS FOR STUDY.

1. Find Tekoa on the map. It was an important city. (See 2 Cor. 11:6). What is said concerning it in 2 Sam. 14?
2. Name the visions of Amos. What five promises are given to Israel for the last days? On what occasion and why does James quote Amos 9:11-12? (See Acts 15:15-17).
3. Compare Jer. 49:7-22 with Obadiah.
4. What four things is said that God prepared in the book of Jonah? The persons mentioned in the last verse of Jonah are doubtless infants. Did God demand any less of Jonah after he repented? Sum up his character.

WORLD NEWS, NOTES AND COMMENT IN TABLOID FOR EVERYBODY TO READ

By REV. C. E. CORNELL

France is building the largest single span concrete bridge in the world to carry a highway over the Seine river near Rouen.

Construction of an irrigation project that will serve fifty towns with electric power has begun on the Uhl River in India.

So sensitive is a new electric stethoscope that it makes audible the motions of the muscles as a man opens and closes a hand.

A press that can be mounted on a wall or solid post has been invented to tighten loose wooden spokes in metal rims of automobile wheels.

French builders have constructed a seaplane that weighs ten tons, is driven by four 1,000 horsepower motors and has four planes arranged in pairs.

Speeds up to 60 miles an hour have been attained by a motor boat with hull shaped like a dirigible balloon that has been patented in England.

A canal projected by Rumania from Cernavoda to Constantza will shorten the route from Danube river ports to the Black sea by 250 miles.

Compiled from information supplied by dye makers in many countries, an index has been completed showing 1,400 different tones and shades of color.

E. N. Widen, of St. Louis, general commercial engineer of the Southwestern Bell Telephone Company, estimates the probable population of the United States in the year 1930 will be approximately 119,500,000, for the year 1940, 132,000,000 and for the year 1950, 146,000,000.

Corporations and railroads are spending millions of dollars to provide for the safety, health and welfare of their workers for benevolent reasons. A striking illustration is that of the United States Steel Corporation. It is estimated that safety devices in the plants of that gigantic industry, during the last twenty years have saved 46,000 men from death or serious

injury and 322,000 other workers from disability. A grand total of \$150,000,000 has been expended by this corporation during the last fourteen years for safety, sanitation and welfare. The biggest item was \$45,000,000 for the relief of injured employes and for aid to families of employes killed. Other big outlays were: \$31,700,000 for sanitation; \$28,000,000 for playgrounds, schools, clubs, gardens, nurses, and similar activities; \$16,700,000 for prevention of accidents; \$13,000,000 for pensions and \$22,000,000 for the employes' stock subscription plan.

Seven armed criminals were executed in one day by the Chinese authorities in Shanghai, following their conviction in the international mixed court and the French mixed court, for robberies committed in the foreign settlements. Following their decapitation their heads were hung up in bird cages near Shanghai North station for the edification of all who wished to look at them and draw a moral lesson. Throughout the remainder of the day the seven wicker cages were the subjects of long study by the curious. Marshal Sun Chuanfang, conqueror of this province, has vowed that he will rid Shanghai of criminals and is heartily in favor of execution as soon as the criminals are convicted. In Shanghai armed robbery has long incurred the death penalty. We need something drastic like this in America just now. It would have a tendency to abate crime.

Dr. Berillon, director of a French psychotherapeutic institute, contends that gayety conduces to health and sanity and should be organized and promoted systematically by governments. This, he thinks, ought not to be difficult, since gayety is highly contagious. The Romans, according to Dr. Berillon, understood this. "When in 393 B. C. the plague was ravaging the Roman population the government called Etruscan comedians, whose quaint idiom and funny ways made the people roar with laughter. After a few performances, the death rate in Rome dropped considerably." Dr. Berillon distinguishes two varieties of gayety—static and dynamic. Static gayety he defines as a kind of serene good humor, possessed by many women, and useful in the art of humoring husbands. Dynamic gayety, however, is what chiefly interests him, for the explosive fits of laughter which characterize this variety are precisely the generators of that general mirthful contagion which the French psychopath deems so desirable.

Speaking before the national congress of textile workmen, Leon Trotzky emphasized one of the severest handicaps which soviet Russia faces in its program of industrialization—the futility of the Russian worker. According to Trotzky's statistics, a weaver in the United States works from 300 to 400 spindles; a weaver in Russia works 133. A textile mill in the United States requires one workman for every four and one-half horsepower while in Russia one worker is required for every horsepower. Continuing, Trotzky said that soviet Russia had 7,500,000 spindles producing annually about \$62 worth of textiles a spindle for a population of 140,000,000, while the United States had 38,000,000 spindles, averaging a production of \$185 a spindle, for a population of 112,000,000. Trotzky declared that Europe could not compare with the United States in the efficiency of its individual workmen and that soviet Russia was far behind—though through socialism it must reach the level of capitalistic America.

Evangelist George T. B. Davis, the well-known Pocket Testament distributor, writes to the *Christian Herald* as follows: "It is proposed to distribute a million copies of the New Testament in China in this time of crisis, in order to reach the people more quickly. The missionaries have heartily endorsed the plan, and have made application for 750,000 copies of the Testaments—but \$100,000 is still needed to print the million copies."

Prohibition marches steadily on. The wet propagandists are trying to discredit prohibition and make it appear that the country in general is dissatisfied with the Eighteenth Amendment and the Volstead act. They are making more noise than a pack of coyotes on a mountain side—and that is saying something for noise. But so far the wets have not gained a single point. It would seem however, that they have scared up more snakes than they can kill. Their unwarranted misrepresentation, their unmitigated lying, has aroused the decent citizenship of the country to fighting pitch. The dries are firm, unshaken, impregnable. The great conventions and assemblies that have met recently, have all declared—without a dissenting vote,—in favor of upholding and reinforcing the existing laws. Here are some facts that will take the starch out of the wets.

The Southern Baptist Conventions, 3,600,000 members. The Southern Methodist General Conference, 2,500,000 members. The Northern Baptist Convention, 1,500,000 members. The Northern Presbyterian General Assembly, 1,800,000. These four great bodies alone represent more than 9,400,000 persons, by far the greater number of them being voters. Scores of other bodies are lined up to protect prohibition and the Volstead law. The wets are tirelessly pushing their propaganda and the dries must awake. The Presbyterian General Assembly said: "Pour out anew a flood of fact and truth in schools, churches, places of business and society in general."

Dr. J. C. Mardrus, Orientalist and author of the standard French translation of the "Arabian Nights," expresses the opinion, in commenting on the deaths among Egyptologists and others associated with the "desecration" of the tomb of Tutankhamen, that ancient Egyptians "knew how to condense on and around mummies' forces of which we have only the vaguest idea." They practiced magic rites, he says, for the purpose of insuring the eternal repose of the dead. He cites the Biblical story of the ark of the covenant and the ark of Ammon, brought out of Egypt by the Hebrews, which is said to have smitten down hundreds who approached too closely. And he quotes the following curse engraved on a stone beside the Pharaoh's mummy: "May the hand wither which is lifted against my body. May all those perish who attack my name, my effigies, the images of my soul, or my tomb. They shall fall into the fires of my father, Ammon. Let them beware of my father, Ammon! Evil befalls quickly. And such is my execration, and such is my vengeance, meditated and hidden in the depths of my heart, to all eternity."

QUESTIONS ANSWERED

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

Q—Does the Bible speak of a first, second and third heaven?

A—It speaks of a third heaven (2 Cor. 12:2). Dr. Godbey said that in the thought and language of the ancient Jews, the first heaven was the region of the clouds, the second the starry heaven and the third the real heaven, the home of God.

Q—Please explain Isa. 42:3, "A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth."

A—This passage describes Christ under trial and persecution and enlarges upon His gentleness, patience and power. "He will not break the bruised reed" means He will not bring judgment upon the penitent sinner. The smoking flax is the weak and unsanctified Christian whom He will not quench. "Judgment unto truth" means turning conviction into victory. He will save the penitent sinner and sanctify the consecrating Christian, and give victory to all who trust in Him.

A STAGGERING, TOTTERING, SIN-CURSED WORLD AND A LETHARGIC, INDIFFERENT CHURCH

By REV. C. E. CORNELL

Only a few individuals seem to have any adequate conception of the "signs of the times," how prophecy is surely being fulfilled, how portentous are the very hours in which we now live, how utterly indifferent and careless are the on-rushing multitudes toward a dismal gulf of despair.

There are only a limited number of world thinkers. The majority of men and women think in back yards rather than continents. They are one cylinder thinkers, rather than twelve. The vast majority of individuals do not see any danger, and they live on with more or less ease and carelessness,—drifting, drifting—with the rapids and falls just below. They are sure to make the fatal plunge, unless *some one* or *something* can arouse them from their paralysis, and startle them into activity and self-preservation.

The church in general is in this condition. Asleep to her responsibility; inactive, when millions are accessible to the gospel; Mohammedanism is making strides throughout the entire world as never before; Christianity is menaced and expurgated from the nations of the world; many missionaries are threatened with expulsion from old and well established mission fields. Christianity,—the only hope of mankind—is yet asleep, lethargic, indifferent. Commissioned to "go into all the world and preach the gospel to every creature," Christianity, the "dynamite" of God, and yet disobedient. Christianity, responsible for the world's enlightenment and evangelization; Christianity, the only hope of mankind, the torch to lighten the world to God; Christianity, by her indifference inviting world revolution and anti-Christ rather than the world reign of Christ.

What are the present facts? World leaders sense the present situation and have spoken. Are their words prophetic? Let us examine them and see.

President Coolidge, President of the United States, said in his Memorial Day address, May 30, 1925:

"What America needs is to hold to its ancient and well-charted course.

"Our country was conceived in the theory of local self-government. It has been dedicated by long practice to that wise and beneficent policy. It is the foundation principle of our system of liberty. It makes the largest promise to the freedom and development of the individual. Its preservation is worth all the effort and all the sacrifice that it may cost.

"It cannot be denied that the present tendency is not in harmony with this spirit. The individual, instead of working out his own salvation and securing his own freedom by establishing his own economic and moral independence by his own industry and his own self-mastery, tends to throw himself on some vague influence which he denominates society and to hold that in some way responsible for the sufficiency of his support and the morality of his actions.

"The local political units likewise look to the states, the states look to the nation, and nations are beginning to look to some vague organization, some nebulous concourse of humanity, to pay their bills and tell them what to do. This is not local self-government. It is not American. It is not the method which has made this country what it is. We cannot maintain the Western standard of civilization on that theory. If it is supported at all it will have to be supported on the principle of individual responsibility.

"If we permit someone to come and support us we cannot prevent someone coming to govern us. If we are too weak to take charge of our own morality we shall not be strong enough to take charge of our own liberty.

"If we cannot govern ourselves, if we cannot observe the law, nothing remains but to have someone else govern us, to have the law enforced against us and to step down from the

honorable abiding place of freedom to the ignominious abode of servitude."

Benito Mussolini, Dictator of Italy (some think the possible coming Sovereign, who will revive the Roman Empire, or else foreshadow that coming Sovereign) compelled the world's attention when he said, according to press dispatches under date of August 18:

"I maintain that there can be no such thing as liberty. Liberty exists only in the imagination of philosophers, who seek their unpractical philosophy from the sky. My philosophy is drawn from very near the earth for those on the earth.

"Civilization is the inversion of personal liberty.

"Mass cannot govern mass; quantity cannot govern quantity."

Referring to Julius Cæsar, Mussolini declared: "He is my ideal, my master. *Julius Cæsar is the greatest man that ever lived.*"

Speaking of the prospects of Europe, Mussolini said: "Europe has an enormous reserve vitality. There is nothing decadent about the old continent.

"If Europe were in a state of decline, Italy would be the weakest of her countries, considering that she is the most ancient. But Italy is very strong and vigorous. Nothing can stop her advance."

These utterances point in the same direction. They point toward the world's prophesied soon-coming of a despotic ruler so frequently mentioned throughout the entire Bible. "In the mouth of two or three witnesses shall every word be established" (2 Cor. 13:1). And still the Church sleeps on.

But here are more staggering facts to consider:

The natural human heart of man is "desperately wicked, who can know it?" At this very moment, in almost every nation, the genius of men is being used to invent and manufacture war material that will destroy whole cities filled with women and little children.

Witness the wickedness of a number of congressmen and senators who desire the eighteenth amendment nullified so that light wine and beer can be sold. This would mean a grocery-store saloon on every corner, and in a very short time the sale of whiskey and other intoxicating liquors.

Then think of the millions of drinkers such a condition would breed, many of whom with befuddled brains would undertake to drive autos through our over-crowded thoroughfares, maiming and killing thousands. Under present conditions 24,000 were killed last year, more than half of the number little children who were playing in the streets, because many of them had nowhere else to play; not a few of these and adults were run down by intoxicated men and women. God save us from the modified un-American drunkenery!

But again: The nations are restless as if sensing some terrible calamity. We seem to be hanging on the ragged edge of a yawning precipice; we are sitting on the crater of a volcano, likely to belch forth fire and lava any moment. An English writer has recently said, That if God does not miraculously intervene, the human race *must* ere long plunge into an era of disaster unparalleled in human history. Why?

