

HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XV. NO. 28

KANSAS CITY, MO., OCTOBER 6, 1926

WHOLE NO. 756

"AND HOLINESS"

THERE is a wide difference between "and holiness," and "holiness and." The former is the order of Hebrews 12:14 and emphasizes holiness as the ultimate crisis and final state in preparation for life and time and death and eternity. The latter is a proper formula for those who by compromising the standards of Bible holiness find room for "something beyond."

Beyond holiness are growth and maturity and heaven. But holiness as an experience is the ultimate crisis for this life, holiness as a state is the permanent possession for attainment in grace, and holiness as a life is the highest standard for any world.

First, holiness is the end of sin. It implies and includes "putting off the old man with his deeds," and there is no room for "deeper deaths," or for "dying daily" to sin in those who have really had the old man crucified. Holiness requires the eradication and elimination of the carnal mind which is "enmity against God," and the proof that one has the blessing is found in the fact that depravity is gone—not simply going.

Second, holiness demands as its condition full and unreserved consecration, and there is no room for "reconsecration" in one who has taken nothing back from God, nor for a "fuller consecration" by one who has actually said "yes" to the known and unknown will of God.

Third, holiness rests upon and includes obedience. And no one can obtain holiness while in any measure refusing or failing to accept and practice, to the full measure of his knowledge and ability, the "law of God," and no one can retain this gracious experience and state who does not constantly and unfailingly walk in all the light that shines upon his pathway. There is no holiness back of light, and there is no disobedience, either by commission or omission, in the light.

Fourth, holiness is obtained, retained and maintained by faith. And there is no room for doubt, on the one hand, nor for crises in faith, as affecting the individual, in one who has and does believe for the full salvation of his soul.

Fifth, holiness is Pentecostal, and therefore involves and includes power. Spectacular power to create wonderment in the minds of men and to focus attention on one's self is not promised and is not desirable. But that holiness which is inwrought by the Holy Ghost does include power to deliver one from sin, power to enable one to overcome temptation, power to live a life well pleasing to God in a world that is not friendly to grace, and power to succeed in whatever capacity God designs one to serve. That verse which speaks of baptizing "with the Holy Ghost and fire," translated as to meaning is "the Holy Ghost *even* fire," or "the fiery baptism with the Holy Ghost."

Every grace and every duty possible in this life is either requisite to or included in true, Pentecostal, Bible holiness as experienced in the heart and lived out in the life. "Follow peace . . . and holiness." And no matter what it is that you are to follow, you always follow it "and holiness," and after holiness there is a period.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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

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

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

"A MORATORIUM ON MONEY-RAISING"

THOSE who read the accounts of the work of the Northern Baptist Convention, when it met in Washington, D. C., a few months ago will remember that there was considerable enthusiasm over Dr. Masee's proposal for a six month's moratorium on money-raising in the churches which compose the Northern Baptist Convention. The proposal at the time was connected with the further proposal that the six months were to be given over to intensive evangelistic efforts in all the churches. And it was at least intimated that within a few months following the special evangelistic efforts the deficit arising from the moratorium would be covered and the whole program of the church would be enlarged.

We have no official information as to just how the Baptists are getting on with their program. But in a recent issue of *The Baptist* an editorial appeared from which we quote the following:

The Standard Dictionary has this to say about a moratorium: "An emergency act of legislation authorizing a debtor . . . to suspend payments for a given period." As applied to the benevolences of the churches which annually make up the budgets of the missionary, educational and philanthropic work of the denomination, a moratorium simply means a temporary suspension of all definite and aggressive efforts to raise the money needed to finance the work of the denomination carried on through its fifty-eight missionary, educational and philanthropic organizations. Of course, no one takes seriously the rhetorical gesture involved in the catchy phrase, "A moratorium on money-raising." Even the author of the phrase does not press it literally. No pastor would be willing to vote and work for a moratorium on the payment of his salary. And if a moratorium were suggested to the janitor whereby he would get his deferred pay after next Christmas, provided it could be raised, the church building would suddenly take on the appearance of a house when mother is away on a vacation for a month.

Who ever heard of a moratorium on the prompt payment of grocery bills or of taxes or of the interest on a note when it is due? It is true, some tardy subscribers seem to act upon the assumption that a moratorium exists whereby their subscriptions to the religious paper may be deferred indefinitely. But even here most of the subscribers pay in advance. It is only when it comes to offerings for missionary work and the support of Christian education and the adequate care of aged ministers and missionaries that a moratorium can be suggested without a loud and effective protest. If such a thing as a moratorium on raising the benevolence budgets of the denom-

ination could be made effective for six months, as has been suggested for the Board of Co-operation, it is the conviction of every man and woman officially connected with the responsibility of raising the missionary budgets that the moratorium would turn out to be a mausoleum in which are buried beyond the hope of resurrection all the normal expectancies upon which denominational missionary budgets are predicated.

The editorial then goes on to say that it is a strange attitude of mind that proposes to side-track the stewardship of money in any program of evangelism. It commends Gipsy Smith for insisting on taking a collection for some purpose in every service, and shows that the giving of money is very prominent in the services of The Salvation Army, the most evangelistic organization one could find. The editor even goes so far as to wonder what Zaccheus would have done if Jesus had smothered his first spontaneous impulse to give half of his goods to feed the poor by saying, "No, Zaccheus, you can't do that just yet, because there is a moratorium on money matters until this revival effort is over." The Baptists are not great givers, considering their number, and we sincerely hope that this splendid editorial will arouse many of them from the sleep into which this moratorium proposition has no doubt plunged them.

But not many Baptists will read what we are saying; in fact we are not writing it for the Baptists. We are thinking about "Us Nazarenes." We have not used the same language that the Baptists did, but we have actually adopted a moratorium on money-raising just the same. Oh, the hue and cry among us is that we are "sick and tired of money drives" and that we demand relief from them. Then the very ones of us who don't want the "drives" want the Foreign Missionary Program maintained and enlarged. We have said that we wanted to raise our money on the budget plan and do it as a regular proposition throughout the year. But the condition of the General Treasury at the present moment indicates that what we want is to keep our money and spend it on ourselves. We gave it under protest when we gave it in the drives, and now when there is no great pressure being used, we are satisfied, but we are not giving it at all.

This money giving situation among the Nazarenes reminds us of the old colored man who, with his young son, was said to have found a ship wrecked on the rocks not far from the shore, and in this ship a considerable treasure of gold and silver. The father and son loaded the treasure into their little boat and started for the shore. But the wind was high and the sea was rough, and it soon looked as though they would not be able to reach the shore in safety. But being a religious man, the old negro prayed out loud: "Oh, Lord, if you will only let us reach the shore with this money, we will give half of it to Thee!" But the wind and the waves were unaffected by this "half-hearted" prayer, and amidst his growing fears the old negro prayed again: "Oh, Lord, if you will only let us reach

the shore with this money, we will give it all to Thee!" But the young man saw his visions of plenty vanishing as he considered the content of his father's prayer; so he said, "Father we really can't afford to give all this money to the Lord." But the hypocritical old father said, "Hush, son, don't say anything about it. If He will only let us get our feet on the dry land once more, we will not give any of it to Him."

And it begins to look like we simply want to take our part out in discussing "plans," and objecting to "methods." Now friends, can't we get down to business? The year is almost over. Less than three months of the fiscal year remain to us. Our General Treasurer, our General Board and our General Superintendents have all done the best they could. They have really given us a chance to do this thing in our own way. Now shall we falter and fail and be disgraced? Shall we gather all our forces and make one more tremendous "drive" throughout our connection and mortgage our future to meet a present need? Really, what shall we do? The budget is away behind in all but a very few Districts. Special gifts for the various lines are slow to come in. In fact we are practicing a moratorium on money-giving, as well as on money-raising. Shall this moratorium become a mausoleum, or shall we awake and arise from the dead and prove the genuineness of our evangelistic program by the evidences of the liberality which it produces?

THE DIFFICULTY OF GIVING EXPLICIT DIRECTIONS

OUR experience as a motorist in unfamiliar communities has convinced us that it is exceedingly difficult to give explicit directions. We have had an apparently intelligent and kindly disposed man answer our inquiry about the road to some certain place by saying, "Go right out this road south; it's a plain road, you can't miss the way." Then we have gone out the direction indicated three-quarters of a mile only to come to the place where the road divided into three heads, all of which looked just about alike and we could not at all tell which was "the plain road which we could not miss."

But one time we inquired, and the answer was, "Go out this road which follows the railroad for a mile and a quarter, and just after you pass a small grove on your right you will come to a cross road where you turn directly to your right, and after going two miles north you will come to a small store and filling station on your left. Your road angles slightly to the left there and then goes on straight north again for three miles and a half until you come to a cross road at the bottom of the hill. Turn to your right there and in just a mile you will come to the main highway on which you turn again to your left and then the road is well marked with blue and white signs on into town."

All this reminds us that when one goes out to inquire for the way of holiness some will think they are helping you by giving you confused and confusing directions. They tell you that some get it one way and some get it another. Some get it at conversion, some get it by growth, some get it as a second work of grace, some never get it until they die. Some get it and do not know it, some who think they have it do not really have it, etc., etc.

But we are so glad that we chanced one day to fall into a company of people who could give us explicit directions. They told us that the first great prerequisite was a sound, know-so conversion. And that this must be followed by a desire, ripening into a determination to be cleansed from all sin. And that then we were to make a full and unreserved consecration, and by humble, unwavering faith take Jesus Christ as our Sanctifier. The directions were such that we could intelligently follow them, and the best of it all is that the road led to the destination which we sought.

Others may offer their indefinite "you can't miss it" advice as much as they like; but for our part we prefer the explicit directions which enable us to know we are on the way at every turn along the way, and to the more surely know that we have really "arrived" when at last the blessing is found.

WHAT IS FUNDAMENTALISM?

THERE are evidences that in a good many instances the word Fundamentalism has been given a definition which is largely sectarian, and in such cases it is like "Church of God," "Church of Christ," etc., when these become the names of denominations or sects, it has passed from the position of a common noun to a proper name and its use requires special discrimination.

The majority of Fundamental Conferences in this country are fostered by men of Calvinistic persuasions, and while they openly deny the possibility of being cleansed from all sin in this life, they quite as openly espouse the doctrine of "eternal security of believers," which is the same thing as we used to know as "once in grace, always in grace," as one of the fundamentals. But as for ourselves, we think they omit one of the very most fundamental doctrines in this case and include one which is in reality a heresy. Also the majority of the self-named Fundamentalists account their interpretation of the second coming of Christ as a Fundamental, and yet their interpretation of this precious doctrine is with them merely a necessity of their doctrine of sin in its relation to the corporeal.

It follows then that if we are asked whether we are a Fundamentalist or not, we must know whether the word is used as a common noun or as a proper name. If it is used in the former sense, we answer

in the affirmative, but if it is used in the latter sense our answer is "Yes, with reservations."

In our own category of Fundamentals we would include nothing that is not positively necessary to life in Christ Jesus. For we believe that personal salvation and character are the essentials of Christianity and that only such doctrines as are indispensable in the obtaining of the one and in the development of the other properly be called Fundamental. Our list, then would include: The Inspiration of the Scriptures, The fallen state and condition of man, The Virgin Birth and Deity of Jesus Christ, The personality and office work of the Holy Spirit, repentance for sin and faith in Christ, regeneration and entire sanctification. And we believe that these doctrines with their implications are sufficient to make men Christians in this world and to prepare them for everlasting peace and bliss in the world to come. Hence, we believe these are the true fundamentals.

DOES CHILDHOOD RELIGION LAST?

This morning we heard Rev. Joseph Owen quote from Charles H. Spurgeon, the great Baptist pastor of London, these words: "It has been my unhappy duty to expel a good many people from the membership of the church, but I have never expelled any who were converted in childhood." To us that is a most significant statement, coming from one with such a long and wide experience. It has often been urged against efforts to bring the children early to a knowledge of Christ that childhood religion does not last. But the evidence is strongly against such a theory. Of course no kind of religion in this world lasts unconditionally; but as a matter of comparison, childhood religion lasts better than any other kind.

People who are saved from sin in childhood are also saved from many hurtful emotions and many defiling visions. Those who grow up in sin, even though converted in youth or maturity, are subjected to many passions and temptations from which childhood religion would have saved them.