Because of the desperate hatred the races have for each other, and the other fact that science once devoted predominantly to preservation, is now devoted predominantly to annihilation. This despite the fact that at no time in the history of the world has preventative remedial science made greater strides towards the physical betterment of the race, and its temporal well-being in the time of peace. This is one reason why so many are asleep and unalarmed.

Science is responsible for the following:

Machine guns that will spit forth 6000 bullets to the minute.

Aeroplanes at a height of several miles dropping bombs weighing 4000 or 5000 pounds that will practically wipe off the map the entire city of New York.

Guns with a range of 150 miles.

Tanks which, concealed in their own smoke, can outdistance the fleetest hound.

Gas that will destroy a whole army.

These things are here now.

Destructive science is making more rapid advance than constructive science. Edison says, "There is nothing to prevent twenty to fifty aeroplanes flying tomorrow over London's millions with a gas which can suffocate those millions in three hours."

M. Vogt, a Norwegian scientist, says: "Give me a few millions sterling and I will sit on Hamstead Court and destroy Berlin."

"If destructive science is to remain dominant," declares the *Manchester Guardian*, "there is no salvation for the world. Without any doubt whatever, the powers of destruction are gaining fast on the powers of creation and construction."

It is the consensus of opinion that the next great war will wipe out forever the supremacy of the white races. That such a war is not remote but inevitable. "Moscow," declares *The London Times* (June 30, 1925), "calls for the liberation of the yellow and black races from the rule of the white."

"America's isolation has been her security, but it seems that with the rapid development of self-destroying civilization, the germs of moral contagion have learned to more than keep pace."

But America is not safe. Her movies contaminating the mind and bodies of the young; her relentless Sabbath desecration; her unmitigated and wilful violation of law; her aversion to the Bible in the schools and colleges of the land; the fact that she leads the world in crimes and criminals; divorce, pleasure-seeking and lawlessness, the fact that she spent \$3,000,000,000 last year in criminal prosecution—far more than her combined gifts to benevolent and religious institutions—10,000 or more murders each year, and the great majority of these red-handed fiends go unpunished. A Chicago jurist said, "We have unconfinned in the United States more killers than we have clergymen of all denominations, or male teachers in our schools, or all lawyers, judges and magistrates put together, and three times the combined number of our editors, reporters and writers and 52,000 more slayers at large than we have policemen." And the Church sleeps on.

Can America withstand the awful shock of crime and criminals? Hardly! Can America hold herself aloof from the nations of the world? Hardly! Can America prosper under these adverse conditions? Hardly! Who is to blame? The Church has failed; the power and strength of Christianity is on the wane. There is widespread apostasy and there is no denying it.

There is but one remedy—*God's remedy—the immediate world-wide proclamation of the gospel of Jesus Christ to a needy world.* Jesus, if trusted in, can and will transform the whole world. He alone is able to do this; He can take the war out of the hearts of the races; He can bring in a reign of peace; He can and will prosper a people who put their trust in Him. "Blessed is that nation whose God is the Lord."

But the revival must begin with the Church. Judgment must begin at the house of the Lord. "Where ease is, where lukewarmness is, where disobedience is, there failure is. Let not the house of God think to escape the world-wide cataclysm which its own negligence is inviting, nay is making infinitely imminent. The Church cannot escape." Anti-Christ must reign, and that soon, or else the Church must be revived and awakened. O church of God, why sleepest thou? "It is high time to awake out of sleep." "The night is far spent, the day is at hand." "Watchman, what of the night?" Shall the church answer, "The morning cometh!"

God's ringing command still sounds forth—it may be His last call ere judgment falls. "Go ye into all the world, and preach the gospel to every creature."—God's unfailing remedy against world-wide impending revolution. Who will heed His call?

NEVER GIVE UP

By REV. JOE M. TYSON

Three things are necessary to a strong character,

1. Backbone.

2. Backbone.

3. Backbone.

Our greatest glory is not in never failing, but in rising every time we fail.

When you get into a tight place and everything goes against you, till it seems as if you could not hold a minute longer, never give up then, for that's just the place and time that the tide will turn.

Opposition seems to give us power of resistance. Opposing circumstances seem to create strength. To overcome one barrier gives us greater ability to overcome the next one.

"Every noble work is at first impossible," said Carlyle; "but at last someone accomplishes it."

All the world admires the man or the woman who never flinches from unexpected difficulties, but who calmly, patiently, and courageously grapples his fate; who dies if need be, at his post. "Clear grit," as it is called, always commands respect.

At His Post. The city of Pompeii in southern Italy was burned by burning lava from an eruption of Mount Vesuvius in 79 A. D. They began digging among the ruins in 1885 and found the skeleton of a Roman soldier in the sentry box at one of the gates of the city.

He might have found safety under the sheltering rocks close by, but in face of certain danger he remained at his post, a mute witness to the thorough discipline, the ceaseless vigilance and fidelity which made the Roman Legionaries masters of the known world.

*"Never give up;
For the wisest is boldest.
Knowing that Providence
Mingles the cup;
And of all the maxims,
The best, as the oldest,
Is the stern watchword of
Never give up."*

A Test Case. Phineas Barnum, the famous showman, although poor, told a friend in 1841: "Well, I am going to buy the American Museum." "Buy it?—What do you intend to buy it with?" "Brass, for silver and gold have I none."

Many knew Barnum and knew his financial condition and wondered how he could do such a thing as buy the American Museum. Francis Olmstead, who owned the museum, took Barnum's proposition seriously and consulted numerous references given him by Mr. Barnum and they all said he had a good name and would keep his word. He sold him the museum and he paid for it by feeding his family on a salary of fifty dollars a month, paying the profits on the museum.

Whoever attempts to pass through the doorway to success will find the label "Push" printed on the door.

This is true in every department of activity.

The young man that would succeed must hold his ground and push hard.

"There is room enough at the top," said Webster to a young man hesitating about studying law because the profession was so crowded.

"My sword is too short," said a young Spartan. "Add a step to it then," said his father.

Luck. "Luck is ever waiting for something to turn up," said Cobden; "but labor, with keen eyes and strong will, will turn something up."

Luck lies in bed, and wishes the postman would bring him a letter of a legacy; labor turns out at six A. M. and with busy pen or ringing hammer lays the foundation of a competency.

Luck wishes.

Labor whistles.

Luck relies on chance.

Labor,—on character.

Stick to your task and carry through. Be in the place God wants you to fill and you can fill it; and see that no one else can fill it as well as you.

Be awake.

Electrify yourself.

Do your work.

The world admires a doer.

Never Give Up

*"Cheer up, old pal, for life is short,
Let's tough it as best we may,
Let trouble pass
With careless laugh,
Death must claim us all some day.*

*"Live while you can, with cheerful heart;
Blot out these lines on your face;
Don't always sigh
And wish to die,
For all too soon you'll run your race.*

*"I know life is none too sweet,
And luck sometimes seems awful tough,
But set your face
To win the race,
And climb life's path, although it's rough."*

PENTONVILLE, ARK.

PITHY PARAGRAPHS

By REV. E. E. WORDSWORTH

PRESIDENT COOLIDGE says, "Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness, the other rests on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism.

"The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Peace, justice, humanity, charity—these cannot be legislated into being. They are the result of a divine grace.

"I have long felt a very deep interest in the work of the Sunday school Bible classes, because of the conviction that this sort of serious and continued study is not only of the greatest spiritual and character-building value, but the means of familiarizing people with one of the splendid monuments of all literature, the Bible."

These words from our nation's Chief Executive are very timely and significant. Think them over.

Bishop Foster, an eminent ecclesiastical authority, uttered significant truth that holiness preachers would do well to memorize, when concerning holiness as found in the Word of God, he said: "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, sup-plicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme from its Alpha to Omega, from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered!

Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of this wondrous theme! It is the truth glowing over all, webbing all through revelation: the glorious truth which sparkles and whispers and sings and shouts in all its history and biography and poetry and prophecy and precept and promise and prayer; the great central truth of the system. The wonder is that all do not see; that any rise up to question a truth so conspicuous, so glorious, so full of comfort."

The sainted Bounds said: "The Holy Spirit will give to the praying saint the brightness of an immortal hope, the music of a deathless song, in His baptism and communion with the heart. He will give sweeter and more enlarged visions of heaven until the taste for other things will pall, and other visions will grow dim and distant. He will put notes of other worlds in human hearts until all earth's music is discord and songless."

MINNEAPOLIS, MINN.

VICTORY

By CHAS. M. KELLY

I BELIEVE in the old-time religion, for it saves from all sin here below." I am glad that I ever asked for the old paths, and found the good way, and have walked therein, and found rest for my soul. I know that I "have passed from death unto life," "from the power of Satan unto God," "out of darkness into his marvellous light;" and that "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

Not only that, but the "old man is crucified" with Christ: I have been "buried with him by baptism into death," and now reckon myself "dead indeed unto sin, but alive unto God through our Lord Jesus Christ." So now the language of my heart is, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

I hope, by the help of God, in the end to be able to truly say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." I expect to go through with Jesus. But that is not enough. Many who, at the start, expected to go through have later failed God. I intend to go through. But that is not sufficient. Many who once intended to go through have come far short of the mark. The road to hell is said to be paved with good intentions. But I say from the depths of my soul, "I have purposed in my heart that I will, I will, go all the way with my Lord, come what may." The way is not all easy and smooth, but I thank God that I have the privilege of bearing a little cross for Him who bore such a great one for me.

*"If all were easy, if all were bright,
Where would the cross be, where would the fight?
But in the hardness God gives to you
Chances for proving what He can do."*

So I have no fear, for I am persuaded that "I can do all things through Christ who strengtheneth me."

HUNTINGTON PARK, CALIF.

President Woodrow Wilson once said: "In my youth nothing instructed or stimulated me more than the careful interesting expositions of Scripture, given by my father, who was my pastor, at the midweek prayermeeting." "In my opinion there is nothing better to promote the spirituality and activity of our churches," says Hon. John W. Foster, ex-Secretary of State, "than to awaken a new interest in the midweek prayermeeting. I am glad from personal experience, to bear testimony to its usefulness in shaping Christian life and character."

NEWS AND NOTES FROM CANADA

EDMONTON, ALTA.

As we look forward to the return of our pastor after his extended holiday we do thank God for the way He has provided for us during the past months. Mr. and Mrs. Bartrum left us this week, but we have Mr. and Mrs. Sutherland with us, who are home on furlough from China. Although our attendance has been smaller during the summer months yet we have had good services and we feel that our church here is really growing. Our N. Y. P. S. is growing both in numbers and earnestness, last week we added four to our membership and we rejoiced to hear the testimony of those who were saved and sanctified at the Red Deer campmeeting. We do pray that as our pastor returns to us restored to health that the coming fall and winter will see each and everyone of us on the firing line working unitedly to make our little church a real soul saving station here in the city where the need is so great.—M. McMurray, Reporter.

INNISFAIR, ALTA.

At the time of this writing, I am glad to report victory both for myself and the good people among whom I am laboring. God is good to us here at Oklahoma and is giving us some seasons of refreshing, as rain on a thirsty ground.

I praise God for the campmeeting (which has been closed just a month), for the souls which found their Savior. It did my soul much good to see those among whom I have been associated for the past two years getting to God and I am glad to say they are still enjoying the blessing. Nine of the folks from here united with the Church of the Nazarene the last day of the camp, making in all twelve members here.

On August 7th Brother Baptiste, who is a local preacher, and was holding services at two appointments west of here a number of miles, met with an accident on a wagon and is now in the hospital with a broken leg. Also on July 28th Ewan Newsham (while operating a tractor) met with an accident and almost had the calf of the leg torn off, but is improving favorably. Personally I have never enjoyed salvation more than I have this summer. Truly, "It's a good thing to be a Christian, it's the best thing on earth." I have felt His presence within in His comforting and sustaining power. As I look back over my brief life I can see many ways in which God has led me and today it is my aim and desire to go where He leads me, because I know His grace is sufficient. May God bless you all.—Harold Irwin.

MANTARIO, SASK.

Greetings to all our Canadian Nazarenes and brethren of like precious faith scattered abroad, world wide. Just a

few lines to let you all know that we are still on the map for God and souls in Mantario. We praise God for a few good cases of Bible salvation, during our revival meeting with our District Superintendent, Brother C. E. Thomson. God was in the messages, counsel and leadership of our brother. Conviction of the Bible kind moved souls to confess, seek and find the Lord as their Savior, Reclaiming and Sanctifier. During this meeting our new church here was dedicated to God in the name of the Church of the Nazarene. So far God has led us in victory and without debt. We want to thank God for this fine church and loyal people. Also for Brother E. Rawson, their former pastor, who by his faithful labors in the name of Jesus put in some good foundation material for God and souls. Three children were baptized, and two adults have united with the church. One of these joined before revival meeting and the other during meetings. Others are looking our way. The Sunday school, W. M. S., prayer-meetings and regular preaching services are well attended. It was our pleasure to have Brother and Sister Osborne, our pastors of Youngstown, and also Brother Bartram our Bible School President for two days. God blessed their messages to us. Pray for us and this people. All for Jesus and souls.—A. R. Herring, Pastor.

DRUMHELLER, ALTA.

Since reporting last through these columns, God has been blessing us and doing great things for us whereof we are glad. Praise His name! The first thing I want to say is we have in Drumheller a loyal band of workers which makes the work pleasant and enjoyable. We have just finished redecorating the church both outside and inside, most of the material being donated, and the work voluntary. Our midweek prayermeetings are a source of interest and blessing and are well attended by those of other churches. A few souls have sought and found the Lord. Our young people received a big lift at Red Deer camp, some getting saved and sanctified and are now on fire for God. The Lord has helped us to get some of the fish "strung up," as Uncle Buddie talks about. Four months ago when we came here there were thirteen members, now we have twenty-four,—to Him be all the glory! Our Saturday night street meeting is a means of blessing; large crowds listening attentively. We are looking forward to a series of meetings with Rev. O. B. Ong, and praying that many may be swept into the kingdom. The Lord has helped us greatly in our weekly visit to the hospital. It gives a wonderful opportunity in personal work. As we pass from room to room some of the patients have said they look forward to our com-

ing. Amen! I would gladly accept any old copies of the HERALD OF HOLINESS to hand out in the hospital as reading matter. Pray for us, won't you? We are yours for souls.—J. and P. Spittal.

DELBURNE, ALTA.

We have been two and one-half years on this circuit, and have to confess that this is the first time that we have ever reported for the Canadian page. When we came here we found two nice little churches with a membership of twenty-six faithful Nazarenes that loved God and one another. From the human vision it looked like God was not taking much notice; but God kept His people faithful, and praying for a revival. We have just closed revival meetings under the labors of Evangelist O. B. Ong, wherein there were sixty seekers, and many happy finders, and a good number united with the church. The little Nazarene family here has increased in the past month from twenty-six to fifty-five and others would have joined the church last Sunday, only were kept away by heavy rains. We rejoice greatly over these victories, but rejoice most of all over the fact that Jesus was as precious to us when there seemed to be nothing accomplished. The band of Nazarenes here are true and loyal to God and the church, and we believe that this band of loyal God fearing people will have greater victories yet. All for Jesus.—J. S. Fowler, Pastor.

MEDICINE HAT, ALTA.

We are pleased to be able to report victory. Our work is going ahead and the Lord is with us. Last Tuesday night Brother R. McGilvary brought us a real good message, and over thirty people were present. Our hearts were made to rejoice also Thursday night when in spite of the fact that we had a real downpour (which is unusual for Medicine Hat), there were a good number present to hear Miss Helen Sekjar. We look forward to having Rev. Ong here for a special meeting soon, also Rev. Steopes of Washington state, for a special meeting in November. Pray for us.—J. A. Trinch.

DIDSBURY, ALTA.

The joy of the Lord is our strength. Praise God for victory through the shed blood, also the keeping power of a risen Christ. We are still enjoying some of the tidal wave of blessing which swept over the camp held at Red Deer. We are glad to report four new members. With renewed strength, we are pressing the battle against sin and Satan. We are praising God for what He has accomplished, and for what He is going to do.—Alan T. Jenner.

Uncle Buddie's Good Samaritan Chats



BELoved SAMARITANS:

I left you last week at Idaho Falls. I judge it was between eleven and twelve o'clock at night, for we drove into that lovely city at ten o'clock at night and hunted up rooms and then went to a restaurant for supper and then back to our hotel and off to bed. But we were up early next morning, and in my room I got down to pray and Idaho Falls came into my mind and I asked the Lord to give us a good work in that beautiful city. And thank the Lord, before the closing up of the camp at Boise the money was raised and a fine band was on the job in Idaho Falls to stay there and dig out a good work.

We left the city that morning early and drove fifty-two miles to Pocatello and ate breakfast, and now we are on the beautiful highway pulling for the camp at Boise. For nearly three hundred miles we passed through thousands of acres of fine farming country that was under irrigation. Such corn and alfalfa and sugar beets and beans as we saw that day was wonderful. Slowly but surely the great western part of our great nation is going under irrigation and becoming the garden of the nation. Hundreds of thousands of acres in the west that just a few years ago were the home of the jack rabbit and ground squirrel, are today worth \$300 per acre, and in a few years more will bring from \$500 to \$1,000 per acre. During the day we passed through some desert land but as fine soil as you ever put your two eyes on, and at present it is just above the water lines from any of the big canals, but in a few years that will all be overcome and then the desert will blossom as the rose.

We drove into Boise at nine o'clock, but as the sun doesn't set out west until late in the night, Brother Aycock was just getting up to preach. We had a fine crowd to open with. The camp was located right in the heart of the city in a beautiful grove, and here for ten days the people came and the Lord was on hands to bless us. Dr. J. G. Morrison was one of the preachers and Aycock and Robinson were the other two. Prof. L. C. Messer was in charge of the singing and he did the job up just right, but he had fine singers to assist him. Brother and Sister Aycock did some fine singing and little Sister Marybelle Freeman was with us part of the time and brought some fine solos. Sister Mary is a sweet singer. I met many old friends at the camp that I was so glad to meet. I enjoyed the meeting of Brother and Sister Gilmore, old time friends from Kansas, so very much. They are beautiful saints. Brother A. E. Sanner was in charge of the camp and there is no finer old boy on the face of the globe than

A. E. Sanner. He is large physically and larger mentally, and still larger spiritually. We had preachers from all over the District and other states. Dr. Mangum, from the Nampa Hospital, was with us a number of times and made one fine speech for the work. He is doing a most wonderful work at that hospital. I had the pleasure of running down to Nampa one morning and looking over the new hospital that is now under construction. They are building a great hospital there. I think that the cost will be sixty or seventy thousand dollars. Every Nazarene in the United States should have some part in that work. Dr. Mangum has taken care of seventeen of our returned missionaries, and some of them have stayed there and were taken care of until they went to their home in the skies. It would be a small thing for 60,000 Nazarenes to make that institution one of the greatest blessings to our out-going missionaries of any other place in the nation. They could go there and get their education and their medical training for their work on the foreign field, and there is no way to tell what that hospital would be worth to the Church of the Nazarene in the days that are to come.

Well, after a good dinner in the home of my old friend, Eugene Emerson, and his good wife we drove back to the camp at Boise in time for the afternoon service. During the camp there were 431 at the altar and the brethren thought that there were at least three hundred different ones at the altar in the ten days. It is my opinion that if Brother Aycock had done all the night preaching there would have been five or six hundred at the altar, or maybe more. The Lord bless that old boy. He is a great preacher and a mighty soul winner. There are no finer young people on earth than Dell and Jarrette Aycock. We simply have no better evangelists than they are. Our fellowship was complete. Then to have Brother Tunnell and a fine board behind us and to have such a man as Dr. J. G. Morrison, as one of the preachers is simply a privilege of a life time. Dr. Morrison is not only a good preacher, he is simply great and one of the most beautiful cultured Christian gentlemen that you will meet in a life time's travel. The beauty of Dr. J. G. Morrison is that he is big enough to get down with a little fellow and work shoulder to shoulder. It takes a big man to get down with a little fellow, but sorry to say, a little fellow often thinks he is too big to get down with a fellow of his size. Thank the Lord for such men as Dr. J. G. Morrison. We had with us also our good friend and neighbor, Dr. H. O. Wiley of Pasadena, who has been at the head of the school at Nampa for ten years, and now while he goes to Pasadena, Dr. J. G. Morrison goes to Nampa. I am of the opinion that these two men

will make two great schools out of Pasadena and Nampa. The outlook was never brighter for the schools than at the present, and we are looking forward to the day when these schools will be out of debt and on good basis and a large enrollment. People from all parts of the nation and some from all parts of the earth are coming to these schools to prepare themselves for the missionary work of the different fields.

Well, the last day of the camp came and the altars were lined all day. If I remember correctly, we had more than a hundred at the altar for the last day, and money was raised to take care of the camp next year, and also to secure land and build a tabernacle and make the campground permanent. I think it should be located at Nampa, and then we would have the large dormitories for the people to stay in and the large dining rooms for the meals, and in that way we would save a great deal of expense and give more comfort to the campers.

Well, the outlook is bright and the outlook is glorious, and the saints are marching on to victory, and the last benediction was pronounced and we shook hands and cried and told each other goodby.

In love,

UNCLE BUDDIE.

KENTUCKY DISTRICT

Some encouraging things have happened since our last report. God has answered prayer, and is building up His kingdom in connection with our church in this section. Some mighty revivals are now in progress, and many souls are getting to God. Our people are marching forward with one mind and accord. Pastoral arrangements have been completed for the coming year with the exception of a few churches who voted to leave the matter with the delegates to the Assembly. No pastor on the Kentucky District was voted out this year. Only nineteen votes were cast against all the pastors of the District. Only three or four failed to accept the call to remain another year. Our people love their pastors, and the pastors are satisfied to live among their people. In most cases they are willing to live and die with them if need be.

Following the campaign in which Revs. J. A. MacClintock and E. C. Oney were engaged in Frankfort, our capital city when we last reported; we organized a new class of sixteen members. Brother and Sister Mason of Lexington, conducted a tent meeting there recently, and added four or five more to the number. This splendid class has called Rev. and Mrs. E. C. Martin as pastors. They are as fine young couple as can be found in the movement, and will make that work go.

Rev. Ollie Johnson transferred to us from another denomination recently, bringing with him a beautiful class of

thirty adult members he had just dug out during a long tent meeting which he conducted in Lancaster, Ky. He reports more members received since the organization. This is a very fine young man, and has a consecrated wife who is a splendid helper. They will soon have a strong work in that fine little city.

Rev. J. B. Kiefel, a personal friend of the writer for several years, called to have us come to Versailles recently to organize a class of seventy members. Brother Kiefel is transferring to us from another church, and each member of his congregation voted to come with him. This is a very excellent little church which he dug out about two years ago. They seem to have a Nazarene vision from the start, and they are on fire for God. Brother Kiefel is an own nephew to Dr. M. G. Standley of Cincinnati. No better religious stock grows than the Standleys.

Rev. Samuel Muse and wife accepted the work at Georgetown. They are fine young people. He is a brother to Missionary Elta Muse, a graduate of Olivet, and a pure Kentuckian. Can any more be said? His wife is also a graduate of Olivet College. Georgetown is only twelve miles from Lexington, and Versailles is twelve miles another way. At Richmond, Ky., twenty-five miles from Lexington, Brother Miller reports around eighty members, sixty-five of this number being added since last Assembly. Brother Logsdon, at Mt. Sterling, thirty-two miles from Lexington, has had some wonderful gains in his work. Our home pastors, Brother Mason and wife have had a fine year. Lancaster is only twenty-eight miles away. Thus within a circle of thirty-two miles of Lexington, taking in the capital city, we have work that exceeds that of the entire Kentucky District five years ago. At that time we had one church in the zone just mentioned, and a pastor doing secular work six days each week. The salaries of the pastors of this Blue Grass zone will surpass that of the entire District five years ago by more than one thousand dollars. It seems that of all people we should be most grateful and strive to be more holy. God has done great things for us.

Rev. W. W. Hanks, who has supplied our work at Huntington, W. Va., for the past few months wired me recently that the church there had called Rev. and Mrs. A. R. Brooke to the pastorate for the coming year. They are fine people, and we bespeak for them a successful career in the beautiful and thriving city of Huntington. Brother Hanks has been very faithful in his work there, and has supplied the work at a sacrifice to himself these months. How we do appreciate this lift. May the Lord return unto him four fold.

We recently had the pleasure of laboring with Brother Shelton's family in the Fisher tabernacle where they plan to establish a regular campmeeting in the near future. We were able to raise several hundred dollars for this purpose the closing day. Only eighteen professions during the camp, but they were all able and anxious to tell about it the last night.

We are looking forward to a great Assembly in the city of Lexington, Sept. 27-28. Dr. R. T. Williams will preside

and preach some of his masterful sermons. You must hear them if possible. J. A. MacClintock, John Thomas and T. M. Anderson are also expected to preach during the Assembly.

J. W. MONTGOMERY,
District Superintendent

ALABAMA DISTRICT

Since our last report God has been on the scene in Alabama. The battle is raging in many sections in good Nazarene style and reports of victory are pouring in.

The revival in Alexander City with the Shells as singers was one of the best of our life. Dr. Hardy failed to arrive, but God helped us over this disappointment and about eighty souls prayed through, a class of twelve was received into the church with another fine class to follow. We bought a \$1,000 lot on which to build and plans are being laid to begin a brick veneer church soon. Rev. I. S. Huff is successful pastor of this young, but growing flock. He is much liked by the people. He is a great visitor which always makes one successful as a pastor.

Pastor Barber of Alabama City, reports eighteen additions since taking charge and that they will begin on their new parsonage next week. He is a new man with us and is succeeding. The Assembly meets with his church in October.

Evangelist Platt and wife have just closed a good revival in Tuscaloosa with Pastor Lane. They report many professions and six additions.

Pastor Donaldson at Shiloh reports a great revival and many praying through and a fine class lined up for the church. They are running an extra week to slow down where they can stop. He is the man for the place.

Evangelist Manasco reports great victory and salvation like a river at both Sardis and Sulphur Springs. Fifteen additions at Sulphur with a fine class to come in at Sardis. He says he believes in stringing the fish. His next campaign is at Bankston.