Let us do all we can for the salvation of the "old toughs," but let us not ignore the children and let them grow up to be "old toughs" while we are laying out our efforts to save "old toughs." The processes of destruction are so much more natural and easy in this world than the processes of salvation that while you are saving one "old tough" a hundred neglected children can grow up to be "old toughs" to take his place.

The Sunday school, the juvenile church, the junior society and all the instrumentalities for the salvation and Christian training of children which the church possesses should be given first consideration in matters of equipment and in every thing that contributes to their success. And most of all, our homes must be maintained on such a basis that their principal business will be to train up our children "in the nurture and admonition of the Lord."

HOLINESS AND THE EMOTIONAL LIFE

It is neither necessary nor desirable that one should live always in a state of ecstasy. And yet there is no doubt but that God designs that we should have "feeling" in our religion, and there is no question but that the more genuine one's religion the more satisfactory his religious emotions will be. Those who would take the joy of the Lord away from His saints and make a long face the index of true piety are entirely mistaken.

And yet the best of men have not found it possible to be "happy all the time." Even Paul exhorted Christians to walk by faith and not by sight, and his testimony was to *confidence* rather than to *consciousness* as a continual and continued state and experience.

But sin brings turmoil and unrest, so holiness brings peace and instant and continual soul rest. Sin brings sorrow, regret and care, so holiness brings joy and comfort. Sin brings burden and fear, holiness brings relief and produces a sound mind.

Happiness is derived from "happening," and is dependent upon circumstances and conditions over which the individual has no control. But joy is a well spring which requires not to be fed from outside sources and which continues to flow even when the heart is broken and the spirit is crushed. To have peace and rest and joy and comfort amidst all circumstances both good and bad is better than any intermittent ecstasy of which a human being is capable in this world.

SELF PITY IS A HINDRANCE TO POWER

There is little doubt but that we are often cheated out of choice blessings because we give up praying too soon. We may never know what lay along the route of a "second choice" in the life of Jesus Christ, but we do know that when His disciple would find for Him a way that was easier than the way of the cross the Master rebuked him as an adversary. And we should never know what lies along the route of the "easier way" for us, but we do know that the road to God's best is the way of self abasement and sacrifice.

Colonel Bringle of the Salvation Army says:

"Do you ask, How can we get the fire? I answer, Not by feasting but by fasting; not by playing, but by praying; not by sleeping and slothfulness, but by watching and by diligently seeking God and the souls that wander from Him; not by . . . reading newspapers and devouring the comic sections and sport news, but by searching the Scripture."

Men who have given themselves to prayer have made larger contributions to humanity than those who have given the most princely presents of gold and silver.

GOD'S KEEPING FROM BACKSLIDING

By A. M. Hills, LL. D.



Texts on the divine side: "I pray God your whole spirit, soul and body be preserved entire" (1 Thess. 5:23, 24 R. V.). "He will keep the feet of his saints" (1 Sam. 2:9). "He shall give his angels charge over thee to keep thee in all thy ways" (Ps. 91:11). "He that keepeth thee will not slumber" (Ps. 121:3).

On the human side: "That good thing which was committed unto thee *guard* through the Holy Spirit" (2 Tim. 1:14. R. V.). "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, *keep yourselves* in the love of God" (Jude 20. R. V.). "My little children, guard yourselves from idols" (1 John 5:21. R. V.).

God undertakes and promises to keep us. But he tells us to guard and keep *ourselves*. What can it mean?

Manifestly this—He does not force His keeping grace upon us. He will use divine agencies and the help of angels and holy influences; but He will not compel His keeping without our willing, cheerful consent, and hearty co-operation.

I have been requested by our church officials to preach on this subject to meet the need of this congregation. Ten years ago I became a member of this college faculty and have been through these years a profoundly interested and often deeply grieved observer of the spiritual life of our people. Perhaps experience and observation have made me somewhat qualified to speak.

I am sorry to say there has been too much backsliding among us. I have seen many of our young people at the altar in ten series of meetings; many in twenty series of meetings; and not a few, I am sure, in as many as thirty different series of meetings.

Now, this is not normal. It is not God's plan, nor in keeping with His promises. It does not measure up to our privileges of grace. I observe:

I. If we do backslide and fall away from the faith it is *not God's fault*.

Jesus proposes to guard us from "stumbling" (R. V.). But our corresponding attitude of soul is *constant trust and deepest dependence on God*. "Watch and pray that ye enter not into temptation." The Lord has come into His temple to keep it clean and holy; but only through our co-operation. Jesus could cleanse the temple, but the Jews could turn it into a den of

thieves again, and speedily, which they soon proceeded to do.

Let us remember that there is no compulsion in a life of grace. God has no slaves in heaven. Only those are there who chose to be; and it was an ever-repeated and irrevocable choice. We must determinably choose to be kept, and must set our faces like a flint against everything that would turn us from God.

II. Jesus will keep us in a blessing only as He gave it to us, *by faith*. "We are justified by faith," and "the just shall live by faith." So "we are sanctified by faith" and we keep the blessing *by faith*.

Do not, then, be forever consulting your *feelings*, and keeping your fingers on the pulse of your emotional nature and your sensibilities; but keep on believing. Let it never be forgotten that a state of purity is never dependent on emotions, feelings, ecstasies or manifestations, but on faith in Christ as our sanctification. Emotions and feelings are mere attendants, and depend largely on bodily conditions—the flow of animal spirits and the nervous sensibilities. Disease, infirmities, aches and pains, and weather and indigestion may depress the emotions. But, when they are down, do not listen to the devil and conclude that you have lost your blessing. Tell Satan that, feeling or no feeling, by faith in Jesus you are still under the blood "that cleanseth from all sin." "Cast not away therefore your *confidence* which hath great recompence of reward" (Heb. 10:35). "You must not begin to reason or doubt or in any way depend upon your feelings for the evidence of your sanctification, or suspend your faith for a moment. If you do this you lay aside the only shield that can quench the fiery darts of the wicked one."

III. *There is the duty of constant watchfulness*. In the space of five verses, Mark 13: 33-37, Jesus bade His disciples four times "*to watch*." "What I say unto you, I say unto all, watch." "Watch and pray that ye enter not into temptation." No Christian is ever relieved from the necessity of constant watchfulness.

Those of us who have crossed the ocean in a steamship have always gone to our berths on a dark night with a greater sense of security because we knew that high up in the crow's nest, over the bow of the steamer, was a "look-out" sailor. It was his particular business to do two things—namely, to keep constant watch and to report any glimpse of a vessel or an iceberg in the steamer's path and signal to the engine-room below. It is the careless "*lookout*" and careless *captain* who endanger ships; and it is the careless *souls* who are fool-hardy and presumptuous and will not believe

that there is any danger that are the easy victims of Satan's wiles.

This leads me to observe:

IV. Conscience is that "*look-out sailor*" aloft over the bow in the voyage of life. Some people with sinful infatuation put conscience at the stern: it may then only utter the cry of remorse, after the sin has been committed, and the craft has struck the temptation which stove in the bow. But a conscience that does no more than moan and weep over sins already committed is of little worth. It is the duty of a healthy conscience to detect sin in advance and to sound the alarm to the will that has its hand on the helm.

The truly righteous man has temptations floating across his weatherbow as truly as the ungodly or the sinner has. The difference is that the righteous man's conscience detects the danger ahead, and gives the signal to the will to "steer clear of the temptation." Yea, it reports the danger to God in prayer and to get help from above.

Example—April 15, 1912, the *Titanic*, the greatest ship that, at that time, had ever sailed the seas, 882 feet long, was crossing the Atlantic. It had nearly 2,400 lives on board and was making its maiden trip and record speed.

Captain Smith had won a name for care and skill and was at the summit of renown among English naval officers. Yet, on this trip he was careless, and sadly laid aside his "patient continuance in well-doing."

That starlit Sunday night he was feasting to intoxication with American millionaires, worth in the aggregate \$400,000,000. Other members of the crew were stupid with drink and the "look-out in the crow's nest" was in a drunken stupor. Three other ships sent wireless messages warning them. Alarms were rung, but all in vain. With utter infatuation they crowded the speed to the limit and drove on in a race with death. As is usual, death won! The Captain saw his ruin, drew his revolver and shot himself.

A survivor said he would never forget to his dying day how sixteen hundred passengers clung to the ship's rail shrieking and moaning and groaning as the sinking *Titanic* carried them down to a needless death.

Now that is a perfect picture of a neglected and drugged conscience, waking up in remorse when it is too late. It was Captain Smith's business to be faithful to duty and true to his sacred trust and be a *man*! Instead, he played the fool!—and perished! Multitudes are doing the same all around us.

What is conscience, anyway? It is God-given moral reason, recognizing itself as law. It is the voice of God in the soul. St. Paul said: "Herein do I exercise myself to have always a conscience void of offense toward God and men" (Acts 24:16). You and I cannot live a noble life without doing the same. We

must put conscience into the private life and the public life, into the home life and the school life, and the church life and the business life. It is impossible to live a godly life in any other way.

V. *Our religious safety depends on being dead to the world.* God says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain-glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2:15-17. R. V.).

Now what is meant by "the world" in this wonderful passage. The noble Bishop Gore of England defined it thus: "The world is human society organizing itself apart from God." Bishop Ellicott defines it as "The sum total of all that is opposed to the spiritual reign of Christ." I define it as follows: Those habits, fashions, customs, laws,—those principles of conduct, ambitions, pleasures and aims of godless people, constitute, in the aggregate that old hag called "*the world*" that is opposed to God and Christ and all righteousness.

That is the thing that crucified Jesus and still crucifies Him afresh and puts Him to an open shame before our eyes continually.

Now what we are saying is this: those who would keep their piety must die out to this whole damning and damnable worldliness. We cannot seek its approbation. We cannot practice the most of its pleasures. We cannot follow the most of its fashions. We cannot bow to its opinions and court its favors and seek its applause. Above all we cannot adopt its moral principles as our standard of conduct, or imitate its customs, or worship at its idolatrous shrines. St. Paul said: "By whom [Christ] the world is crucified unto me and I unto the world." Nobody has a very serious case of religion who has not thus been crucified to the world and by the world, and dissolved partnership with it forever.

I am free to say, what I am saying has special reference to women. They seem to be specially and peculiarly the bond-slaves of fashion, as if the fashion magazines were their Bibles. I believe God is trying by the holiness movement to produce a generation of women who are dead to the fashionable follies and idiotic fooleries of this old hell-bent world. If you women fail Him, farewell all hopes of a redeemed humanity.

Some reference may be properly made to godless pleasures. Take the theatre. The New York critic, Alvan Dale, told us (Dec. 20, 1924, *Literary Digest*) "Play after play comes up to serve us with generous doses of profanity and obscene words. I have protested in vain and believe that the worst is yet to come. Managers clamor for it to please the public.

Expressions are used today that would have emptied the theatres in former times. Language that two or three seasons ago would have been regarded as putrescent passes without attention today."

It is perfectly notorious that the dress of the girls in the theatres is shameless, and that an awful proportion of them lose their virtue and are doomed forever. For one, I want to say that I have neither time nor money to spend in an institution whose very atmosphere is soaked and saturated with sin. Yet people by the millions rush to the theatres to witness these sensuous and indecent spectacles and listen to obscenity and blasphemy, and sneer at preachers and religion. No wonder that the Christians who do it backslide!

The dance! The chief of police of New York City said: "Three-fourths of the women and girls who are leading lives of immorality have fallen through the dance. Gail Hamilton, the famous writer, cousin of the great statesman, James G. Blaine, said: "The dance is essentially unclean and cannot be washed. The very pose of the dancers suggests impurity." Mrs. General Sherman, a Roman Catholic, said: "Virtuous women ought to blush at the very mention of the dance." The matron of a home for fallen women in Los Angeles said: "Seven-tenths of the girls received here have fallen through the dance." A city missionary of Los Angeles asked two hundred inmates of brothels how they came to fall and 163 of them confessed that they were ruined by dancing schools and ball-rooms. Prof. A. T. Sullivan, a converted ex-dancing master, said: "The waltz is the spur to lust." In fact, every thoughtful man knows and every woman of sense ought to know, that the sex-element is the charm and chief attraction of the dance, and the one thing that makes it tolerable. Is it surprising that the devotees of such pleasures backslide?