Pastor Colvin says his health is improving and that every department of the work is growing at Florence. Evangelist Bloss of the Free-Will Baptist church has recently closed a revival in Cordova in which the Nazarenes co-operated and as a result twenty-eight came into our church. Co-operation always pays. He is now at Jasper with the Nazarenes co-operating. Many are praying through. He is a holiness man and I hope he will continue to follow our churches up.

At this writing we have from ten to fifteen campaigns going and all are succeeding. Keep praying as our success is in God. We have many other campaigns arranged for before our Assembly and some after. We plan a siege campaign in Mobile beginning November 7. If interested in this campaign address Dr. J. C. Turk, 5 South Joachim, Mobile, Ala.

Our Assembly has been moved up one week earlier. Let all take notice and arrange their work accordingly. Pastor, if you are behind with your budget be-

gin now to raise it as we are expecting every pastor to raise his budget in full this year. The Assembly convenes October 27-31, at Alabama City.

H. H. HOOKER, District Superintendent

Sunday School Lesson

September 10

By M. EMILY ELLYSON

LESSON SUBJECT: Obedience To Law.

LESSON TEXT: Lev. 26:3-5, 14-20.

GOLDEN TEXT: *Drink no wine nor strong drink, thou nor thy sons with thee* (Lev. 10:9).

THE book of Leviticus is often called the priestly book. It differs much from the other books of the Pentateuch in its content, being given almost exclusively to the recording of laws by which God's people are to be governed. Very little narrative is given in Leviticus, and the period of time covered is only one month.

The laws stated in this book are very detailed and relate to every phase of life. Minute rulings are made on sanitation, diet, dress, and sacred ritual. All of these if rigidly adhered to would make of Israel a very pronounced people, differing from other peoples not only in points of religious beliefs, but also in their ethical relationships among themselves. The reiteration of these laws, make of this book what many people choose to call dry and uninteresting reading matter. But of all the Old Testament scriptures none is of more importance than this book; for on the understanding of and regulations contained therein, rested the prosperity and happiness of the Hebrew nation.

Beginning at the age of five years the Jewish child was required to study these Scriptures, this being practically the only subject taught. Catechetical studies were added a bit later, and about the age of ten to fifteen years the Mishna was included, and the Jewish child was allowed to enter into discussion with his elders. We recall just here the event in the life of Jesus at the age of twelve. Thus were the Hebrew children indoctrinated into the faith of their fathers.

Our present lesson sets forth the blessings accompanying constant obedience to God's laws, and warnings of curses should they be disobedient. Human governments enforce their laws with penalties to be inflicted for the breaking of them, but God will be known as the rewarder of those that seek and serve Him. As we take a view of these great and precious promises let us remember, that, though they relate chiefly to the life of the present and to the public national concern of the Jewish people, yet they are typical of the spiritual blessings entailed by the covenant of grace upon all believers through Christ.

The fruitfulness of the earth is dependent upon heaven, the birthplace of the winds, the home of sunlight, moonlight and starlight, the place of God's great distillery, all of which is as mysterious to us as earth is familiar, but clearly pointing to the statement in James 1:17.

Our lesson promises that the earth should produce its fruit in such great abundance that the harvest would overlap the sowing time. Thus all would be kept in full employment throughout all of the seasons of the year. Long harvests with us are often the result of bad weather conditions, but with Israel it was the consequence of great increase in their land production. So great was this increase that granaries would have to be emptied of old grain in order to make room for the new crop. We note that they did not, like the wise fool, pull down their barns and build greater storehouses and thus hoard their stores. Doubtless this oversupply was given to the poor.

Then there should be peace in the land under divine protection. They should lie down to rest in the power and promise of God. Nothing could hurt them or even make them afraid. Here is the promise of almost Edenic conditions, for evil beasts should cease, and no sword should pass through the land, for this is the land of the Prince of Peace. This holy security is for God's holy people. Those who dwell in God, dwell safely. While they lived in peace at home, conquest is assured in their wars abroad. Numbers would not diminish their courage. In fact, it would spur them on to more aggressive measures. Five men would put to flight a hundred. Plenty of courage is pictured here.

The way to have God's ordinances fixed among us, is for us to cleave closely to the institutions of them. The greater the opposition arrayed against us, the greater should be our courage as we encounter the enemy. This can only be true with those who are living in obedience to God. We note the continuance and establishment of the tabernacle among them, which was the token of God's presence, depended upon their good behavior. In the words "I will walk among you," we are reminded of Edenic tranquility when God walked and talked with that first pair and they had blessed communion together. God is here saying to His people, I will keep up communion with you as a man walketh with his friend. Let them perform their part of the covenant and God will not fail to perform His. "I will be your God, and you shall be my people."

After God had set before them these wonderful blessings that would make them a happy people if they would be obedient, He then sets before them the curses which would make them miserable if they were disobedient. The sins which would bring all of this misery upon them were not sins of ignorance and infirmity. God had provided sacrifices for these. Neither were they the sins they had repented of and forsaken. The sins that are here referred to were presumptuously committed, and obstinately persisted in. There are two things that would certainly bring ruin upon Israel, namely, a contempt of God's commandments, and a contempt of His correction. We note here that almost the opposite of the blessings are given in the curses. Terror, disease, defeat in war, raising crops for their enemies. Instead of five chasing a hundred they shall flee when none pursueth. And if

they hold this correction in contempt and do not repent of and forsake their sins, then He will break the strength of which they are so proud; He will make their heaven as iron and earth as brass, sin will be paid for seven times over. Sooner or later the vaunted lawbreaker will discover that his strength is only emptiness and all of his toil and struggle results in nothing. It sounds in our lesson as if the whole creation is at war with the obstinate transgressor of God's law. And, why not? If God's face is set against them, then why not His creation? Who among us can dwell with such devouring fire?

When we stop to consider the words of this Sunday school lesson we are led to exclaim, "God will not be trifled with." Where is Israel, that chosen people of God, today? Instead of a great and wonderfully organized nation safely and happily located in their Palestinian home, they are scattered everywhere. Ten tribes of them are lost in oblivion. And why? Because they held God in contempt and would have none of His counsel. The strongest proof that God is true to His word is a study of the Jew. Lawbreakers beware, for it is a fearful thing to fall into the hands of an avenging God.

CHURCH NEWS

BEAVER DAM, VIRGINIA—"Before I was appointed District Superintendent of the New York District, I promised to hold a campaign here during August, and my District granted me this privilege. A year ago Brother Nuckols, a licensed minister and member of the Richmond, Va., Church of the Nazarene, invited me to hold a meeting in Beaver Dam, Va. We did so, and following that revival a Church of the Nazarene was organized, and last March the members completed a nice place of worship seating over three hundred. This was largely due to the push and vision of Brother Nuckols, with some loyal members ready to help in every good word and work. The people are coming and filling the house at nearly every service. Last Sunday night over a hundred could not get in the building. But best of all, the glory of God is on the congregation, and many have been crying to Him for salvation. One very hopeful feature about this work, is, the large number of young people in attendance at all our services. Before the close of this meeting we are looking to God for greater victory and to do some thing that will be of lasting good to the work here. As I see it, Virginia is ripe for our church, and I trust it will not be long before we have a church in all her leading cities and towns. From this meeting I shall hurry back to our New York District, where there are great possibilities for our church. Here we have some of the best pastors and lay members that can be found anywhere. They are loyal, and always to be found in an aggressive warfare against sin and Satan. The unity of action on this District is going to make it possible to do things that will bless souls and bring victory to our beloved Zion."—J. A. Ward, Spring Valley, N. Y.

PROF. H. A. ERDMAN, YAMPA, IDAHO—"It has been some time since we reported, but have been busy all along. This summer it was my privilege to be associated with our old friend Rev. G. W. Dorris of Colorado, in three revival meetings. The first meeting was at Phippsburg, Colorado, where the Lord gave us a gracious revival with souls praying through in the old-fashioned way. The next meeting was at Yampa, Colorado, where we did not see much outward results, but God honored and blessed His Word to the edification of His people. From Yampa we went to Oak Creek, Colorado, a mining town, where salvation is very little heard of and much less known. Here we found Spiritualism, Eddyism, Christadelphianism, and various other isms, but the Lord helped us lay a foundation for a future Church of the Nazarene. Brother Dorris will continue to have regular services here. These three places are in the Yampa valley of Colorado, and in a very needy field. These are not the only places where salvation is needed and opportunities are presented for our work in this valley but several other towns of from 500 to 1,200 population are in this valley. Any full salvation preacher passing that way will be heartily welcomed by Brother Dorris to help him fight the good fight there. Any preacher looking for new and open fields, Yampa valley is your opportunity. Go and give Brother Dorris a lift. He has some of the salt of the earth there, but they need help. Brother Dorris is a very congenial and pleasant man to work with, and thoroughly sound and orthodox. We are in the fight to stay. Pray for us."

BEN FRANKLIN, TEXAS—"We have just closed a good meeting here in our new Rockie Point church with Rev. W. A. Carter, pastor of the Bonham church, as our evangelist. Brother Carter did his best in telling the old story, he is a success in the evangelistic work as well as in the pastorate, and any church would make no mistake to call him for a meeting. Our meeting was not as great a success from the standpoint of numbers as we had hoped, but still there was everlasting good done here for the great cause of holiness. People came out that had never been in our church before and listened attentively to the sane, logical, and "red hot" messages on holiness and other subjects as the evangelist delivered them both morning and evening. Several were made free from sin, and a number were sanctified wholly, and many gave their hands for prayer. The meeting was inspiring and the saints were very greatly encouraged. So I feel that we are gaining ground, praise the dear Lord. Our pastor, Rev. I. B. Cornelison, was with us in the meeting and rendered a most helpful service. A nice pounding was given him near the close of the meeting which was a small token of our appreciation of him. We are looking up and expecting victory here."—Mrs. Alta St. Clair, Reporter.

EVANGELIST MASON LEE, ASHLAND, KY.—"Since last reporting I have held meetings at Summit, Rush, Toler, Soldier, Louisville, Grahn and Ashland. At Sum-

mit the Spirit of God was graciously on the scene with precious souls seeking and finding the Christ of Calvary. At Rush, Toler and Soldier the mighty presence of God was felt as we labored in the presentation of divine truth. At Louisville, although the powers of darkness came in against us, our God remained faithful and wonderfully blessed us. The pastor here is Rev. Floyd Honchell and no evangelist could desire a better booster and all-around helper. At Grahn, Ky., we conducted a most gracious revival. Immense crowds thronged the tent night after night and the community was greatly stirred under the mighty conviction of the blessed Holy Ghost. Sinners were converted, backsliders reclaimed and believers led into the Canaan land experience. Next I came to my home town—Ashland, Ky., and here God remained faithful. Holy Ghost conviction settled down over the community as never before and night after night the altar was lined with souls in the fountain of cleansing. Many arose from the altar with shining faces testifying what God had done for them. I was assisted in this meeting by my pastor, Rev. E. C. Oney, who did some wonderful preaching. Home talent was the specialty in this meeting, we being assisted by our choir director, C. W. Sturgill, and his splendid orchestra. Special music and special singing were features each evening. I am now engaged in a meeting at Wurtland, Ky., where Sisters Martin and DeWitt are the pastors. It is a pleasure indeed to have the privilege of working with such loyal supporters. They surely are God's chosen and have an excellent work here. The enemy is certainly battling us terribly here but we are still holding on to God for precious souls. Pray for this meeting and pray for me."

"PEARL, TEXAS, campmeeting closed August 11 with the blessing of the Lord on the people. Thirty-eight professed either pardon or purity; a class of fifteen received into the church. On the tenth day of this meeting God swept down with conviction and twenty were saved at the night service. The glory was on the saints and seekers praying. Did not have any preaching. We were too busy shouting over souls getting to God. This was one of the best meetings we have been in for a long while. Mrs. Ethel Gray and Miss Twila Davis sang and played. Their special singing was appreciated by all. The writer did the preaching. We served the church there this year and at Goldthwaite and have been unanimously called back to both churches for another year. Pray for us. We want God to lead us."—G. R. Dosier.

EVANGELIST D. M. SPELL—"Although for five months of this year I have been unable to work because of illness it has been one of the best years of my life. Most of our work has been in Kansas. The Lord has been with us in a wonderful way. We first went to Caney, Kansas, and worked with the good pastor, Rev. Freeland. We went next to Osage, Okla., for a week. After attending the group meeting at Chanute, Kansas, we went to Pittsburg, Kansas. Results there were very gratifying and it

IMPORTANT NOTICE

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

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

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

is a real pleasure to work with a man like Brother Stevens, the pastor. From there we went to Buffalo, Kansas, where we saw about twenty-five pray through to victory. Our next meeting was under a tent at Chanute, Kansas. Crowds were large and souls prayed through. At Cherryvale, Kansas, we had a good meeting with Rev. and Mrs. Morris. Our work with the people there was pleasant, and a few souls dug deep until they struck the solid rock. We are in a rural church at Norman, Okla., now with Brother S. O. Pace. Crowds are large and growing every night. My daughter is a pianist and singer. We plan to make our home in Dallas, Texas, after this month. Anyone wanting our services address us for the present, 4417 Bexar St., Dallas, Texas."