VI. *We must die out to people.* This is a very old but much neglected and almost forgotten truth. Jesus said: "He that loveth father or mother, or son or daughter more than me is not worthy of me" (Matt. 10:37). Nobody can be a true Christian or loyal disciple who loves friend or relative more than Christ. God will have the first place or nothing. He ought to. The dignity of the Infinite forbids anything less.

There is a famous painting of an exceedingly beautiful ancient Roman maiden who had been converted to Christianity. This fact was discovered and she was put on trial for her life. Her heathen judge decided that she must offer a pinch of incense on the altar to the gods or die. A titled young nobleman, to whom she was engaged, begs her to do so little a thing for his sake. But that little deed would be an act of disloyalty to Jesus, who was dearer to her than life. She refuses the offered incense, turns from her amazed but admiring judge, rejects the pleadings of the man she loves, and the promptings of her own natural

heart, and consents to be thrown to the lions, rather than dishonor Christ. It was such piety as that in the breasts of millions of martyrs that planted the foundations of the Church of Christ so deep that the gates of hell could not prevail against it.

There is a painful need of more of such loyalty to Christ today. But there is some, thank God! We were once officiating at a campmeeting in Nebraska. One day the committee in charge requested that a young woman be permitted to preach. She preached well: God was with her and the altar was well filled. Later we heard the story of her life. She was Katy Bredemus, born over a saloon, of Roman Catholic parents. When she reached young womanhood somehow she became converted and sanctified and called to preach. But her bigoted Catholic mother went to beating her with a barrel stave. She said: "Mother, I love you if you beat me to death, but I must be true to Jesus." The police learned what was going on and rescued her; but not until she had made full proof of the fact that she had died out to her mother. No wonder God honored her ministry!

Another talented girl of rare endowments had a very similar experience. Because she bowed to her Savior as her Lord and King she was ostracised by her family and driven from home. But she went forth to take the lone way with Jesus, singing from her soul the immortal hymn,

*"Jesus, I my cross have taken,
All to leave and follow Thee,
Naked, poor, despised, forsaken,
Thou from hence my all shall be.
Perish every fond ambition,
All I've thought, or hoped or known
Yet, how rich is my condition!
Christ and heaven are still my own."*

There are multitudes of young people whose lives have been wrecked for time and eternity because they did not die to the wicked scoffs and jeers and threats and persecutions of their own families. God called the children to a life of deep piety and to some marked and peculiar service. The malignant opposition of parents followed. The children weakly yielded, and their light went out into fatal eclipse. They would not go with Jesus, and have God's best, and so they lost all. There is a life of loyalty and prayer and active service in which you will not backslide.

PASADENA COLLEGE

It is sin for me to want anything the Lord does not want me to want. Whatever He does not want me to have, He does not want me to want; therefore if I allow myself to want such things I rebel against His will. To say the least, it is foolish for me to do that, for if it is not His will for me to have it, then it is not for my highest good, for His Word says, "No good thing will he withhold from them that walk uprightly."—CHAS. M. KELLY.

MEDITATIONS ON THE FOUR GOSPELS

By Roy G. Coddington, Returned Missionary

PART TWO

THE Gospel according to Matthew is not arranged as chronologically as the other three, but rather *logically*. So chapters eight and nine, following the coronation speech, group the credentials of the King, particularly the miracles of healing.

Next (ch. 9:35, 36), "Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Why? Because their teachers, the scribes and the Pharisees, were blinded by prejudice and hypocrisy. Then He sends forth His twelve apostles, with power to heal the sick and to cast out unclean spirits, and instructs them to preach, "The kingdom of heaven is at hand" (ch. 10:7). This is the last call of the Messiah, the King of the Jews, to His people, for in the next chapter—and more positively in the twelfth (verse 14)—appears the determination of the leaders of the Jews to take His life. In this tenth chapter Jesus begins looking forward to His cross (verse 38), and tells us plainly that if we are to be His disciples we must take up ours. To speak of taking up our cross in any other sense than to die upon it is a perversion of Scripture.

Chapter eleven, verse twelve is so badly misinterpreted by many that I cannot pass it unnoticed. Often we hear the "violence" of these "men of violence" commended, and we are exhorted to do as they did! "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force." The above mentioned interpretation of this verse does violence to it, to the context, and to the English language. "Men of violence," unwilling to adjust themselves to the kingdom according to the requirements set forth by the King in His Sermon on the Mount, insisted on being baptized—forced their way in. John did not like the looks of them, and objected to them. Still, lacking omniscience, doubtless he baptized many unworthy ones. "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance" (ch. 3:7, 8).

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida!" (ch. 11:20,21). This is virtually an intimation of the rejection of Him by His people. Then, in verses 25, 26, He thanks His Father for revealing

unto babes what the wise and understanding ones would not receive. Is it not manifest throughout the four Gospels that while the scribes and the Pharisees, influential men in Jerusalem, and a large majority of them hypocrites, rejected Him and had Him crucified, yet the rank and file of the Hebrews in Palestine at that time were favorable toward Him? In chapter twelve are several incidents that show with what carping hatred the Pharisees pursued Him, "and took counsel against him, how they might destroy him" (verse 14).

In chapter thirteen Matthew records seven parables of Jesus, of which the first four were spoken to the "great multitudes" that "stood on the beach," while Jesus sat in a boat. The last three He spoke to His disciples inside the house. See verses 1, 2, 36. I have heard some teachers speak of all the parables of Jesus, even including the first four here given, as if they were spoken so that the people could the better understand! Why do such teachers not read the context? In verses 10-17, 34, 35, we are plainly told that these parables were spoken that the disciples might "know the mysteries of the kingdom of heaven," but that the multitudes might *not* know; *because* "this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed," lest they should be saved.

These seven parables are all concerning "the kingdom of heaven." That phrase is used in all but the first, and in the explanation of that first even (verse 19) is the phrase, "the word of the kingdom." Some do not distinguish "the kingdom of heaven" from "the kingdom of God"—to their confusion. The former expression is peculiarly Matthew's. And he appears to use it in a different sense from what he does "the kingdom of God"—this of a holy state; "the kingdom of heaven" of a mixed state here on the earth.

Particularly is this mixed condition of "the kingdom of heaven" manifest in the chapter before us. Of the four parts of the sown field only one part is fruitful. The enemy sows tares in the wheat field, and the tares grow among the wheat until the consummation of the age (verses 39, 40). The mustard tree becomes a bird-roost; and it appears that these birds are the same as those in verse four, defined in verse nineteen. The word "leaven," in every other place in the Bible, manifestly stands for evil; and there is nothing to indicate anything different here. The whole field in which the treasure is hidden is bought, though it is not all treasure. The pearl of great price shows no mixture. The net hauls in good and bad.

The pearl of great price has been so badly misinterpreted by many that I would quote here a foot note

on it from the Scofield Bible; also, as introductory to it, Dr. Scofield's note on the hidden treasure. It seems too bad that one whose comments on dispensational lines are so excellent should have missed the mark on entire sanctification:

"2. (v. 44) The interpretation of the parable of the treasure, which makes the buyer of the field to be a sinner who is seeking Christ, has no warrant in the parable itself. The field is defined (v. 38) to be the world. The seeking sinner does not buy, but forsakes the world to win Christ. Furthermore, the sinner has nothing to sell, nor is Christ for sale; nor is He hidden in a field, nor, having found Christ, does the sinner hide Him again (cf. Mark 7:24; Acts 4:10). At every point the interpretation breaks down.

"Our Lord is the buyer at the awful cost of His blood (1 Peter 1:19), and Israel, especially Ephraim (Jer. 31:3-11, 18-20), the lost tribes hidden in 'the field,' the world (v. 38) is the treasure (Ex. 19:5; Psa. 135:4). Again, as in the separation of tares and wheat, the angels are used (Matt. 24:31; Jer. 16:16). The divine Merchantman buys the field (world) for the sake of the treasure (v. 44; Rom. 11:26), beloved for the fathers' sakes, and yet to be restored and saved. The note of joy (v. 44) is also that of the prophets in view of Israel's restoration (Deut. 30:9; Isa. 49:13; 52:1-3; 65:18, 19).

"3. The true Church, 'one body,' formed by the Holy Spirit (1 Cor. 12:12, 13). As Israel is the hidden treasure, so the Church is the pearl of great cost. Covering the same period of time as the mysteries of the kingdom, is the mystery of the Church (Rom. 11:25, 26; Eph. 3:3-10; 5:32). Of the true Church the pearl is a perfect symbol: (1) A pearl is one, a perfect symbol of unity (1 Cor. 10:17; 12:12, 13; Eph. 4:4-6). (2) A pearl is formed by accretion, and that not mechanically but vitally, through a living one, as Christ adds to the Church (Acts 2:41, 47; 5:14; 11:24; Eph. 2:21; Col. 2:19). (3) Christ having given Himself for the pearl, is now preparing it for presentation to Himself (Eph. 5:25-27). The kingdom is not the Church, but the true children of the kingdom during the fulfillment of these mysteries, baptized by one Spirit into one body (1 Cor. 12:12, 13), compose the true Church, the pearl."

In the beginning of chapter fifteen we again see scribes and Pharisees from Jerusalem, watching Jesus and criticizing His disciples. He rebukes them, and instructs the multitude as to what really defiles. In verses 21-28 is the interesting case of the Canaanitish woman who asked relief for her daughter, a demoniac, addressing Jesus as Son of David. I think it was on that account that Jesus "answered her not a word." His disciples appear to interpret this to mean that Jesus wants to be rid of her, so they beseech Him to send her away. He says, "I was not sent but unto the lost sheep of the house of Israel." At this she

addresses Him not as "Son of David," but as "Lord," worshiping Him, and asking for help. He again reminds her that she is not of those who might count on the "sure mercies of David," by saying, "It is not meet to take the children's bread and cast it to the dogs." Evidently His voice and manner showed much compassion, for she was not discouraged, but said, "Yea, Lord, for even the dogs eat of the crumbs which fall from their masters' table." She no longer claims anything on the pretense of being a Jewess, but on the basis of the abounding, overflowing mercies of God. She gets all that she asks, also the commendation of Jesus, "Great is thy faith."

In chapter sixteen, beginning with verse twenty-one, Jesus begins to tell His disciples of what He is to suffer shortly in Jerusalem, including His death and resurrection; and adds, "If any man would come after me, let him deny himself, and take up his cross, and follow me."

In 16:28 Jesus foretells His transfiguration, which Matthew describes immediately following (ch. 17:1-8), as Mark and Luke also do. Peter, one of the three eye-witnesses, writes of it in his second letter, ch. 1:16-18. In 17:12 Matthew records the second foretelling by Jesus to His disciples of His sufferings and death; in 17:22, 23, the third; in 20:17-19 the fourth; and in 26:2, the fifth. One would expect them to be better prepared than they were for those trying events. Let us be patient with those who do not respond to the gospel message as quickly as we desire that they should.

In 23:15-36 Jesus pronounces a seven-fold woe upon the "scribes and Pharisees, hypocrites." How scathingly He rebukes hypocrites! How tenderly He receives penitent sinners!

The closing verses of this chapter (23:37-39) express in Jesus' own words the awful tragedy of Jerusalem and the Jewish people which Matthew is depicting: "How often would I . . . ye would not!"

Sitting on the Mount of Olives, and telling His disciples of the impending destruction of Jerusalem, Jesus says: "Pray ye that your flight be not in the winter, neither on a sabbath." One chronologist understands that Titus took Jerusalem on a jubilee year. This would be worse than on an ordinary sabbatic year, as it was the second of two consecutive sabbaths, in which the law forbade their sowing or reaping (Lev. 25:1-12). When they were obedient to God His bounty did not permit them to lack anything in a sabbatic or even in a jubilee year; but it could hardly have been so in this time of so great hypocrisy among the leaders.