EVANGELIST JOHN T. HATFIELD—"Our last meeting just closed. All summer we have had unusual success in every meeting until this last one. Now we don't

know of anything that would take the inflation out of an evangelist over his success any quicker than a meeting like the one just closed. It was in an old dead M. E. Church, the pastor was a holiness man. No doubt he was sent there to kill him off, and the poor man was just about gone. He was under the doctor's care but he had the grit of a bull dog. He stood loyal for his convictions and told us to 'lay it on good and hard.' He had a membership of 140 well-to-do people, a very rich farming country, a town of eight hundred, three churches, Methodist, Presbyterian and Campbellite, a trio of 3 in 1. They belonged to the same lodge, the same Ladies' Aid, the same dancing club. They had been 'union' in their meetings except this one. Their religion was much alike, church joining, no salvation. We were the first evangelist that ever struck the town for a meeting. They were curious to hear him and the first night we had a good congregation but the next night, ask of the winds—where were the nine? The nearest one to the front was six seats. The congregation had the appearance of a prairie dog-town in western Nebraska; how stiff and straight they did sit. There was not a soul saved, not one at the altar, not one got blessed. No one said amen. One brother did come up at the close of the meeting and shake hands with us and say 'how-ar-ye.' It was a chilly introduction but we survived the ordeal. This was the first meeting we were ever in that we could not get both feet off of the floor at the same time, but it was not done in this church, no not once. The last night of the meeting it did not average one to the seat, it looked like a checker board at the end of the game. When we took our departure we did not sing 'There will be no goodbys in heaven,' but we left in a Ford. It was the most economical way of getting out of town. Offerings sometimes compel the use of good economy, but as we went we carried not on the way of our going. We left the city like Lot in the days of old, in haste and early in the morning, but not as Mrs. Lot for we never looked back. Now don't you think we need your prayers? Pray for us, pray for the church and especially for that preacher. God bless him."

SONG EVANGELIST W. F. UTIIF—"Closed a tent meeting at Watertown, S. D., Sunday, August 15, after running for three weeks, night and day. People came in from the country and from surrounding towns. Souls were at the altar seeking and finding God. Rev. E. W. Bush, Nazarene evangelist of Mitchell, S. D., is a man of God, and a man who knows his Bible. He preaches the whole gospel, repentance, regeneration, sanctification, the baptism of the Holy Ghost and fire, judgment, heaven and burning hell. He knows the pastor's difficulties, having been pastor himself for fifteen or twenty years. He has a burden for souls, a passion for the unsaved."

PASTOR W. J. BELL, NEWBERG, OKLA.—"These are good days with the church here. Just closed one of the best revivals we have had here for years. Rev.

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Pasadena, California.

W. H. Minor from Bethany, did the preaching. Meeting began on Sunday, and on Wednesday night Rev. Minor was taken down with a severe attack of appendicitis. It looked as though an operation would be the outcome with him, but by the prayers of the saints and help of the Lord he was raised up and went on with the meeting. Rev. C. C. Johnson, our pastor from Holdenville, gave us a helping hand, while the evangelist was sick. Brother Johnson is a good spiritual Bible preacher. We shall never forget his messages and help at this place. Rev. Minor is a good evangelist and a deep, spiritual, Bible preacher. He goes after sin among all the people alike. His family was called to his bedside while he was sick. They too were a great help in the meeting. His children are great workers among the children where they go, they were a great help here in winning many to God and the church. The meeting was peculiar in many ways, but after all God was mindful of us and gave a great victory. There were eighty-eight found God in pardon or purity. Twenty-one members were received into the church. Rev. Minor is a booster for the church and pastor. The singing was in charge of M. R. West and wife, local workers. Remember us at a throne of grace."

PASTOR E. JOHNSON, EXCEL, ALA.--"Just closed a revival two miles north of Excel. Had my brother, M. J. Johnson, to assist me. There were seven genuine conversions, two sanctified and a host under conviction. Four joined the Church of the Nazarene. This makes a total membership of thirty-four at our new church at Excel. Brethren, pray for our work here."

GRAND JUNCTION, COLO.--"God has graciously blessed us at this place and we are praising Him for the bright outlook. Our new pastor, Rev. L. T. Corlett, is a wonderful man of God and has already won a place for himself in the hearts of both old and young. He preaches under the power and anointing of the Holy Spirit and his messages are a source of inspiration and help to all. The different departments of the church are getting nicely organized, ready for efficient service, and a beautiful spirit of harmony and unity prevails. We have had a number of special blessings since our District Assembly. Brother C. J. Kinne was with us and stirred our hearts along missionary lines. We learned a great many interesting things about our field in China and enjoyed fellowship with this good man. Then our pastor's brother, Rev. D. Shelby Corlett, General Secretary of the N. Y. P. S., stopped over for a week-end convention. He preached some fine practical sermons that could be applied to every day living and brought several inspirational messages in song. He also talked to the Y. P. S. and gave them a number of good pointers on how to be successful. We appreciate having him with us and hope he will come again. Last, but not least, Uncle Buddie and Prof. L. C. Messer and wife were with us for one service. Numbers of our people came from different points over the western slope and we had the

largest crowd in the history of the local church; in fact, the building was filled to overflowing and some were turned away. Uncle Buddie preached a good holiness sermon and Prof. Messer favored us with two special songs. We are thanking God for these feasts along the way that encourage us to press on and, if Jesus tarries, we expect to see great things accomplished in His name."—Reporter.

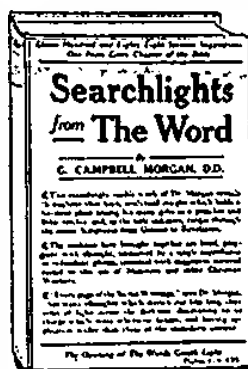
PASTOR J. SCOTT BLYSTONE, WEBB CITY, MO.--"Our Assembly year is drawing to a close and as we look back over the past twelve months we can scarce realize that the Lord has led thus far. We feel so thankful to God that we want to go into next year working harder than ever before to show Him how much we appreciate what He has done. We have pledged God to do all we can for Him and His kingdom in this city and we feel that He is surely helping us. We had a revival meeting that closed August 15 with Rev. Lee Hamric of Hamlin, Texas as the evangelist and my brother, E. G. Blystone of Kansas City, in charge of the music. This meeting was a great blessing to the town and church. Souls were saved and sanctified in the good old fashioned way. These two men of God surely proved a blessing to us. Few men have we ever met who had such a godly life as Brother Hamric. He preaches the old-fashioned gospel without fear or favor, yet with such a sweet spirit that he wins rather than repels people. My brother sings the gospel without the modern jazzy spirit that we sometimes find in our singers. Several were saved and sanctified and joined the church. We feel that the church will reap the fruitage from this meeting many days to come. Our Sunday school is holding up fine in spite of the hot weather and lack of room and equipment. When God gives us our new church building we expect to have the largest

Sunday school on the Kansas City District. At our annual church meeting held last Thursday evening we were blessed to find how the Lord had so richly rewarded the efforts of the church this year—over 140 saved and sanctified this past year, praise His name! The treasurer's report showed that an average of \$1.00 per member per week was paid into the church last year. We are a missionary church. Our W. M. S. has at present forty-two members and is only eleven months old and has raised over \$150. We believe in Home missions as well. About four months ago we took one of our local preachers down to Aurora, Mo., and started a tent meeting. The Lord blessed his efforts and we have a nice church there now of twenty members and a wooden tabernacle 30x50, with a Sunday school of 85. We have pushed the HERALD OF HOLINESS here and we expect to hear from the subscription department soon with the information that we have the largest list on the District. The W. M. S. already has the largest *Other Sheep* list. We are out after 125 HERALDS and we are going to have them by the Assembly. Our Cradle Roll is working for two hundred by the Assembly, with 192 at present. At a meeting of the business men last week a campaign has been launched to build us a new \$12,000 church building. We certainly thank God for such business men who will give of their time and efforts to help spread scriptural holiness. We, as a church, have the respect of the city and bless God we haven't soft-pedaled one bit! Put Webb City on your prayer list."

EVANGELIST J. C. TRYON—"Just closed a good meeting with the Salvation Army Outpost No. 2, Wichita, Kansas. There were fifty-two who bowed at the altar in a two weeks' meeting. My brother, H. D. Tryon, is in charge of this work. We had large crowds all through the services and people turned away because we did not have room. Some people sat out in their cars and listened to the singing and preaching. Miss Marie Ferguson was the song evangelist, and her singing was blessed of the Lord. I am open for calls and can be addressed at 832 N. Washington Ave., Wichita, Kansas."

EVANGELIST BILLY BASKIN—"Since leaving Los Angeles, Calif., on April 10, with Brother A. McNaughton, we traveled eight thousand miles via Chevrolet. Had a wonderful time in God from the very beginning of our trip. Since leaving we held services in Omaha, Nebr., Mennonite Mission; Wilmar, Minn.; Council Bluffs, Iowa, Mennonite Mission; tent meeting under auspices of Church of the Nazarene, Omaha; tent meeting, Farnam, Nebr. In every meeting God gave us souls for our hire, for which we praise Him. We visited our Publishing House in Kansas City, Mo., and can say truly we were surprised as well as delighted to see such a wonderful, well equipped establishment. We can say we are proud of our kinfolks and glad that we belong to such a crowd of folks. Rev. A. McNaughton is a preacher after the old type and can recommend him to

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any church or people as a man of prayer and one who has a vision for a lost world. I will be in Southern California for at least two months and am open for calls as singing evangelist. Anyone wishing my services can reach me 853 W. 724 St., Los Angeles, Calif., or 2023 Troost Ave., Kansas City, Mo. We feel today like traveling on."

SAN GABRIEL, CALIF.—"The Lord is giving us victory here. Rev. Melza H. Brown, pastor of the Alhambra Church of the Nazarene, and Rev. M. M. Summers, pastor of the Wilmar Church of the Nazarene, are doing the preaching and doing it in the old fashioned Nazarene style. People are getting saved and sanctified and healed. Meeting will continue indefinitely."—J. L. Scroggins.

BUFFALO GAP, TEXAS—"The twenty-ninth encampment and campmeeting convened from July 30 to Aug. 8, with Rev. Allie Irick, evangelist; Lawson Brown, chorister; Mrs. Lawson Brown, pianist, with other local workers and many visitors from various parts of the country. Rev. and Mrs. W. F. Rutherford from Clarksville, Tenn., visited us during the meeting. The evangelist and singer were at their best; all attending the revival received a great spiritual uplift. Church voted to give Rev. I. J. Spurlin and family a vacation which they are enjoying at present. Church conditions are good, pastor called for another year."—Mrs. Hattie Bowman, Reporter.

DELTA, COLO.—"Rev. C. E. Toney, of Oklahoma City, began a revival meeting in the Church of the Nazarene here, July 24, continuing over Aug. 8. Rev. Lillian Wilson is pastor at this point and her husband, Rev. A. W. Wilson, is her able assistant, and the Sunday school superintendent of the church in her care. From first to last there was a sustained interest in the meeting, which was held on the public school grounds, in the District tent. The tent was well filled at all times and on several occasions to overflowing. The power of the Spirit was very manifest during the meeting and the altar was well filled during most services. There were about forty-four professions during the meeting, some few reclaimed, and many saved and sanctified. The striking feature of the meeting was the number of young men who were converted. Another unusual feature has been that the revival impulse has continued past the close of the meeting, and there have been a number of conversions since then and some sanctified. The meeting was self-supporting financially, and we hope to welcome Brother Toney again some future day. The pianist, Miss Carrol Spell, was fine, both in instrumental and vocal work. We were much disappointed by not being privileged to have Sister Toney with us, but she was seriously ill at the time."

PASTOR MACKAY J. BROWN, NORTH CHATTANOOGA, TENNESSEE, GRACE CHURCH—"Just closed a two weeks' revival. The Rev. W. M. Tidwell, pastor of First Church, Chattanooga, did most of the preaching. His gospel messages given in the power of the Spirit were at-

tended with old-time conviction. There were about forty professions of regeneration, reclamation and sanctification. Two young men were sanctified and are planning to enter Trevecca College, Nashville, where they will prepare for the ministry. Rev. R. A. Sullivan of Nashville, Tennessee, led the singing in the power of the Spirit, to the delight of all. Luther Brown, a lay-Christian worker who was sanctified back in Cumberland Mountains about twenty-five years ago, ably assisted in the revival. Grace church is only about eight months old and has a church worth about \$7,000—mostly paid for, and a loyal, spiritual membership, though small, who are looking unto Jesus who always maketh us to triumph. Amen."

EVANGELIST I. M. ELLIS—"It has been some time since we reported, but we haven't been idle by any means. Our first meeting was with Brother Hutchens and his good people at Santa Ana, Calif. We had a good revival. Many prayed through, and twenty-two fine people came into the church. Their attendance has greatly increased, and their finances more than doubled. Our next meeting was with Brother Scheideman and his fine folks at Glendale, Calif. He has a live church, as fine a class of Nazarenes as can be found anywhere. We had a number of good cases of salvation, praying

through in the old time way. Our next meeting was in a new field where we had no church. Here God gave us a fine revival. A number of whole families got saved and sanctified, and united with the nearest church to them. We will get about twenty new Nazarenes out of that meeting. We next went to the Eastern Plains Colorado camp, at Wray, Colo. The first few days of the camp was almost rained out, but it cleared off and we had a great closing out of the camp. The last day was a blessed day. We then visited the camp at Dodsonville, Texas, where Uncle Buddie and Prof. Messer were having a great campmeeting. People were there from a number of states. It was the biggest thing they had seen in that section of the country. Uncle Buddie was pouring on the red hot truth, while Prof. Messer, with his large choir was just carrying things by storm. The long altar was full of earnest seekers, and many were getting through in the old time way. We are here in Amarillo, Texas. Just opened last night in a big tabernacle, that seats about two thousand people, right in the center of the city, and we are looking to God to stir this oil city by His mighty power. Amen. We are re-entering the evangelistic field, expecting God to give us the greatest revivals of our life. Those desiring to write us can reach us through our home address, 810 Boylston St., Pasadena, California."

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REV. CHAS. F. PEGRAM, SCIENCE HILL, KY.—"The writer, accompanied by Rev. Edw. C. Martin of Cincinnati, conducted a tent meeting at Marlinton, W. Va., July 30 to Aug. 15, in which the blessings of God were in evidence. Our Woodrow pastor, Brother Bayes, and his people nine miles from the county seat had come in and arranged the tent for services, with seats, lights, etc., and a goodly number of people greeted us in the first service. The interest and crowds alike grew, and it was estimated that we had over twelve hundred people present by the second Sunday of the meeting. The Methodist and Presbyterian churches canceled all evening services during our meeting and pastors and people cooperated beautifully. Twenty-five persons made definite professions of salvation or sanctification, and scores of others were forward for prayers or otherwise manifested an interest. This was the writer's second year here as evangelist. Brother Martin was in charge of the music, directing the singing with his trombone, and playing the hand saw with a rubber mallet to the delight of all the hearers. He is a good yoke fellow and a fine singer and musician. Mrs. Martin was to have been with us, but fearing the

trip would endanger the baby's health, did not go. West Virginia surely affords a great ripened field for our church."

PASTOR F. W. DOMINA, HAVERHILL, MASS.—"Praise God for heavenly favors, and spiritual blessings. The church here is vigorously pushing the battle for God and souls. The dear Lord is giving us tokens of His approval enough to keep us encouraged. Week ago Sunday night we had an unusual service. The praise service was wonderfully owned of God, the power and glory fell, the saints got blessed, testified, shouted and marched around, conviction fell on the people—no chance to preach—but seekers came to the altar. I think there were eight in all and last Sunday there were three more, new ones. Wednesday night we had a real campmeeting time, with eighty-five in attendance—not too bad for summer time. We are facing last day conditions, and it is mighty hard to get people interested in real salvation. Still we can have victory! Amen!"

JOLIET, ILL.—"We just closed an eight days' meeting at the Church of the Nazarene, Joliet, Ill., Rev. Jesse Brown, pastor. Brother Brown is one of our prom-

ising young pastors and has done good work in a hard place. Adolph Gross from First Church, Chicago, was soloist and song leader and Adolph can sing and sing in the Spirit, and besides that he has a pleasing personality which begets a good spirit in the congregation. This meeting was one of the biggest little meetings that we have been privileged to attend for a long time. We believe that the good accomplished will set the little church ahead a nice little distance. Interest did not abate throughout the meeting, the plow did not run out of the ground. There was old fashioned mourning and praying at the altar with seeking, happy finders, and the last Sunday evening was marked by the largest attendance, the best attention and the fullest altar of any that preceded it. It was a small altar but it was much more than full and there was a great God on hand to bless all who would fully yield to Him. Joliet needs a good big meeting on a larger scale than is possible in its present quarters—perhaps the Lord will send her one in the near future. Our possibilities are great in Chicago-Central District and if more of us can get the vision of our District Superintendent. Brother Chalfant, there is no telling what may be accomplished in the coming year."—F. M. Messenger.



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FIRST CHURCH, INDIANAPOLIS, IND.—"Since our last report we have had a short meeting with Rev. Howard Paschal, our pastor at Ft. Wayne, assisting us. This was a very fine short meeting. It seemed easy for people to pray through and the church was refreshed and strengthened. In May we had a two weeks' revival with Bona Fleming as evangelist, and N. B. Vandall as singer. In spite of several things that hindered the meeting, we had a good degree of success and a number were definitely blessed. Brother Fleming preached with unction and fervor and toiled faithfully and God blessed his ministry among us. Brother Vandall's singing was greatly appreciated by all. As a soloist we do not think he has a superior in the holiness movement. Recently we had a short convention with Rev. Mattie Wines, who was formerly a pastor of this church. Her ministry was signally blessed of God and much good was done. During this Assembly year the church has advanced along all lines. A large number of seekers have been at our altars and we have taken some good people into church fellowship. Our finances have been well organized and consistently pushed throughout the year, thus we have been enabled to meet all our obligations regularly and for all purposes the church has raised more than \$15,000 in cash. To Foreign Missions alone we have given over \$2,000 and to Olivet College \$2,100. Considering our heavy local burdens we feel grateful to God and the loyal people for this liberal contribution. We are closing our pastorate this year. As we look back over the past blessed but busy years we are exceedingly thankful to God for the way He has helped us and the good people of our congregation. Since coming here the new church has been erected which is conservatively worth \$60,000, an excellent parsonage has been secured

and about 130 members have been received into church fellowship. At present we have a membership of 250. During this time about \$50,000 in cash has been raised for all purposes, and possibly 1500 seekers have been at our altars for pardon or purity. We have had some excellent openings to other pastorates, but we feel clearly led to take up the work of sacred music publishing and writing. To this work the writer has had a definite calling for many years and only now has the door been opened in such a way that it will be possible for us to devote the major portion of our time to this work. We feel that where our spoken message has reached a few thousands, our gospel songs are reaching millions in all sections of the globe. Pray that God may continue to make us soul winners along this line. We expect to devote some of our summers to camp-meeting work. Our permanent address after Sept. 1 will be 5921 E. Washington St., Indianapolis, Ind. Rev. Howard Paschal of Ft. Wayne has been called and has accepted the pastorate of First church. We bespeak for him a fruitful ministry."—Haldor and Bertha Lillenas.

THE BURNETT GOSPEL SINGERS—"Having been called for the campmeeting at Marion, Ohio, it was our privilege to labor for ten days with Revs. Seth C. Rees, I. G. Martin and Rev. Mrs. E. E. Shelhamer in a battle that was not an easy one, but fruitful nevertheless. A fine pavilion, with seating capacity for two thousand was secured for this camp-meeting, and built in this auditorium was one of the finest sounding boards we ever saw. Miss Elizabeth Sloncker drove through with us from Nashville and played the piano for our band of musicians during the meeting. Returning to Ohio from a trip to Niagara, we assisted in the opening services of a revival at Richwood, conducted by Revs. Bowman and Siders, under direction of the local Pilgrim pastor, Rev. Music. Our next stop southward from Ohio was in Chattanooga where we were royally received by Pastors Tidwell of the Nazarene church and Calloway of the Baptist Church, and given an opportunity to hold rescue services in each church. On southward we held services at Eton, Adrian, Soperton, Johnson's Corner, Ft. Valley, and Marshallville, Ga. We are now assisting Pastor Justine Eason with a revival in the Church of the Nazarene at Donalsonville, Ga. Pray for this meeting which continues until the twentieth."

PASTOR A. T. MCANALLY, CARUTHERSVILLE, MO.—"We had a very good tent meeting conducted by the Edwards Party. They are one of the best band of workers you will find anywhere. Our meeting was great, large crowds and the finances came easy. The church gave us a unanimous call for the third year and raised our salary \$5.00 per week, and we have accepted. We paid off the last note on the parsonage last month and are now planning to build some Sunday school rooms at the church."

EVANGELIST W. W. LOVELESS—"I just closed a fine tent meeting with the little

Church of the Nazarene at Greentown, Ohio. Rev. Robert Andrews is the good pastor of this fine little church. We did not get the tent up at first,—so held the services in the church,—and the last twelve days in the tent. The crowds were not extra large, but we had a good hearing. The blessed Holy Spirit searched out the hearts of the people, and deep, pungent conviction settled on them; and when the break came we had almost a constant stream of hungry seekers and happy finders. The meeting went deep, and some real, definite cases of salvation resulted. Cigaretts were abandoned, lodge jewelry taken off, and the saints shouted, and the devil was stirred. Much prejudice was broken down, and on the last Sunday in the praise meeting some five or six denominations were represented,

and we all mixed up together, and had a glorious time, testifying and praising the dear Lord. I was told that this was unusual for this place. Brother Andrews received six fine, new, adult members into the church the last Sunday, and others are coming in as soon as they can make arrangements. We also had a fine baptismal service in the little lake nearby. We also put a proposition before the church and people to build a parsonage; and the response was hearty, and we look for them to soon start to build. Brother Andrews has done good work as pastor here. He has not been here two years yet, and the membership is almost five times as many as when he first came. This speaks well of his efficiency as a church builder. This was our second meeting with the Greentown

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church this year, and they gave us a hearty invitation to come again. We shall be glad to do so. We are now siating meetings for autumn and winter, and anyone desiring to correspond with us with that end in view, may address us at London, Ohio.

PASTOR W. E. ALBEA, NEWPORT, KY.—"God is blessing us here. There is wonderful harmony and an anxious spirit upon the people to advance for God. Some of the finest Christian characters that can be found anywhere are members of this church. The welcome that they have given us, as their new pastor, has come in such a way that there is no doubt as to their sincerity, and also the stand that they have taken, there is no doubt as to their loyalty to the church. We resigned at Anderson, Ind., and came here May 23rd and during that time God has given us substantial victory. Many people have prayed through and some have united with the church. We have just closed a good meeting, and it meant so much to the church in settling and encouraging them. Rev. Marvin S. Cooper was the evangelist. He surely proved himself to be a loyal supporter of the whole church and gets it on the people. We are reporting sixty-six subscriptions to the *HERALD OF HOLINESS* from this meeting. The Young People's Society is a great blessing to the church. This fine crowd of young people get together in their Sunday evening service and pray, sing, exhort, study the Bible and get blessed in the good old-fashioned way. They surely know God and are

standing by the pastor in a beautiful manner. Our people are beginning to get a Sunday school vision, so just give us a little time and we will have more to say. We have just organized a W. M. S. with sixteen members with my wife as their president. All along we are trying to find the will of the Lord and go into it for victory, so we solicit your prayers for the battle at this place."

EVANGELIST J. L. GLASCOCK—"From August 3 to 15 we held a campmeeting at Fairview, Ohio, near West Union, Ohio. We have scarcely ever held a meeting under more favorable conditions than existed in this instance. This is the second meeting held on those grounds, and the people propagating it were inexperienced in campmeeting work, and confessed that they had made many mistakes, though a goodly number of them are as fine a class of people as we have ever labored with. They engaged their workers months before the time to hold the meeting, and before they had secured a tent, and at the last moment decided to cancel the meeting because they had no tent, but after we directed them to a tent they could secure they announced that the meeting would be held. There was some unchristian feeling entertained between two of the pastors connected with the meeting, and some of their members, which caused schism among the people. Then there were some misunderstandings relative to one of the workers who had been invited to assist in the preaching which militated against the work. After three night services had been

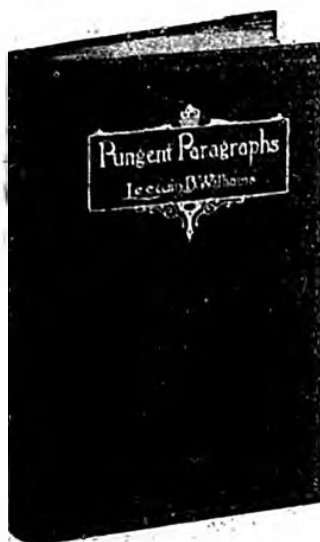
held a severe storm struck the tent which seriously damaged it, and prevented any service being held that night, and on two other nights and the last Sunday morning no services could be held on account of severe rain storms. Amid all of these unfavorable conditions we continued to preach the old rugged gospel, and as a result conviction settled down upon the people, and some who were under a heavy burden for the meeting gave up secular pursuits and fasted and prayed all day. That night a great break came in the meeting, when several public confessions were made by several Christian people and forgiveness asked one of another as they passed about in the congregation. One man who had had some difference with one of the pastors, after stating his case to the people, a very godly man now, took his former pastor on his shoulders and carried him about the tent, while many others were shouting, shaking hands, laughing and embracing each other. A backslider came to the altar and prayed through and joined in the general rejoicing. "It was not mere animal emotionalism, nor noise and clamor, but genuine Holy Ghost, sanctifying, energizing fire," as Dr. J. B. Chapman expressed it in a recent editorial in the *HERALD OF HOLINESS*. We had prayed early in the meeting that something extraordinary might come to pass and this was our answer. It was the consensus of opinion that the break having come in this unusual manner, the work of salvation would go with leaps and bounds, and many more would be converted and sanctified in the few remaining services of the camp, but imagine our great surprise and disappointment when the very next night, a time when we were all expecting still greater victory, the rain poured like a cloudburst, so that no service could be held till Sunday afternoon, and the weather forbade many coming then. From the time the great victory came on Friday night before the closing Sunday night, the meeting was really rained out. The campmeeting association plans to reorganize, elect new officers, and build a new wooden tabernacle, and with efficient leadership they should have a very attractive campmeeting, as the field is a large and inviting one. We are now making dates for our fall and winter campaign of meetings, but have some dates not yet filled. Persons desiring to correspond with us regarding what open dates we have, should address us: 1335 Grace Avenue; Cincinnati, Ohio."