As Matthew presents to us Jesus as King of the Jews, and shows the tragedy which they brought upon themselves by rejecting their Messiah, we are not surprised that he alone writes the following: "All the people answered and said, His blood be on us, and on

our children" (27:25). And when we consider how slow Peter (Acts 10:9-23) and some others (Acts 11:1-18) were to extend the gospel to Gentiles, it seems fitting that Matthew, the most Jewish writer of the four, should give the fullest evangelistic commission (ch. 28:18-20): "Jesus came to them and spake unto them, saying, All authority hath been

given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you [margin] all the days, even unto the consummation of the age" (R. V.).

SANCTIFIED PEOPLE MAY INCREASE THEIR SPIRITUAL POWER

By C. W. Ruth, Evangelist

He that hath clean hands shall be stronger and stronger. They go from strength to strength, every one of them in Zion (Job 17:9; Ps. 84:7).

TRULY sanctified persons have been baptized with the Holy Ghost; and because they have received "The power of the Holy Ghost coming upon them" (Acts 1:8, marg.), have certain measures of power, according to the promise; but this power may be increased, while living the sanctified life. To seek power before one seeks purity is to invert the divine order, but he that has been cleansed from all sin and obtained a pure heart—"clean hands."—"shall be stronger and stronger." First "clean," then "stronger." "For as the man is, so is his strength" (Judges 8:21).

Assuming that a person has been sanctified wholly, the question is, how may such a person experience an increase in spiritual power? We are persuaded that multitudes of holiness people should carry more spiritual power and mean more for the kingdom of God than they do. Since every truly sanctified soul longs to be at his best for God, this question is of vital importance: how may I have an increase of spiritual power?

We have thought if we would consider some of the conditions and constituent elements of spiritual power we might find an answer to the question. In Prov. 24:3 we read, "A wise man is strong; yea, a man of knowledge increaseth strength." Here we see that "knowledge" is an element of spiritual power. We are sure this does not refer so much to the wisdom of this world, as it refers to the wisdom that comes down from above. A knowledge that brings assurance to the heart. Doubt and uncertainty weakens; but when a man *knows* he is right and then has an increasing knowledge of divine resources, he "increaseth strength." The scriptural injunction is "Grow in grace and in the knowledge of our Lord and Savior" (2 Peter 3:18). Hence, by thus growing in grace and in knowledge there will come an increase of spiritual power. "Increasing in the knowledge of God" (Col. 1:10). By reading that sort of literature that ministers grace and acquaints one with the deep things of God, there will be a growth "in the knowledge of our Lord and Savior Jesus Christ." "The people that do know—their God—shall be strong and do exploits."

In Isaiah 40:31 we read, "They that wait upon the Lord shall renew (change, marg.) their strength." This waiting on the Lord is the attitude of submission, of devotion, of prayer and of faith: of communion and fellowship while tarrying in His presence. It may not be so much in talking to Him as quietly waiting before Him, so as to give Him an opportunity to talk to us. While thus waiting before Him there is sure to come a renewal of strength and an increase of spiritual power. In Psalm 106:13-15 we read "They waited not for his counsel . . . and He sent leanness into their soul." To be lean spiritually is to be weak spiritually. The more frequent the waiting upon God the greater the increase in spiritual power. "Blessed are all they that wait for Him" (Isa. 30:18).

In Matt. 17:14-21 we read where the disciples lacked power to cast the devil out of a boy who was a lunatic. When they inquired of Jesus why they could not cast him out Jesus said, "Because of your unbelief," and then went on to say "Howbeit this kind goeth not out but by prayer and fasting." Thus Jesus taught that by "prayer and fasting" they might experience an increase of faith, which would mean an increase of power which would enable them to accomplish what they otherwise could not do. "And nothing shall be impossible unto you." Faith couples the soul on to omnipotence and thus makes that which is humanly impossible gloriously possible; "For with God all things are possible" and hence, "all things are possible to him that believeth." There are absolutely no limitations to the power and possibilities of true faith. Thus we see that by "prayer and fasting" there may be an increased faith; and as a result of this increase of faith there will be an increase of spiritual power.

Another element of spiritual power is spoken of as "the joy of the Lord!" We read in Nehemiah 8:10, "Neither be ye sorry: for the joy of the Lord is your strength." It is only in a victorious personal experience and a buoyant faith that the "joy of the Lord" can be known. Happiness is largely dependent upon circumstances and happenings, but "the joy of the Lord" is the fruit of the Spirit (Gal. 5:22), and is in no sense dependent upon circumstances. The "joy of the Lord" is imported: shipped in from another country, and is the result of right relationships with

God. There is joy, and there is fulness of joy:—different measures of joy. "The meek also shall increase their joy in the Lord" (Isa. 29:19). Hence we would conclude that where there is an increase of spiritual joy there should be an increase of spiritual power, seeing "the joy of the Lord" is an element of strength. David prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit; *then* will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:12, 13).

"As the man is, so is his strength" (Judges 8:21). It is not what the man professes, nor what he may seem to be, that determines the measure of his strength and power; but what he really *is* in his inner selfhood,—as God knows him. Hence, the more fully developed and rounded out his Christian character, the more strength and power he should have. We are not speaking now of some spectacular display, or exhibition of power, that would find expression in the whistle of the locomotive; but rather that power on the piston rod which enables the locomotive to make the grade and pull the load; not merely the loud thunder and lightning flash, but the steady rays of the noonday sun. According to Isaiah 30:15, "In quietness and in confidence shall be your strength." Power not to worry, and fume and bluster; but power to hold steady, be still and triumph in the furnace of affliction; a cessation of the self life and a realization of the fulness of divine life; divine "strength is made perfect in weakness . . . for when I am weak then am I strong" (2 Cor. 12:9, 10). "Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness" (Col. 1:11). Yes, sanctified people may increase in spiritual power by an increase of the aforesaid constituent elements of power. "The God of Israel is he that giveth strength and power unto his people. Blessed be God" (Ps. 68:35).

INDIANAPOLIS, IND.

CHOOSING A BRIDE

By REV. R. H. M. WATSON

THERE is nothing in a man's life that ever occupied him more earnestly than the choosing of a bride. Business, politics, pleasure, everything becomes secondary when this question is under consideration. A man admires beauty of face and form. A woman's beauty, talent, culture and tact, have much to do with her winning her way in this world, but there is one thing that a man is more concerned about when he is about to choose a bride than all else, and that is character. The woman may possess every other qualification, but if there is any question about her character, a man, even a depraved man, will lose interest in her if he is really looking for a bride.

This is why the bride so beautifully illustrates the Church of Christ; hence the Church is frequently called the bride of Christ. Christ demands of the

Church what man demands of his bride. Every man wants a spotless bride, and Christ demands a spotless Church (Eph. 5:25-27), and just as a man will put away his wife for fornication, so Christ will put away the individuals who make up His bride (Church) if they become guilty.

In the 24th chapter of Genesis we have the account of Abraham sending forth his servant to call a bride for his son. In the Old Testament (which is composed largely of types and shadows of the good things to come), we have three persons whose names run through the whole book; Abraham, Isaac and Jacob, but in the New Testament we find very little said of these three, but the name of the Father, the Son and the Holy Ghost become prominent. The first three names are a type of the second. Abraham a type of the Father, Isaac a type of the Son, and Jacob a type of the Holy Ghost. Then we have Abraham, a type of the Father, sending his servant, a type of the ministry, to choose a bride for his son who is a type of the Church.

It is significant that Abraham carefully charged his servant that he should not take a bride for his son from among the Canaanites, but that she must be of his kindred. The only way man can be akin to God is to be born of God, and the Canaanite (unregenerated) is no more fit to be received into the Church of Christ than a harlot is fit to be the bride of a clean gentleman. The servant hesitated to take the pledge, for he said "peradventure the woman will not be willing to follow me unto this land." Very thoughtful of the servant. If the preacher must be responsible for the result of his ministry, his position is a most miserable one. But Abraham said, not so. I hold you responsible only for the performance of your duty, and if you fail in winning the bride, you are released from your obligation just the same. The servant no longer hesitated, but went out and harnessed ten camels, and when they were laden with rich gifts from this great rich man's house, he started on his journey. Think of it. The idea of taking ten camels to get one girl. Ten camels laden with precious jewels and rich gifts of all sorts to get one girl. I wonder what a girl would think today, if she saw her intended husband coming for her with ten big automobiles? Now I think there is an important lesson taught here. In representing Christ, we must be able to produce some of the goods. It is certain we cannot manifest what we have not. An eloquent sermon will entertain, but it takes the Spirit of God to make a man or a woman a soul winner. It is very easy to discern the difference between the power of the Holy Spirit in a man's ministry and simple emotionalism. The man that simply preaches under worked up enthusiasm will only manifest deep interest during his service; then he will often be light and given to jesting and light conversation, but the man with the Holy Spirit is always concerned, always

interested, always in earnest about the salvation of the lost, whether in a service or out of it. I do not mean that he will not be cheerful, but I do mean he will be prayerful, and his conversation will naturally drift toward godliness. I have sometimes been made to wonder at the change that will come over some ministers when they are out of the service and among worldly young people. An hour before, in the service, he seemed to labor under a great burden for the lost, but now he seems to have lost all thought of any body's being lost, notwithstanding the lost are sitting all around him. I simply cannot harmonize such conduct with the doctrine and experience of our Christ. When the servant of Abraham reached the place where the effort was to be made, he went to prayer. There is the secret of success. "Lord, I stand here by the well of water," but I don't know what to do, thou wilt have to teach me. Thou must show me what to do. The man that waits on God will win. When a case is committed to God, He takes charge of it, and He has never had a defeat, and never will. God sends out the very young woman of all the world most fitted to be the bride of Isaac. Beautiful of face and form, and character as white as snow. She was a jewel among women. The servant was received into the home of her father. From the style in which Abraham's servant traveled, his many camels and servants; no doubt the family of the young woman took him to be some young ruler, or some noble prince. A fine dinner is prepared, and the guest is invited to partake, but it seems when he came to the table he hesitated. Imagine the surprise of the company when the gentleman steps back from the table, and says, I cannot eat until I have told mine errand. Wonderful! Oh that we had more ministers with such a burning message that takes away even the appetite from the hungry. I cannot eat until I preach, said the stranger. The interested host said, speak on. Now they are about to learn who the gentleman is. What country he rules over, what great king is his father; but imagine their surprise when the man says simply, "I am Abraham's servant." What? are you only a common servant? is that all? Yes, I am Abraham's servant. There is nothing in me, but I am representing a mighty man. "The Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men servants, and maid servants, and camels, and asses." Then he explains that his master has a son, born to him in his old age, and that he hath given all his wealth to his son, and that he is out to secure a bride for this young man, and that Rebekah is the one for the bride, as the Lord has made known to him at the well. Notice: the servant first puts himself in the background, by telling them that he is only a servant. Then he brings forward his master, and gives a hurried picture of his greatness and wealth, and having gone over the story of the wealth of his

master, he presents his master's son, who he says is heir to all this great fortune which he has just described; and to prove the correctness of his story, he, though only a servant of Abraham, travels about the country with ten camels and a train of servants, and introduces himself to the young woman by presenting to her some fine jewels. The correctness of the man's story is proved by his stock on hand. "A city set on a hill cannot be hid." It is needless to say, the young woman went with the servant, with the full consent of her parents; for after the servant had told his story, she was due to go to one of two places; either to the home of Isaac, or to the lunatic asylum.

MERIDIAN, MISS.

GLEAMS OF GLORY

By BASIL W. MILLER

THE CHRIST OF THE WAVE

But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary . . . Jesus went unto them, walking on the sea (Matt. 14:24, 25).

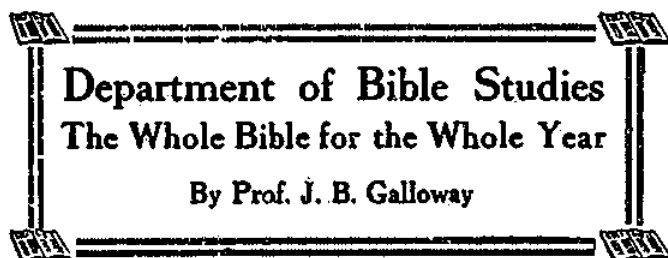
CONTRARY winds, wild and raging, were blowing. The small bark in which fearfully sailed the disciples was beaten by rushing tempest, deluged by the lashing, leaping waves, sprayed by tidal billows, tossed by boiling breakers, and overflowed by angry surges. The tranquility of their hearts gave way to dreaded fear. Peace took the wings of the storm and flew away. Their calmness was turned into inner turmoil. Soul turbulence arose as a maelstrom sweeping them on into the vortex of destruction. The anchor of faith broke. The rest of divine assurance was swept aside with the rising torrent. They were ready to cry out "We perish," when out of the storm, walking on the waves, coming to them through the tempest, they saw Christ. To them the furious sea had brought the Christ, the violent rage of the waves carried hope, and the driving mist afforded a view of their Savior.