PASTOR CARL H. KRUSE, ALINE, OKLA.—"A three weeks' tent meeting just closed at the Aline Church of the Nazarene. D. M. Coulson of Joplin, Mo., was the evangelist. He is a Bible preacher and makes holiness clear and plain. His messages are very searching. Most of the time during the three weeks we had good crowds. Although there were quite a number that we would like to have seen saved that we did not see, we believe that the meeting has been a success. The church has been drawn closer to the Lord and we expect to accomplish greater things for Him in the coming year."

EVANGELIST F. W. COX, AKRON, OHIO—"We are again in the great rubber

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city. This makes about the thirteenth revival which we have held here in the various holiness churches and missions, and holiness associations, and to the glory of God we can say, we have had a glorious revival. Souls have found God 'In the good old fashioned way.' Souls came to God from the very first night. The victories have been many and very gratifying. We are holding the tent in the Bowery Street Mission, of which Rev. J. Lethgoc is superintendent, and C. BeWard is assistant. We have had several good healing services. It was blessed indeed to see the Lord saving, sanctifying and healing the people. Mr. McAlarney and his faithful daughter did most of the singing and playing. Miss Eckling also was of very valuable help at the piano. Mrs. Pratt and others also sang good solos. Finances came easy and generously. We also took good care of the mission expenses. Praise God. I am making up my slate for winter, etc. Write me as God leads. Our terms are souls first, and all the time, then entertainment and free will offerings."

TELEGRAMS

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

JOPLIN, MO.

Uncle Buddie and Prof. Messer were gladly received into Joplin Tuesday night at the big Memorial hall. It was estimated that about fifteen hundred people heard his great message on the second work of grace in connection with his experience. We will soon close a good year's work at Joplin. Twenty-eight new members into the church, about \$4,000 raised for all purposes. On with the battle.—F. C. Savage.

DES MOINES, IOWA.

Just closed one of the best Assemblies in Iowa's history. Dr. Reynolds at his best. Owens and Bennett here in blessing. Altar filled in Saturday and Sunday services. Iowa raises over \$70,000 this year, over \$0,000 increase over last year. Planning over the top 1926 and 1927. L. N. Fogg retiring, D. W. Dugan of Muscatine, elected District Superintendent.—Horace Ireland.

OMAHA, NEBR.

N. B. Vandall of Akron, Ohio, will sing over radio WOAW between nine and ten central time Sunday morning, September 5. In Nazarene campaign in Omaha till Sept. 12. Mr. Vandall is commanding the Omaha public with his beautiful singing and is drawing strong to the meeting.—Dr. Ward.

DEATHS

Wood—Rev. Norville E. Wood was born in Johnson county, Texas, November 23, 1887, and died at 11:25 p. m., July 19, 1926, at his home, 723 Maple St., Alva, Okla. His parents were God loving and God fearing people. His mother was taken from him when he was eleven years old. His father, Rev. Nathan A. Wood, is an ordained elder in the Church of the Nazarene. Brother

Wood was converted at the age of nine and was sanctified when seventeen years of age, under the ministry of Uncle Buddie and influence of Brother C. A. McConnell. He was married to Miss Bessie Grace Beck May 2, 1917. He graduated from Carver Chiropractic College in 1916, finished his theological work at Bethany-Peniel College in 1921 and received his A. B. degree from Oklahoma City University in the summer of 1924. Brother Wood accepted the pastorate of Edmond church for the latter part of the Assembly year 1923-1924. During the following Assembly year he pastored the Grandfield church. In February, while in Grandfield, his health began to fail. In September, 1925, he accepted the church at Kearsaw, Nebraska, in the hope of regaining his health, but the change of climate did not help him. In fact, he continued to go down. In April, 1926, he returned to Oklahoma, coming to Alva and shouldering the responsibilities of the pastorate there, where the Lord found him faithfully working when he summoned him home. Brother Wood was greatly loved and appreciated by all who knew him. His quiet, cheery disposition and his friendly manner to all, with his fully surrendered life to God made his schoolmates esteem his friendship very highly. In few homes is found the sacred love, congeniality and blessed companionship as was found in the home of dear Brother and Sister Wood. Brother Wood often expressed a desire to be in active service until he died, as he usually expressed it he wanted to die "in the harness." And truly he did. Just two weeks before his death he preached at our N. Y. P. S.

zone rally at Com, Oklahoma, on "Keeping Faith with the Past," and was able to inspire in young lives a zeal for holy living that cannot be forgotten. He was a fearless preacher of the whole Word of God, but was especially led and blessed in preaching on the great love of God. He is survived by his wife, Mrs. Bessie Grace Wood; father, Rev. N. A. Wood of Roswell, Texas; sisters, Mrs. Rosa Kelley of Altus, Oklahoma, Mrs. Eula Kelly of Roswell, Texas, and Mrs. Susie Townsen of Bishop, California; brothers, Rev. Thomas Eugene Wood of Pasadena, California, and half brothers, Clem A. Wood of Oklahoma City, Okla., and Coke Wood of Bishop, California, and a host of friends. We know not why God took from our midst one who was entering upon a life of such useful ministry, but look to Him who doeth all things well to sustain our grieved hearts. Brother Wood took seriously ill Saturday evening before he

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passed away the following Monday. He had ulcers of the stomach. He was conscious to the last and as he was breathing his last he softly and sweetly repeated the words "Going Home!" The funeral was held at the Church of the Nazarene at Bethany, conducted by Rev. A. L. Parrott, assisted by Rev. J. Walter Hall. The body was laid to rest at Norman cemetery.—Rev. Mrs. Garsee.

ARTHUR—Maybelle Elsie Arthur, born at Darlington, Mo., August 11, 1903, departed this life at Minot, North Dakota, July 26, 1926, being at the time of her death twenty-two years, eleven months, fifteen days. Deceased was a daughter of Mr. and Mrs. H. L. Arthur, of Lonetree, North Dakota. Her death resulted from blood poisoning following an operation for appendicitis. At the age of ten Maybelle was converted, united with the Lonetree Baptist Church. Walking in the light, a few years later she saw the need of a clean heart for which she sought the Lord Jesus, and He gloriously sanctified her to which she almost always in witnessing for the Master, testified to this fact with joy and gladness, thanking and adoring her Lord and Savior for His great love, mercy and pardon to her, seeking daily to know His will and endeavoring to walk in His ways. Some three or four years ago, she withdrew her membership from the Lonetree church and placed it with the Church of the Nazarene, whose fellowship and teachings she cherished until death. Midst her last sickness and sufferings she would sing "O how I Love Jesus," and other beautiful hymns, also in her last hours gave out a most wonderful testimony, saying Jesus was calling her and she must go; asking her loved ones not to weep but to be sure to meet her in heaven, that it would be only tomorrow until we would meet again and it would seem like only yesterday to little Curtis since he had seen her (mentioning her little brother who had preceded her). She sent greetings to all her friends and school associates, that she loved everyone of them and did not want them to miss meeting her in heaven. Maybelle leaves to mourn her departure her father, mother, one sister, two brothers, along with a host of friends she loved. Funeral services were conducted by Rev. W. J. Gough of Minot, assisted by Rev.

Ellsworth, at the Lonetree Baptist Church, on Thursday, July 29, at 2 p. m. A large crowd was present to pay their tribute to this dear girl. Her body was borne by ten girls, her former schoolmates. Burial at the Des Laes cemetery.

WILLIAMS—Helen Louise Williams, the only daughter of Mr. and Mrs. Luther Williams, was born in New-castle, Indiana, September 18, 1916, and departed this life July 5th, 1926, being 9 years, 9 months and 17 days of age. She went to the Nazarene church and Sunday school. Helen was kind, gentle and loving. About a year ago she was brightly converted and testified to the fact that Jesus was her Savior. Her bright face will be greatly missed by all. Helen leaves to mourn her departure her father and mother, Mr. and Mrs. Luther Williams, three brothers, Harold, Charles and Garold, two aunts, Carrie Smith of Detroit, Michigan, and Thelma Spencer of Columbus, Ohio, four uncles, Roy Williams of Springfield, Ohio, Clayton Beson of Columbus, Ohio, Emory Williams of Greenfield, Indiana, and Eddie Williams of Willow Branch, Indiana, a grandfather and mother, Mr. and Mrs. J. H. Beeson, a great grandfather and mother, Rev. Oliver Beeson and wife of Shirley, Indiana and many relatives and friends.—F. S. Robinson.

WILEY—Abbie F. Wiley was born October, 1847, and passed to her reward July 27, 1926, in her 79th year. She was converted early in life, at Wellfleet, Mass., and for many years lived in Mansfield, Mass. Sister Wiley was a devoted Christian woman and was more loyal than she was demonstrative; faithful in attendance on the means of grace and liberal in her support of the various agencies of the church, especially so in reference to the cause of missions. It was the writer's pleasure to be her pastor for three years in East Boston, Mass., some thirty years ago, when her residence was in Mansfield. Although she was not always able to be in attendance at all the services of the church she never forgot to make liberal provisions for the support of the church, whether present or absent. After the death of her husband, Captain Wiley, she moved to Los Angeles, Calif.,

twelve years ago, uniting with the First Church of the Nazarene. Several days before she passed away she took seriously ill; though not suffering pain, she grew weaker day by day. The day before she was called to her eternal home we called to see her and found her conscious and fully resigned, saying "God's will is best." She was dearly beloved by the membership of the First church and will be greatly missed, not only for her genial manner but for her benefactions to every needy cause. Her life will be a fragrance to our memory though she has passed from our sight. Clarence E. Wiley, her only son, of Seattle, Wash., and wife are left to mourn her departure. Funeral services were held at the Bresee parlors, conducted by Revs. R. Pierce, J. T. Little and Frank Stevens. Her body was sent east to be laid beside that of her husband.—Robert Pierce.

GRAY—Lucinda Caroline Langford was born March 28, 1842. She was converted at about the age of sixteen and soon afterward joined the Southern Methodist Church. She was married to Theodore Henry Gray August 14, 1860. A little more than a year later, with her two months old baby, James Henry, in her arms, she watched him march away in the strength and vigor of young manhood to join the Confederate Army. From the terrible exposure and hardships of the Confederate Camp somewhere in Mississippi during the winter of 1861 and '62 he contracted a violent type of pneumonia, which left him weakened in constitution and he was never physically strong again. When he finally made his way back home after about a year's absence she had just buried their little son. About a year later a baby girl was born, but lived only a few weeks. Through these bereavements and the sickness of her husband, poverty, and misfortune that followed during the war and after its close her confidence in God's unfailing goodness never wavered. She became the mother of ten children. Her husband died in 1891, and one of her daughters, Sister Annie Dallas, preceded her mother to the glory world eleven years ago. She was sanctified during a holiness meeting conducted by Rev. H. C. Morrison at Beebe, Ark., during the summer of 1897. She joined the

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Free Methodist Church when one of that denomination was organized at Vilonia about 1903. Later when this church was disbanded she united with the Church of the Nazarene. For sixty-eight years she lived a joyful victorious Christian life. At the time of her death, which took place at the home of her eldest son, J. E. Gray, at Vilonia, Ark., July 19, 1926, there were still living two of her brothers, W. G. and E. H. Langford of Vilonia; two of her sisters, Mrs. Jane Stanley of Beebe, and Mrs. Ella Gragson of Conway; five sons, John, Tom, Porter and Luther Gray of Vilonia, and Rev. William Gray of the M. F. Church now stationed at Webb City, Mo.; two daughters, Mrs. O. C. Simpson of Vilonia, and Mrs. A. L. Dallas of North Little Rock; thirty-two grandchildren and fifteen great-grandchildren. A great number of these are following her as she followed Christ and for the salvation of all the rest with many other relatives and friends she prayed fervently to the very end of her pilgrimage. Her life was an emblem of perfect love. She broke the alabaster box of this fragrant life and poured it out on the lives of others. As her pastor we feel our loss very keenly. We wonder who will fill her place in the chapel as we preach to others. She was always there to pay and to pray and to do her best in every way. We are hoping and trusting that her mantle will fall on others.—R. G. Reedy, Pastor, Vilonia, Ark.

Knight—Dorothy Marie, daughter of Warren and Ellen Knight of Montrose, Iowa, was born May 4, 1925, departed this life July 24, 1926, aged one year, two months and twenty days. She leaves to mourn, her father, mother, two brothers, two sisters, four grandparents, thirteen uncles and aunts. Little Dorothy Marie budded on earth to bloom in heaven. Funeral services were held at the Church of the Nazarene in Montrose, Iowa, July 25 at four p. m., conducted by V. A. and Anna Seoflehl, pastors.