Through the ages, it has always been thus—the waves carry the Christ to the soul, the storm brings the assurance of His nearness, the flowing eddies, and sweeping whirlpools of tempests, waft the fragrance of His abiding glory, and every sky darkened with flying darts and fiery arrows of the tempter affords the sunlight of divine grace, and celestial peace. On each wave—waves of trouble, dashing waves of discouragement, tidal waves of trials, waves that all but wreck the soul, waves carrying the heart now up, now down, swirling, whirling, sweeping, rushing onward—comes the Christ to the burdened soul.

Each stormy sea—the sea of life, frayed by tempests of temptations, beaten into a fury by typhoons of persecution, slander and misrepresentation—is driven back into divine calmness by the voice of the Master of winds, saying, "Peace, be still." Shocking tornadoes

of winds from hell, troublous blasts blown by sin against God's son, uproarious hurricanes—hell's best attempt to wreck the Christian—scorching winds of fate, volcanic squalls of disconsolation—out of them all comes God's voice saying "Peace."

My soul, seek thou the wave! Call then for the stormy night! Ask not for flowery beds of ease! Pray not that the winds may not blow! Cry out in gladsome note, send thou me, O Lord, where the battle is the fiercest, place me where all others seek not to go, use me for any stormy night, to face any chilly wind, to sail any turbulent sea! Take thou courage, O heart of mine, when Christ counts thee worthy to ride the rough waves, to stand when fogs o'ercast the sky! Look out o'er the aggravated winds, gaze through the drenching mists, for somewhere near is the Christ! After the winds of hell have been driven back to their mountain fastness, come the glory breezes, fragrant with the bewitchery of heaven's sweetness! The winds but test thy soul fiber; the waves but strengthen thy mettle; the storms of life but prepare for the rest of heaven!



LESSON THIRTY-SEVEN

"God has determined that divine things should enter through the heart into the mind, and not through the mind into the heart. In divine things, therefore, it is necessary to love them in order to know them."—PASCAL.

PART ONE. THE THIRTY-SEVENTH WEEK'S ASSIGNMENT. Read Matt. 14-28.

In our last lesson we noticed the increasing enmity of the Jews to the ministry of Jesus. In chapter 13 He changed His method, having rejected them as a nation He speaks in parables that they "seeing see not; and hearing they hear not." But He finds a little selected group to whom He is able to unfold the great spiritual messages. From these the seed is being sown that later germinated into the church. To Peter He said, "I will build my church" (16:18). His forerunner, John, is put to death as recorded in chapter 14. After sending the multitudes away He goes into the mount to pray—a storm arises, and seeing the danger He goes to their rescue. This incident is an acted out parable of the Church in this age. The sending away of the disciples in the ship may represent the sending out of His witnesses among the nations (water, Rev. 17:15), Jesus going into the mount represents His ascension into heaven where He is mak-

ing intercession for the Church. The storm represents the trials of the saints from the Prince of the Air. The despairing disciples may represent the cloud of doubt hovering over the last days. In the fourth watch Jesus comes to the disciples and there was a great calm (His kingdom of peace). For four thousand years the world waited for its Redeemer and we read the story of His coming in the first of this gospel, and now the earth has been waiting for its King for nearly two thousand years. His second coming will be just as real as the first. May we be ready. In the parables of chapters 20, 22 and 25 we see how to wait. All through this section of Matthew we see the dealings of Jesus with the Scribes, Pharisees and Sadducees was that of corrections, rebukes, denunciations and antagonistic discussions. In chapter 23 He indicates the mark of a Pharisee and utters eight woes against them, but He is loath to give them up. Hear His compassionate cry at the end of the chapter. "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings."

It would take a volume to give a thorough study of the 24th and 25th chapters. They are an answer to the three-fold question of the disciples at the beginning of chapter 24. To understand them we must remember that this is the great dispensational book written to the Jews. The church is mentioned only twice and then in anticipation of the church to be. We may make applications to the church but should keep in mind that "Interpretation is one thing; and application is another." In 24:4-14 we have a description of this age, verses 15-26 describe the time following this age, "the abomination of desolation" and verses 27-31 describe the coming of Christ in glory. The parables that follow tell how to be ready for the great day. The book closes with the great commission.

PART TWO. THE LIFE AND TIMES OF CHRIST.

According to the beloved apostle John what might be written on this theme is unlimited (John 21:25). However a brief sketch is here presented in order that the whole life of Christ may be grasped together.

When Jesus was born Augustus Cæsar was ruling the world from Rome, and Herod the Great was the King of Judea. In Bethlehem (Heb. House of Bread), six miles south of Jerusalem, "on the side of a summit of a semi-circle of hills," a city amid grain fields and olive groves Jesus was born about B. C. 4. The monk Dionysius Exiguus made a mistake of about four years in his calculations in 526 A. D., which was first adopted. Recent Archæological research has shown that the enrollment under Quirinius mentioned in Luke 2 occurred a few years before B. C. His home at Nazareth that of the poor middle class. His earthly education was received at home or from a scribe in the village synagogue. "Three great books lay open to Him—the Bible, Man and Nature." The circumstances in-

dicating He was familiar with the Hebrew and Greek languages, but commonly spoke the Aramaic. We have fragments of the last in Matt. 27:48 and Mark 5:41. Nazareth was noted for its wickedness. "Can any good thing come out of Nazareth?" It was located where the trade routes of the world crossed. The Sanhedrin was the highest organ of the Jewish government, but now a mere shadow of what it had been for the high priests were no more than puppets of Rome. Almost in every village was a synagogue where the Law was read. But their worship was largely that of external observances of the ritual of the law and they were slaves to custom. The leading party, the Pharisees were very zealous for the Law, but were bitter and did not understand the spirit of true worship. The Sadducees were cold, lax and skeptical. The scribes were busily engaged in copying the Law. And only a few were looking for the Savior.

We may divide the life of Christ into six parts as follows:

I. Birth, Youth and Early Manhood. About thirty years. Recorded in Matt. 1 and 2, Luke 1, 2 and 3.

II. The Judean Ministry. About one year. Recorded in Matt. 3 and 4, Mark 1:1-13, Luke 3 and 4, John 1:19-5:47.

III. The Galilean Ministry. About two years. Recorded in Matt. 4:12-18:35, Mark 1:14-9:50, Luke 4:14-9:50, John 6-7:1.

IV. The Perean Ministry. About six months. Recorded in Matt. 19 and 20-34; Mark 10:1-52; Luke 4:51-19; John 7:2-12:11.

V. The Passion Week. Seven days. Recorded in Matt. 21-27:61; Mark 11:1-15; Luke 19:29-23:55; John 12-19:42.

VI. The Resurrection Ministry. Forty days. Recorded in Matt. 27:62-66; Mark 16, Luke 23 and 24; John 20 and 21.

Stalker divides the Public Ministry of Christ into three years thus: the Year of Obscurity, the Year of Public Favor and the Year of Opposition.

After the incidents connected with the infancy of Christ we know very little about the first thirty years of the life of Christ. "Only one flower of anecdote has been thrown over the wall of the hidden garden, and it is so exquisite as to fill us with intense longing to see the garden itself." The first year of His ministry is very scantily recorded. The baptism, temptation, the first miracle, the cleansing of the temple and the discourses with Nicodemus and the woman at the well are about all. The second year was one of incessant activity, many wonderful works were performed, and large crowds followed Him. The third year the public favor was ebbing away and most of the time was spent in teaching and with conflicts with the religious leaders. The last few months He was facing the cross and was largely engaged with teaching the disciples.

After a century of modern criticism we find that the four gospels mutually supplement and interpret each other so that there emerges from them a harmonious narrative, outlining a distinct historic person. Not a word of their messages can be denied.

PART THREE. QUESTIONS AND SUGGESTIONS FOR FURTHER STUDY.

1. Gather all you can from the gospel of Matthew showing that it would especially appeal to the Jews. How many times does the expression, "In order that it might be fulfilled," occur?

2. How many times does Jesus foretell His death in the last half of Matthew?

3. You may make a beautiful message from the words of the angel to the women after the resurrection, telling them what to do. 1. Fear not. 2. Come see. 3. Go quickly (Matt. 28:5, 6 and 7).

4. Notice the four "alls" in the last verses of this gospel.

QUESTIONS ANSWERED

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

Q—Paul was truly converted on his way to Damascus, but when and where was he sanctified wholly as a second work of grace?

A—Some say in the house of Ananias at Damascus (Acts 9:17), some say in Cyrene (Acts 13), while others say some time during his three years in Arabia. Personally, I do not think we have sufficient evidence to warrant making an issue of it. But we do know that he testified to having the blessing (Romans 15:29), and that he urged other Christians to seek and obtain it.

Q—Please explain John 20:22. Were the disciples sanctified here or at Pentecost?

A—The disciples were sanctified at Pentecost (Acts 15:8, 9). The experience of John 20 was a re-assurance which added much to the measure of spiritual life which the disciples had previously received, but which also fell much short of the "fullness of the blessing" which they were to receive in the upper room.

Q—Is it right for ministers to add the word "Reverend" to their names in the light of Psalm 3:9 which, speaking of God, says: "Holy and reverend is his name"?

A—The title Reverend as applied to ministers may be looked upon simply in the light of custom, and as constituting a convenient method of distinguishing a calling. In this sense the word loses much, if not all of its adjectival significance and becomes a part of the cognomen by which a certain individual is designated. If subjected to critical definition it does not stand a very good test, but as a matter of popular usage it is less pretentious than "Elder," "Father," "Rector," or any other word by which effort has been made to distinguish Christians who preach from those who do not occupy the pulpit as a calling in life.

Q—A man told me that when he was baptized with water he was cleansed from sin. He also said that we do not need the Holy Ghost now, because we have the written word. What do you think about this?

A—I think that in the first instance he made the same mistake that many make in putting the shadow for the substance. And that in the second place he made just as sad a blunder as the skeptic makes when he says we do not need the written word because we have nature.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter just as we were arriving at Columbus, Ind. The camp opened up on Friday night of August 27, with a fine crowd and a splendid interest. Our good Brother H. N. Dickerson brought the first message, and for ten days we had victory and grace. Brother Dickerson is a fine preacher and a true yokefellow and a brother beloved of the Lord. He did more preaching than I did, for I was all done up with my voice, and it was difficult to preach at all, but I pulled through and did my best. Brother Dickerson came from his home at Ashland, Ky., in his car and brought his wife and three smallest boys. And we had Miss Mary Mullin from Cincinnati as our pianist, and she is as fine as you will find in the land. Prof. L. C. Messer had charge of the singing and that means it was well done for he is at the top as a song leader. The man who had done more to make the camp a success than any other one man was Brother Courtly Moore. He is a fine business man and a perfect Christian gentleman. We had a number of preachers with us. The Free Methodist pastor was with us the most of the time, and the U. B. pastor and several Methodist preachers and a number of Pilgrim Holiness preachers. But the preacher that stood by us day and night and did more pulling than any other one man was Brother B. H. Colen, the pastor of the Pilgrim Holiness Church. There is no finer young man in the state than B. H. Colen. He is a perfect Christian gentleman and a brother beloved of the Lord. The young pastor of the Free Methodist Church was a most excellent brother. Thank the Lord for young men that the devil can't buy off or muzzle and stop their mouths from preaching a full salvation. Sister Carrie McIntyre had charge of the dining room, and after thirty years of campmeeting work we had the best entertainment for every day from the opening of the camp to the close that I have ever had. The workers were well taken care of. The committee for the little camp are a set of as fine old boys as you will find in a lifetime's travel. There was not one unpleasant thing during the whole ten days, but brotherly love prevailed. I met many old friends on the ground, of some twenty years ago. I was also glad to meet the Weekly family one more time. They

are a most excellent people and with them were many others with their names in the Book of Life.