Open Thou mine eyes, that I may behold wondrous things out of Thy law.
—PSALMS.

All that has been done to weaken the foundation of an implicit faith in the Bible, as a whole, has been at the expense of the sense of religious obligation, and at the cost of human happiness.—J. G. HOLLAND.

We glory most in the fact, that Scripture so commends itself to the conscience, and experience so bears out the Bible, that the gospel can go the round of the world, and carry with it, in all its travels, its own mighty credentials.—HENRY MELVEL.

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

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ANNOUNCEMENTS

NOTICE—Eastern Oklahoma District: We are coming near the time of our District Assembly and a report from our District Treasurer reveals the fact that there is an embarrassing deficit, both in the General and District budgets. Let every pastor make a desperate effort to bring up the budget in full, as it is very important.—S. H. Owens, District Superintendent.

OPEN DATE—I have an open date which I will be glad to give to someone needing an evangelist from Sept. 16 to Oct. 3.—W. W. Loveless, London, Ohio.

NOTICE—Are you praying for an old time, prayed down revival, but you are not financially able to call an extra evangelist to help you? If so, just write me saying when and where you will be ready for the revival.—Rev. L. Reep, Wilmore, Ky.

BORN to Rev. and Mrs. W. M. Tabb, formerly pastor at Mena, Ark., a 9½ month boy, named Lawrence William. Rev. and Mrs. Tabb are now visiting relatives at Lake Wales, Fla., from which place they will go to Nashville, Tenn., to enter Trevecca College.

CHANGE OF ADDRESS—I am closing my pastorate at Richland Center, Wis., and my friends may address me at Fennimore, Wis., after Sept. 1st.—Geo. B. Munns.

RECOMMENDATION—Evangelist C. Davis has lately come to the Church of the Nazarene. He is a soldier of the cross of that type that is fearless ready to declare the old rugged truth. His years of experience in the evangelistic field qualify him to lead a revival meeting for the good of the church, the winning of the sinner to God. Having held meetings in half of the states of the union he is not a novice to the world by one local condition. He is in position to accept calls anywhere. Personally I am glad that God is adding to the Church of the Nazarene men as C. C. Davis. His address is Station "B," Evansville, Ind.—H. Hertenstein.

PRAY for a sister in Texas who is suffering with rheumatism, for evangelist J. A. Williams who has a nervous breakdown and is suffering from high blood pressure; for Rev. L. Striegel, Norman, Okla., who has been sick for some time, and whose wife is in the hospital.

SPECIAL NOTICE—We are planning put on a number of siege revival campaigns along full salvation lines, the John Wesley type, under ten tents, and anywhere we can get a suitable auditorium throughout Alabama and West Florida during the year. Some of the best evangelists in the holiness movement will be employed. Bud Robinson has promised some. If interested in your community, or city, address, Rev. H. H. Hooker, Box 262, Jasper, Ala.

SPECIAL NOTICE—We are arranging for a siege revival campaign along salvation lines, after the early Methodists type, under tent in Mobile, Ala., for the month of November, 1925. Interested get in touch with Dr. Turk, 5 South Joachim, Mobile, Ala. H. H. Hooker, Jasper, Ala.

RECOMMENDATION—It gives me pleasure to recommend to you John W. Dodd of Shamrock, Okla., who will enter the evangelistic field this month of October. I have been very closely associated with the Rev. Dodd for more than twelve years. He was my pastor for about two years. Rev. Dodd is a sane, sound preacher, an elder in the Church of the Nazarene. He has eighteen years' experience as a minister, thirteen as pastor and five as an evangelist. His daughter, Cornelia, will charge of the piano while Miss Russell will direct the choir in special singing. Don't fail to call great preacher for campmeetings and other revival meetings. He has the ability.—J. A. Russell, Pastor, Bartlesville, Okla.

RECOMMENDATION—This is to certify that Rev. F. R. Creekmore is a credited evangelist of the Church of the Nazarene, and is well known as a writer. I can fully recommend him to pastors wishing help in evangelistic work. He is capable, deeply up-to-date and a splendid all round preacher. He was a student at Asbury College some time, and has filled the position as pastor for various churches in the East. He will be very acceptable and will prove a great blessing wherever he may be called.—C. H. B.

TO WHOM THIS MAY CONCERN: Is to certify that by an action of the Iowa District Assembly, in session at Des Moines, Iowa, August 25-29, 1925, Rev. G. F. Jacobs is no longer a member of the Iowa District Assembly or a minister in the Church of the Nazarene.—E. R. Borton, District Secretary.

I believe that the want of our is not more "free" handling of the but more "reverent" handling, more militancy, more patient study, and prayer.—J. C. RYLE.

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

Read Dr. Goodwin's Glowing Testimonial:

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

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

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 Missouri (Des Arc, Mo.).....Sept. 8 to
 Kentucky (Lexington, Ky.).....Sept. 15 to
 Tennessee (Chattanooga, Tenn.) Sept. 22 to
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JARRETTE AND DELL AYCOCK Norman, Okla.Sept. 9 to 19	J. E. GAAR El Reno, Okla.Sept. 6 to 19	FERRY B. ROOD West Miford, W. Va.Sept. 5 Lexington, Ky.Sept. 22 Weston, W. Va.Sept. 20 to Oct. 1 Riversville, W. Va.Oct. 17
C. H. BABCOCK Alexandria, Ind.Aug. 30 to Sept. 16 Lowell, Mass.Sept. 18 to 26 Minneapolis, Minn.Oct. 3 to 24	PHILIP GEITER Cleveland, OhioSept. 19 to Oct. 3 Providence, R. I.Oct. 10 to 31 Marshallton, Pa.Nov. 7 to 28 E. Palestine, OhioNov. 30 to Dec. 30 Lisbon, OhioJan. 2 to 23	SELF-GOING EVANGELISTIC PARTY Carter Creek, Tenn. (P. O. Columbia).Sept. 2
LEWIS H. BACHELLER Pontiac, Mich.September	A. W. GOULD Cape May, N. J. (Camp)Sept. 10 to 19	MR. AND MRS. R. A. SHANK Elizabeth City, No. Car.Sept. 16 Detroit, Mich.Oct. 3
A. P. AND LEONORA T. BALSMEIER Topeka, KansasSept. 14 to 19 Kentucky Assembly, Lexington, Ky.Sept. 23 to 26 Toledo, Ohio (412 Harrison)Oct. 1 to 17	H. A. GREGORY Moody, TexasSept. 29 to Oct. 10	E. E. SHELHAMER New Philadelphia, OhioSept. 10 Allentown, Pa.Oct. 16 Brooklyn, N. Y.Oct. 29 to Nov. 1 Plattsburg, N. Y.Nov. 11
W. G. BENNETT Sioux Falls, So. Dak. (Gen. Del.)Sept. 1 to 25 Sarnore, No. Dak. (Gen. Del.) Oct. 1 to 25	ROLAND E. GRIFFITH North Pacific DistrictFall	E. H. STILLION Warwick, OhioSept. 1
P. F. BELMAY Terre Haute, Ind.Sept. 12 to 26	ROY H. HOLLENBACK Cambridge City, Ind.Sept. 6 to 26 Atlanta, Nebr.Oct. 9 to 24 Venus, Nebr.Oct. 28 to Nov. 7	B. D. SUTTON AND WIFE Lexington, Ky.Sept. 22 Baltimore, Md.Oct. 1 Georgetown, Ill.Oct. 21 to 31 Cincinnati, OhioNov. 11
EDNA BEOUGHIER AND PEARL WILCOX Columbus, OhioSept. 17 to Oct. 3 Berryville, OhioOct. 17 to 31	OSCAR HUDSON Pittsburg, Kansas (Assembly) Sept. 8 to 12 Newport, Ky.Oct. 25 to Nov. 10 Elwood Ind.Nov. 12 to 28	H. W. SWEETEN Huntington, W. Va.Sept. 1 Vincennes, Ind.Oct. 3
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M. M. BUSSEY Fort Dodge, IowaSept. 6 to 19 Barberton, OhioOct. 1 to 17 Uhrichsville, OhioOct. 24 to Nov. 14 Canastota, N. Y.Nov. 16 to 28	J. A. KRINO AND WIFE Snoqualmie, Wash.Sept. 12 to Oct. 3 Canby, Ore.Oct. 31 to Nov. 14	FREDDIE THOMAS Clinton, Ill.Sept. 8 St. Louis, Mo.Sept. 23 to Oct. 7 Chester, W. Va.Oct. 7 Bicknell, Ind.Nov. 12 Bloomington, Ind.Dec. 2 Miami, Fla.Jan. 5
W. R. CAIN Arkansas City, Kans.Sept. 12 to 26	V. W. AND MARQUERITE LITTELL Francisco, Ind. (Oatsville Ch.)Sept. 23 to Oct. 10 Mannington, W. Va.Oct. 14 to 31	JOHN AND EMILY THOMAS Lexington, Ky.Sept. 21
C. C. AND FLORA CHATFIELD Lockland, OhioSept. 2 to 19 Crothersville, Ind.Sept. 19 to Oct. 3 Sidney, OhioOct. 5 to 17 Lancaster, OhioOct. 19 to 31	W. W. LOVELESS Fresno, OhioOct. 1 to 31	I. N. TOOLE Lafayette, Ind.Sept. 26 to Oct. 6 Georgetown, Ill.Oct. 24 to Nov. 12 Middletown, Ind.Nov. 12
C. C. CONLEY Akron, Ohio (2nd Church)Sept. 7 to 19	M. M. LOWREY Elk City, Okla.Sept. 6 to 19 Altus, Okla. (Assembly)Oct. 6 to 10 Houston, Texas (Assembly)Oct. 13 to 17	C. E. TONEY Post, Tex. (Grassland Camp)Sept. 3 W. Okla. District AssemblyOct. 6 Holtrille, Calif.Oct. 14 to Nov. 11 El Centro, Calif.Nov. 11
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I. M. ELLIS Dallas, Texas (1610 Garden Drive)Sept. 13 to Oct. 3 San Diego, Calif. (568 23rd St.) Oct. 7 to 24	G. F. AND BYRDIE OWEN Charlton, IowaSept. 6 to 19 Curtis, Nebr.Sept. 22 to Oct. 3 Kennewick, Nebr.Oct. 10 to 24 Delta, Colo.Oct. 31 to Nov. 14 Marsing, IdahoNov. 21 to Dec. 5	Bethany-Peniel College, A. K. Bracken, Pr. Bethany, Okla.
THEO. ELISNER AND WIFE Portland, MaineSept. 15 to 26 East Palestine, OhioOct. 8 to 17 Huntington, Ind.Oct. 21 to Nov. 7 Charlotte, No. Car.Nov. 9 to 21 New Bedford, Mass.Nov. 26 to Dec. 12	DWIGHT M. PEFFLEY Ohio DistrictSeptember	Bresee Theological College, N. W. Sanford, dent, Hutchinson, Kans.
KIRBY FIELDS AND WIFE Southport, N. C.Sept. 9 to 26 Dayton, OhioOct. 31 to Nov. 14	J. E. AND ADA REDDION Nashville, Mich.Sept. 10 to 26 Elgin, Ill.Sept. 20 to Oct. 17 Kewanee, Ill.Oct. 22 to Nov. 7 St. Bernice, Ind.Nov. 12 to 28	Central Nazarene Academy and Bible School, Hogter, Acting President, Hamlin, Texas.
BONA FLEMING Golden, Colo.Sept. 11 to 25 Denver, Colo.Sept. 26 to Oct. 10 Hammond, Ind.Oct. 17 to 31 Canton, OhioNov. 6 to 14 Symerville, Mass.Nov. 19 to 28 Ererett, Mass.Nov. 30 to Dec. 12	LAWRENCE REED Sci. OhioSept. 9 to 19 Carrollton, OhioOct. 1 to 10	Eastern Nazarene College, Floyd W. Nease, dent, Wollaston, Mass.
JOHN FLEMING Andover, OhioSept. 15 to 26 Youngstown, OhioSept. 27 to Oct. 10 Monongahela City, Pa.Oct. 20 to 31 Champaign, Ill.Nov. 3 to 14 Fort Wayne, Ind.Nov. 16 to 29 Greensboro, N. C.Dec. 8 to 19	LEWIS J. AND EDYTHE RICE Des Arc, Mo.Sept. 14 to 19 Tishomingo, Okla.Sept. 22 to 26 Richland Center, Wis.Sept. 29 to Oct. 17 Wichita, KansasOct. 20 to Nov. 7 Pittsburgh, Pa.Nov. 14 to 28	Northwest Nazarene College, J. G. Morrison, dent, Nampa, Idaho.
C. B. FUGETT San Diego, Calif.Sept. 16 to 26 Long Beach, Calif.Oct. 3 to 17	J. A. RODOERS Corrydon, Pa.Sept. 19 to Oct. 3 Mitchell, Ind.Oct. 6 to Oct. 24	Olivet College, T. W. Willingham, President, Illinois.
		Pasadena College, H. Orton Wiley, President, dena, Calif.
		Trevecca College, A. O. Henricks, President, ville, Tenn.