Well, on the last Saturday we had no day service and our District Assembly was in session at Alexandria, and we loaded up the big car and a number of us preachers went over and took breakfast with them on Saturday morning and spent the forenoon and had dinner with them. At 1:30 Brother Messer brought a great message in song and I made a thirty minute talk. The Indiana Assembly is as large almost as the General Assembly, so large that at this Assembly it had to be divided, and they made the Indianapolis District and the Northern Indiana District. Brother C. J. Quinn was elected for the Indianapolis District and Brother J. W. Montgomery, of the Kentucky District, was elected for the Northern Indiana District. Each District starts out with some fifty good churches.

It was a delight to meet so many of the dear old boys at this great Assembly. I was so glad to meet our beloved Dr. H. F. Reynolds. He is God's man from head to heels. At three p. m. we loaded our big car with as fine a band of old boys as walk the dirt and at about 5:45 we were pulling into Columbus. After a fine supper Brother Dickerson brought us a great message. Sunday, Sept. 5, was a great day. We had people to peddle and the Lord was on the ground. The closing service was a great one, so many at the altar, and the service ran until late into the night. After shaking hands until we were all tired out the crowd began to load into their cars for home. Well, that is always the hardest thing about a fine holiness campmeeting, the breaking up and separating, maybe never to meet until we meet at the great marriage supper of the Lamb. But we soon rolled into our bed and on Monday we workers all met at the dining room and had a great breakfast. Sister McIntyre had prepared us a great breakfast and we had one good time together. After breakfast we had to separate, Brother Dickerson and wife and boys starting for Kentucky and the Robinson and Messer Party starting for Pontiac, Mich., where we were to rest up for a week. But we didn't have to hurry, had time to take it easy.

After goodbys were all over we took Miss Mary Mullins with us as far as Indianapolis and left her at the Union Station, then we went to the home of Brother and Sister Lillenas and had a few minutes with them at their new home

out on East Washington St. Then at noon we left for Michigan and had a most lovely trip through eastern Indiana and western Ohio. I think Indiana has the finest corn that I have ever seen anywhere in my life. We pulled into Findlay, Ohio, for the night and had a good room in a nice little hotel. On Tuesday morning we made a run into Toledo and there Brother Messer left his big car at the factory where it was made, to have some work done on it. We took the interurban to Detroit and there we went to the home of a fine young couple that used to be friends to the Messers, and we stayed over Tuesday night with them. They are members of Dr. Jerrett's church. On Wednesday I was taken by some friends to the home of Dr. Jerrett, and he made me stay until after lunch and then he loaded me into his big Hudson and ran me up to Pontiac while the Messers spent one more night in Detroit, and were to go to the big tent at night, which they did. Brother and Sister Messer had the privilege of singing for them as Dr. Jerrett has had on a tent campaign all summer in Detroit.

I arrived at Pontiac in good shape and for five days I had a lovely home with Brother Frank and Sister Lillie Davis at 82 Union St. The Messers came up on Thursday and we had a fine time over Sunday. We spent the week in resting as I had completely worn my voice out, but a week's rest had a fine effect on it, although I needed at least a month's rest. While we were resting up we visited the Silver Fox farm at Rochester, Mich., where they had over seven hundred silver foxes. During the summer they had there 1,232, but had shipped out about five hundred. From there we went to the D. M. Ferry Seed Farm, the thing that I have heard about and read about for the past forty years. It was a wonderful sight. We saw one field of large yellow cucumbers where they were gathered and piled up by the hundreds of tons, I judge, and the seed, of course, were to be extracted and packed and shipped to all parts of the country. But they had everything growing that you could imagine, and the finest that I ever saw.

Well, here I ring off until next week.

In heaps of love,
UNCLE BUDDIE.

'Tis heaven alone that is given away;
it is only God may be had for the asking.—J. R. LOWELL.

A STATEMENT FROM

THE General Board desires to have our people well informed concerning all its actions, and also to express its appreciation to all District Superintendents and pastors of churches for their loyal support and earnest co-operation to sustain the General Interests of the church. The loyalty and sacrifice of our people has been most marked and we believe they will be glad to know the plans and purposes for the coming year.

This meeting of the General Board has been the most gracious since the last General Assembly. There has been a precious spirit of unity with an earnest desire on the part of everyone to co-operate with the different departments for the advancement of all the interests of the church. We shall fully inform our people concerning the needs, outlook and plans necessary to carry forward the work. The many problems which this General Board inherited from all departments at our last General Assembly have not as yet been fully solved, and it has seemed wise not to send forth information (as in all probabilities it would be incomplete), until every effort had been made to solve these problems.

A Careful Survey

In looking over the recent months we have much to encourage us. After a careful survey of our finances, we are glad to report that the administration of our finances in all departments commends itself to the confidence of our people. While we have had no special campaigns through the year, yet the income for the General Interests of the church for the first eight months has about equalled any previous year for the same period of time. There seems to be a glad response from nearly all Districts and local churches to co-operate with the General Board and send all General Budget funds direct to the General Treasurer. All our people are coming to see the advantage of this effective system of sending funds di-

rect to the General Treasurer at Kansas City, and in a short time this system will not only be universal but in harmonious working order.

Without A Deficit?

To close the year in victory and secure sufficient funds to protect our treasury from the overdrafts and checks necessary to send to foreign fields three months in advance, and repay loans made at beginning of the year 1926, in order to finance our foreign missionary interests, the Board has asked the General Superintendents, Doctors H. F. Reynolds, J. W. Goodwin and R. T. Williams, to present to the church the need and endeavor to secure the needed funds in the closing months of this year. They will set forth their own plans in co-operation with the General Treasurer. We urge our people to stand by them and sustain the every effort.

Trust Funds

The trust funds or investments have given the Board much concern and the many perplexing problems connection with these matters have had careful attention. We found the trust funds largely invested in real estate holdings. It seems imperative that every effort should be put forth immediately to dispose of all of our real estate holdings, with the exception of the Headquarters property. To this end, arrangements have been made to secure a competent person to sell these properties before February first. Doubtless there will be losses in the sale of these properties but the loss will in no wise affect the General Budget. The General Budget funds will be kept as intended for the benevolent interests of the church. Provision will be made through other channels to care for any shrinkage in the trust funds. We have not been able to give an exact statement of our investments until final

THE GENERAL BOARD

tion of our real estate holdings has been made. will make a complete statement of all trust and sment funds after the February, 1927 meeting.

Co-Ordination of Effort

he Woman's Missionary Society proposed a plan the unification of all our missionary efforts oughout the church in all departments, which was rtily adopted by the General Board. There will be one General Budget for all local churches and full fit will be given to the local church for all moneys ed by the Woman's Missionary Society, beginning h the year 1927. We believe this progressive step meet with the unanimous approval of District eriatendents, pastors and churches. This will tly encourage our people and increase their mis- ary giving.

Executive Field Secretary

n order to advance the interests of the General get and successfully finance the church, the Gen- Board has created the office of Executive Field etary. We believe this will widen the activities of work and bring our people into closer personal th with all departments of the church. The Board undertaken to secure a competent man for this nt office at the February meeting.

Advance Program

careful survey of the mission fields forced upon conservative advance in the General Budget. The is already occupied must be given needed assist- . It is found imperative that a few of our well pped missionaries should be returned to their fields furnished with added supplies and equipment. General Budget has therefore been placed at \$400,000 for 1927.

<i>Foreign Missions</i>	\$165,600.00
<i>Church Extension</i>	10,000.00
<i>Home Missions</i>	7,000.00
<i>Ministerial Relief</i>	7,000.00
<i>General Superintendents</i>	12,000.00
<i>Contingent</i>	3,400.00
<i>General Assembly Expense</i>	7,500.00
<i>Administration and Publicity</i>	7,500.00
	<hr/>
	\$220,000.00

This advance is not large when we consider that all funds are included in this unified budget. It includes the added special funds from the Woman's Missionary Society of about \$10,000.00, the Bresee Hospital and the Africa Hospital funds, with other special funds amounting to approximately \$15,000.00. As this totals \$25,000.00 of special funds, not included in last year's Expenditure Budget which was \$180,000.00, it will be clearly seen that the advance is not beyond our reach. We believe our people will be glad to unite in this effort and sustain the General Board in this conservative advance that our work at home and abroad may not suffer.

Again, we desire to express our unbounded appreciation to all our people everywhere for their co-operation and we believe their loyal support will be continued. Dearly beloved, the world with its suffering millions is in need of, and must be reached with our glorious gospel; our faithful workers at home must be sustained and our heroic and loyal missionaries on the field must be supported. Our face is turned to the future. Every bridge is burned behind us. *We must not and shall not fail.* With one mighty, united effort for the year 1927 we cry all along the line, **ADVANCE!**

THE GENERAL BOARD OF THE
CHURCH OF THE NAZARENE.

INTERESTING ITEMS OF NEWS VALUE

By REV. C. E. CORNELL

To discover artistic talent, a survey of junior high schools of Baltimore has recently been made by the division of art education of the city school system in order that adequate provision may be made for the training of talented pupils.

A form of chain hoist that is suspended from a tripod has been invented by a resident of Czecho-Slovakia to pull stumps from land.

O fear the Lord, ye His saints; for there is no want to them that fear him.—Psa. 34:9.

Thou openest Thine hand, and satisfiest the desire of every living thing.—Psa. 145:16.

What Thou shalt today provide,
Let me as a child receive;
What tomorrow may betide,
Calmly to Thy wisdom leave:
'Tis enough that Thou wilt care;
Why should I the burden bear?
—J. NEWTON.

"The religion that is practiced, sincerely and faithfully, in daily life, is the religion that impresses the world. There is nothing more hurtful to religion than hypocritical professors of religion, who are anything but possessors of it."

Miss Pauline Bell, 13-year-old pupil of a one-room school at Clarkson, Ky., won the 1926 spelling contest open to the nation's school children. An audience which thronged the National Museum at Washington gave her a tremendous ovation. The master of ceremonies said "Spell 'se-reez,' meaning a distinct shade of red." "C-e-r-e-a-s-e," guessed Betty Robinson of South Bend, Ind. The master of ceremonies waved his hand and Betty sat down. "Next!" It was a tense moment. But 13-year-old Pauline Bell of Clarkson, Ky., was equal to the occasion. "C-e-r-i-s-e," she said promptly. She had won the prize of \$1,000. The "spelling bee" lasted three hours. Twenty-five children, the pick of good spellers throughout the country, competed.

So long as nations are suspicious of each other, nurse jealousies of each other and foment hatreds of each other, there will be no lasting peace. There must be disarmament of the minds and souls of men before there can be military disarmament. This is the foundation fact of the world-peace situation.

There was a time when women out-numbered men in the government service in Washington, but today there are 26,000 men to 25,000 women on the federal pay roll at the capital.

The Panama canal during the last fiscal year was used by vessels of 24 nations. American ships, being in largest number, paid the most toll—\$11,500,000. British vessels paid \$6,560,000. Norwegian ships came third with \$875,000, followed by Germany with \$660,000. Total tolls amounted to \$23,000,000 which is an increase of \$1,500,000 over the year previous.

*Up, up, my heart, and keep the road,
Up, do not mourn for youth gone by,
Or winged step, or cheek that glowed,
Or sphery, wonder-widened eye;
For there is Youth, all youth beyond,
Thou mayest not of youth despond.*

*Up, up, my heart, and keep the road,
Up, do not mourn the loves that die,
But let the lost year's roses strewed
Hide the waste borrows where they lie;
For there is Love, all loves beyond,
That neither breaks—nor knows—the bond.*

*Up, up, my heart, and keep the road,
Up, do not stay when life goes by;
Let drop the goad, let fall the load,
Bend toward a far sweet clarion cry;
Up, up my heart—up and respond—
For it is Life—all life beyond!*
—EDITH M. THOMAS.

The lignite veins of North Dakota are estimated to contain one-third of the total coal deposits of the entire United States.

Julius Rosenwald, former president of Sears, Roebuck & Co., gave \$3,000,000 toward a proposed industrial museum to be housed in the old fine arts building of the Columbian exposition at Chicago.

General Foch, commander-in-chief of the allied forces of the world war, declared in a recent interview that another great war might come at any time from any quarter. He added that while nations were talking peace they were all busy searching for more terrible weapons of war, and that the next war would be far worse than any before.

While excavating near London bridge workmen found a Roman wooden comb, perfectly preserved, and in it a few strands of fine black hair. Several other Roman articles were also found that had remarkably withstood time's ravages for 1,800 years.

The *Christian Advocate* of New York, issued a Centennial number during September. The first number of *The Christian Advocate* was issued from the press of the Methodist Book Concern, 14 Crosby Street, New York City, Sept. 6, 1826. The Centennial number consists of 196 pages and is published in two sections, the second of which has a cover of special design and contains an illustrated story of the paper, and a topical history of the Methodist Episcopal Church for the one hundred years, 1826-1926. The Centennial number is a super-fine production and is filled with items of genuine interest and historic value relative to the great Methodist Episcopal church. The price is \$1.00 per copy.

So much alcohol intended for industrial use found its way into bootleg channels that the prohibition office denatured it to make it unfit for human consumption. General Andrews, dry head, said this "poison" only made the drinker ill. However, so many deaths are supposed to have resulted that President Coolidge ordered this practice discontinued.

The American soldier is the best paid soldier in the world. The \$252 a year that he receives is 11 times as much as the Japanese soldier's pay, 41 times that of the Italian soldier and 58 times that of the French soldier. British soldiers get \$240 a year. The War department adds that the American "dough-boy" is also better fed than the foreign fighting man.

The largest church in the world is to be found at Rome. The dome of St. Peter's was built by Michael Angelo. This church can accommodate 54,000 worshippers. Next in size comes the cathedral at Seville, 40,000; the one at Milan 37,000; St. Paul's (Rome), 25,000; St. Sophia, 23,000, and Notre Dame, 21,000. There are over 2,000 statues on the 98 spires of cathedral at Milan, Italy. Built of white marble, it dates from the 14th century and has been called by some the "eighth wonder of the world."

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

N. Y. P. S. NORTHERN ZONE RALLY OF HAMLIN DISTRICT

The N. Y. P. S. rally for Northern Zone of the Hamlin District was held at Amarillo, Texas, August 25 to 27. Our District President had charge of the rally. All of the societies except one in our zone were represented. The meeting opened Wednesday night with a rousing song service, after which Evangelist I. M. Ellis of Pasadena, Calif., brought a soul stirring message, and as to results we saw our young people pray through at our altar.

The Thursday morning service was well attended and very profitable, as we had several discussions on the subject of the importance of Prayer. Rev. Phillips, the president of our Hamlin school, gave some inspiring thoughts as well as many others who spoke on the subject. At this hour we were favored with a piano solo by Prof. A. M. Paylor of Hamlin. How we rejoice that Prof. Paylor is among us again.

That evening an impressive program was rendered by the different societies. The Lord blessed our young people as they spoke, and not only were they helped but after Brother I. M. Ellis brought a short message the altar was almost crowded with earnest seekers, and thank God some were happy finders.

Friday was a full day and the papers and discussions were very edifying. The message which was given by our District president, Rev. A. M. Hocker, on the subject of Faith was simply wonderful. We thank God for such a leader; he is truly faithful to attend our meetings. At the close of the rally Prof. C. E. Rhodes and family rendered a special program; he also gave a splendid talk on Sunday school work. Oh, that all our young people had the vision of the world's needs as it seems that Prof. Rhodes has. Each number was an inspiration to us.

Our next rally will be Thanksgiving held at Plainview, Texas. Everybody come praying and believing for greater things to be accomplished on our District.—Mrs. Ivan Driskill, Reporter.

KANSAS CITY DISTRICT

The second annual convention of the Kansas City District N. Y. P. S. convened September 12th at Pittsburg, Kansas. From the reports of the District officers and presidents of local societies we are made to feel sure that the Lord has blessed the efforts of the young people's work during the past year.

We are looking to God for much greater things in the coming year and are planning a program to keep the young people busy. By the division of the District into zones we believe that we will be able to keep constantly in touch with each society.

The following officers were elected to serve during the ensuing year: Rev. E.

R. Shook, president; Gordon E. Blystone, vice-president; Miss Katie Colbert, secretary, and Roy Stevens, treasurer. Pray for them, that they may be the means of leading many to Christ by their united efforts.—Katie Colbert, Secretary.

ZONE RALLY, OKLAHOMA

The N. Y. P. S. rally Saturday, September 18, Zone No. 6, was held at Strong City, Okla., and all who attended report the best rally in quite a while. There were not as many young people as we would have liked, but we feel sure everyone that did come felt more than repaid. There wasn't a dry service the whole day. And, oh, those dear people at Strong City made us feel so welcome and at home. God bless them.

Brother Hermon Burton from Erick, preached in the morning. The Lord wonderfully blessed him and saved five souls. Then in the afternoon Brother Lee Goodwin, another young preacher, pastor of the Sayre Church, preached a real good sermon which blessed everyone. The night service was opened with a sweep of victory. The ladies' quartet from Erick, sang or tried to sing "The Old Fashioned Meeting" but some of them got to shouting and most of the congregation were shouting so the song was never finished, but the shouts of victory still ring in our ears.

The next N. Y. P. S. will be held at Sayre Saturday after Thanksgiving. We want to urge more of the young people to attend these rallies. You miss a great time every time you are not there.—Mrs. Mary B. Fourmentin, Acting Secretary.

ADA, OKLA., N. Y. P. S. REVIVAL

Two of our young preachers from Bethany-Peniel College, Bethany, Okla., were detained in Ada, Okla., by the bad roads caused by the rain. The young people of our N. Y. P. S. welcomed them with a social. A vote was taken whether we should have a meeting the rest of the week or not. An unanimous vote in favor of the meeting was the result.

Mr. W. T. Johnson gave us some wonderful sermons. One sermon was especially interesting, the text of which was found in Ezekiel 22:30. Mr. Otho Schwab gave us inspiring solos. Most of us had heard him sing over the radio, and were very glad to hear him in person. He also preached some wonderful sermons. The altar services were great. Six of our young people were saved, and one was sanctified.

If at any time the readers of the HERALD OF HOLINESS are in Ada we cordially invite you to attend our services at the church, located on Oak and Ninth St.—Evelyn Young, Ada Reporter.

"IN LABORS ABUNDANT"

It has been our privilege for the past two months to be working in the western part of our country. We left the Midwest at the close of a fine meeting with the church at Joplin, Mo., and went to Pasadena, Calif., our home. While here for a week it was our privilege to attend the tent meeting being held under the auspices of the young people of our Bresee Avenue Church. This in many respects was a very unusual meeting. The young people, under the leadership of Brother and Sister J. F. Ransom, had secured a tent and were conducting the meetings themselves without the aid of any particular special workers. They sang, prayed, testified and some of the young preachers exhorted, and the people came to the mourners bench. It was very unique in that it seemed the Spirit of God settled down in mighty conviction upon the hearts of some of the hardest cases in that part of the city. Upwards of two hundred were definitely saved or sanctified in this meeting. We wish for more societies that will put forth some special evangelistic efforts, and relying upon the Lord as their leader, go in for definite salvation results.

Our next meeting was held in Pomona, Calif. The N. Y. P. S. of this church had pitched a tent and invited us to preach for them during the meeting. Rev. C. W. Griffin is the pastor here, and everybody that knows anything about Brother Griffin knows he is a visitor, and gets in the homes of the people of the community. Because of this the attendance was good, the tent was well filled each night, the last Sunday night was the largest congregation we had. A number sought and found the Lord and the church and N. Y. P. S. seemed to receive some definite help.

North Pacific District Convention

The next meeting following immediately upon the meeting at Pomona was the North Pacific District N. Y. P. S. Convention held in the Sellwood Church of Portland, Oregon. The Portland First Church was the entertaining society but on account of their new church not being completed the Sellwood Church kindly opened their doors for the convention. This was a good convention. The first night service was especially interesting. The roll of societies was called and each society responded with some original response; an original song bearing on some phase of the N. Y. P. S. work or convention, or some special society song, or a speech especially prepared for the occasion. This added great interest to the opening of the convention and also assured a greater attendance for the first night service, than usual. The work of this District has been under the leadership of Rev. Harold Bottemiller for the past three years; Miss Ruth Van Zandt has been the secretary and together they have been able to put over a good program

for the N. Y. P. S. on that District. The convention was 'inspiring and helpful; and we believe a greater vision will prevail for the future of the N. Y. P. S. work than before. It was our privilege to have Rev. Donnell J. Smith, our General President in this convention. He aided with numerous speeches and suggestions. We bespeak success for the North Pacific District N. Y. P. S. for the coming year under the leadership of their new president, Rev. Charles B. Archer and his executive committee.

Northern California Convention

Our next stop was at the convention of the Northern California District. Northern California is a District sold to N. Y. P. S. work and has one of the liveliest societies of any District it has been our privilege to touch. They had a visiting attendance of over two hundred at their convention, which was held in the beautiful city of Santa Rosa. I think a larger number of societies responded to the roll call at the opening service than in any other District convention it has been my privilege to attend. The church was filled with young people. Mrs. Louise Morrill has been their president for the past year and she prepared wisely and extensively for the success of this convention. The entertaining society had been busy for some months collecting funds for the entertaining of the convention and did it royally. Dr. H. Orton Wiley, the president of Pasadena College, and myself were the speakers of the convention. Dr. Wiley brought some very great messages which were exceedingly helpful and will undoubtedly bring fruitage down through the years for these young people. At the close of a message on "Keeping Faith with the Past" this great group of young people arose en masse pledging themselves to keep faith, and work at the task left unfinished by those of our fathers who have gone before. This was a good convention. It was not our privilege to remain for the business session, the closing day of the convention, but reports show that the convention carried the same spirit of unity and loyalty throughout. And nothing else can be expected from such a fine group of young people as on the Northern California District. God bless them and their work this year.

It has been inspiring to see the interest taken in the N. Y. P. S. work by the District Superintendents of these Districts and other Districts upon which it has been our privilege to work. In fact the outlook is bright and we are encouraged to go on.—D. S. C.

THE INDIANA DISTRICT ASSEMBLY AS I SAW IT

My association with the Church of the Nazarene for the past twelve years has been largely in the South. The Indiana District Assembly was the second one I have attended in the North.

I reached Alexandria, Indiana, at 2:00 p. m., Friday, September 3rd. I, being a stranger, took a seat in the rear of the huge tabernacle. Dear Dr. Reynolds was possibly the only man there I had ever met before and he did not see me

until adjournment, near night. As I sat there I had a chance to study my Nazarene brethren and sisters in the North. As the tabernacle had a raised floor and I sat in the rear, I could see every man and woman in the tabernacle. I was told that there were six hundred delegates and that in all three thousand people had registered for the Assembly. The thing that impressed me most was that I saw but five or six girls with bobbed hair and they were all young girls. I saw practically no short sleeves, no jewelry, no lip coloring and no paint. The world, I am sure, would have said they were horrifyingly plain. But, I will tell you what I saw—I saw wave after wave of glory sweep those dear people to their feet, as they sang and shouted from early morning until late at night. I will tell you something else that I did not see, and that was the spirit of jealousy, no wire pulling, no electioneering. I did not see one foppishly dressed man or woman, but I saw those humble Nazarene people shout and give thousands of dollars to God's cause.

The woman who belongs to the Church of the Nazarene and bobs her hair leaves a question mark in her own mind, as to whether she has done right or not. The woman who refuses to obey the social edict of the world and refuses to bob her hair leaves no question mark in her mind, or the minds of God's true children, as to whether she has obeyed God in this particular matter or not (Romans 12:2).

Dr. Reynolds presided at the Assembly. God bless his dear mellow heart. His age looked like nothing, he looks and acts like a boy. He never will retire as he seemed to have just retired. He is good for ten or fifteen years more for the Superintendency. Beloved, pray for me.

A. J. VALLERY,
1051 Pearce St., Memphis, Tenn.

NORTH PACIFIC DISTRICT

Our North Pacific District seems to be making progress. Our camp and tent meetings have been good, beside the two District camps (at Portland, Ore., and Pinehurst, Wash.). The churches at Marshfield, Klamath Falls, Grants Pass, Beaverton and Rainier, in Oregon; Malone and Oak Harbor in Washington, have had tent meetings. Revival meetings in the churches are now on at Cottage Grove, Kelso, Tacoma, Snoqualmie and Monroe. Others recently held were at Vancouver, Centralia and Olympia. At other places our people have participated in holiness association meetings. Our own evangelists (commissioned by our own District) have been busy their full time within the bounds of our District, with the exception of Brother E. J. Lord, who held a meeting on the Northwest District and Brother Homer Williams who jumped to Nebraska. Our evangelists are not "without honor" in their own District, nor yet in others, for Brothers Yring and Lord soon go to California, and Mrs. Wallace to Alberta for meetings.

All of our folks are looking forward with delight to Brother Kinne's visit in behalf of the general church interests and Brother and Sister Ellyson's Sunday

school conventions within the next two months. We appreciate the fact that our "bigness" depends on the help we can be to the general church, and vice-versa, so we did not wait for, but extended invitations for these general representations. We covet the prayers of all that we be more and more a help in furnishing the illuminating oil for the golden candlestick appointed to illuminate the world.

DELANCE WALLACE,
District Superintendent

Sunday School Lesson

October 17

By M. EMILY ELLYSON

LESSON SUBJECT: Moses Honored in His Death.

LESSON TEXT: Deut. 32:45-52; 34:5-8.

GOLDEN TEXT: *Precious in the sight of the Lord is the death of his saints* (Psa. 116:15).

WITH this lesson we finish the career of the greatest character in ancient history. "There hath not arisen a prophet since in Israel like unto Moses." God honored Moses in his death, because he had honored God in his life. And his death was in perfect keeping with the sublime characteristics manifested by this God-centered man who walked with God in all meekness and self-forgetfulness through the trying years of the desert journey.

No doubt the desert discipline, its solitude, its temptations, and its unexpected emergencies had made possible to him an enlarged knowledge of God, which made him the interpreter of God's will to the people, and the mediator between this stiff-necked people and God. The matchless superiority of the man shines out with marvelous splendor against the dark background of selfishness and low ideals of the crowd. During all of that desert wandering of thirty-eight years, as they aimlessly traveled up and down the Arabah until all of the old generation excepting Caleb and Joshua had passed away. Years with Israel of murmuring, discontentment and unjust criticism against their leader, much of which was prompted by jealousy, we have but one incident on record of impatient action on his part, at which time he seems to take credit to himself for bringing water from the rock. This action lost to Moses the earthly reward of entering into the Land of Canaan.

However, Moses never questioned the wisdom and justice of God. And now in the closing days of his earthly career he has but one passion, and that the welfare of his people after his death. His closing addresses are like the counsels of a departing father to his children. They are full of warning and deep desire that they keep faith with Jehovah, for in Him alone rests their hope as a nation, both as to the present and future generations. Moses had given them a wonderful system of law and ethics to live by, and all that now remained for him to do, was to thoroughly instill into them the importance of strict adherence to those

things he had written down and commanded of God for their well being.

The conditions did not longer demand a man of Moses' peculiar ability. His work was done, and well done, hence his career was ended. No doubt it was as difficult for Israel to be reconciled to his going as it is for us to see that the passing of our veteran holiness leaders is timely and in the divine plan, and, as in the case of Moses, for the advancement of God's cause. We have sometimes wondered if it was just for us to so magnify the merits of those that have gone, that we reflect on the value of those who succeed them.

Certain times and conditions demand different types of men and women as leaders. Moses the law-giver and Joshua the soldier were both necessary. God was to be glorified in both. Each has his praise, and should have it. Moses brought Israel to the borders of Canaan and then died and left them. This signifies that the law made nothing perfect (Heb. 7:19). The law brings men into a wilderness of conviction, but not into the Canaan of rest and settled peace. The latter is an honor reserved for Joshua (or Jesus). He does for them that which the law could not do in that it was weak through the flesh (Rom. 8:3).

We would call attention here to the congregation Moses was addressing. These were not the Israelites who had listened to the giving of the law at Sinai, it was a new generation. How earnestly he longs after them all, and charges them to attend to *all the words*. He desires their minds to be closely applied to the consideration of these things, cleaving to the law with full purpose of heart. Then they are faithfully to transmit these things to their children. What influence and authority they have with their offspring they are to use for this purpose. Religion is their chief business, because it is their life (verse 47). That which is a matter of life and death is not a trifle. "Mind religion and you are made forever, neglect it and you are forever undone." Oh, that men were fully persuaded of this, that religion is their life, even the life of their spirits. Moses said, practically, "It is not a vain thing for you, to give religion your chief consideration, because it is your life." And Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." He also gave assurance of entrance into life of those who keep the commandments (Matt. 19:17).

We note that Moses makes the parents responsible for the knowledge their children have of the law, but their duty does not end with their impartation of knowledge, they are also to command an observance of *all the law*. Evidently Moses believed that the only way that religious truth could be preserved, was by the method of religious education and requiring child life to act according to the standard of the law. Let us note in passing, that even today the Jewish child receives 350 hours of religious education per year, while Protestant child life gets but 26 hours per year. The Jew even surpasses the Roman Catholic, by 150 hours per year in their effort along the line of religious education. Unless Prot-

estantism awakens to its responsibility it is quite clear what the future holds.

As soon as Moses finished his addresses to the people and gave them the "Song of Moses," and, wrapt in the vision of the future, uttered his blessing on the twelve tribes, God gave him instruction concerning himself. Often he had received orders for the people, but now the orders are personal. He had finished his testimony, and now that his work was done why should he desire to live longer? And there is not the slightest hint that he did. According to the command of God we see him going up from the plains of Moab, into the mountain of Nebo, the summit of Pisgah, there to die. Behold the man who was thrice forty years, whose eye was not dim, whose brow was unfurrowed, and whose physical forces were not abated, serenely climbing the mountain side to die. But before his death he is granted a wonderful view of Canaan from the top of the mountain. This was a token of God's reconciliation to him, and a plain indication that he would not be deprived of that *better country* which in this world is only seen with the eye of faith.

The crowning of the whole life of Moses is seen in the title conferred upon him, "The Servant of the Lord." Those may die with comfort and ease whenever God calls for them, who have a believing prospect and a well grounded hope of eternal life beyond death.

OUR WORK IN THE WEST INDIES

ON THE WAY

At last, thank God, I am on my way to the dark race of people God called me to serve in my early Christian life. And I am happy indeed in my anticipation of the work before me in those islands. My trip from Los Angeles to New York was very warm and tiresome, but in many ways most delightful. Our first stop was at Phoenix, Ariz., where we spent a few days with our two children who live there, also preached a few times for our good pastor Rev. Ernest Roberts. From Phoenix we went to San Antonio, Texas, and stopped a week with Rev. J. D. Scott, who is pastor of our First Church in that city. Brother Scott is doing a great work in First Church and the people love him dearly. They voted on his return the Sunday morning we were there, and he received every vote cast, on the first ballot. Brother Scott is working hard and doing well, but his heart is in the missionary field for that is his work and there is where he ought to be, for he is one of our oldest missionaries, also one of the best qualified men in our church for the Spanish speaking work. We are praying earnestly that the Lord will undertake, and that he shall soon be back on the field again. Our next stop was

with the Rev. M. V. Dillingham and wife, pastors of the Oklahoma City First Church. The Dillinghams are finishing their fifth year as pastors of that great church; they have accomplished a good work there, and are without doubt among the best pastors in the Church of the Nazarene. Any church in the Nazarene movement would do well to get them for their pastors. From Oklahoma City we went to Kansas City and met our much beloved Dr. Reynolds, M. Lunn, Dr. Chapman, Brother Fleming and also Pastor Bowes and others.

We certainly did enjoy our short stay there. God bless these great men as they labor under the heavy load and responsibility of our beloved church. M. Lunn is doing the work of two men and must have the prayers and hearty co-operation of our entire church, if he holds up under the load. He is one of the greatest men in many ways that I ever met. To meet him is to get blessed, honesty is written all over his face, and to deal with him one is convinced immediately that he fully knows his work. We shall always remember the welcome we received at the hand of our dear Dr. Reynolds, who so courteously gave us every attention in the final arrangements of our trip. We stopped at St. Louis with the Rev. W. I. Deboard, who is pastor of one of our churches there. We were very glad to have a few days with Brother Deboard for we have both been so busy of late years that we have not seen much of each other, yet we are cousins and grew up near each other in Missouri. After leaving St. Louis we went via Washington, D. C., to New York, where we were met by Rev. W. M. Greene, pastor of the G. E. Miller colored church. Brother Greene took us to the home of L. B. Reed, the father of our L. A. Reed of Long Beach, California. We shall never forget our stay in their good home, for truly Mother Reed knows how to treat a missionary. God bless the Reed family and give us more like them. A great farewell service is planned for Wednesday night, and we have purchased our tickets and plan to sail on the S. S. Valfaire, over the L. A. Harport and Holt line next Saturday afternoon, August 21. More next week.

J. I. HILL, District Superintendent.

KANSAS CITY ASSEMBLY

The Kansas City District Assembly was held September 8-12 at Pittsburg, Kansas. The attendance was large. A visitor would hardly have suspected this was a new District. Dr. R. T. Williams presided with his usual splendid ability. The routine business was transacted with order, speed and much satisfaction. Rev. N. B. Herrell was re-elected District Superintendent on the nomination ballot. Rev. E. R. Shook was re-elected Secretary; C. W. Jones, Treasurer and J. C. Davis, Statistical Secretary.

(Continued on page 23)

NEWS AND NOTES FROM NORTH DAKOTA DISTRICT

DISTRICT N. Y. P. S. PRESIDENT

At the present time we are greatly encouraged at the outlook of the District N. Y. P. S. Looking back over the past year we find that some progress has been made. The District as a whole is becoming more interested in our work. This means much to the growth of our Society.

We have a splendid band of young people who are ready and willing to get behind and boost the work of the Lord. We have been somewhat hindered in our progress because our societies are located so far apart.

The District has been divided into two zones. During the year we plan on having rallies in these zones and in the spring a joint convention. We also expect to hold revivals in our churches under the auspices of the Young People's Societies. This is a good way to develop our young people and help them to realize that they have a part in the salvation of souls.

Young people! Let's make this the best year in our history! True, it will mean prayer and determined, persistent effort, but as Charles M. Kelley has so aptly said:

*"It is better to swim than to drift,
It's better to do than to dream;
Your strength is needed—so lift!
Your light can be used—let it beam."*

MISS EULA BARCUS,
District President.

DISTRICT PRESIDENT OF WOMAN'S MISSIONARY SOCIETY

The W. M. S. of the North Dakota District opened their annual convention July sixth at ten o'clock in the new tabernacle at Sawyer, N. D. The morning session was opened by our efficient District President, Sister J. J. Larsen, after which Sister Elva Needles, president of the W. M. S. of the Kansas City District, was asked to preside. The meeting was opened with the roll call of District officers, each answering with her testimony as to how much the W. M. S. had meant to her spiritually. This was followed by a report from each officer. Six officers were present.

Miss Ida Templeman, Superintendent of Study of the Sawyer Society, also gave her report, therein stating her inability to secure sufficient study material, which was, no doubt, the experience of many other societies. Meeting was adjourned at noon to open again at one-thirty that afternoon.

The afternoon session was opened at the appointed time with a season of prayer, after which the District Treasurer, Mrs. G. B. Livingston read her report. It was accepted. The question of District and local finances was then taken up and fully discussed. Sister Needles explained the new plans of using our dues and prayer and sacrifice money to support native workers. Cards were passed

out and a few more names were added to the list, for which we praise God.

The election of officers followed, all places being filled except Superintendent of Study, which has since been filled by Sister Ed. Rudel. Sister S. M. Dixon then gave a thrilling account of her experiences when captured by the bandits while she and Brother Dixon were missionaries in China. A splendid reading on the "Child Wives of India" was the next number on the program. This was given by Sister Anderson. The meeting was adjourned with prayer by Sister Needles.

The evening session was opened with singing and prayer, after which Dr. Reynolds gave a splendid talk on "Deborah and Her Dust-Pan," showing so vividly how our women are taking care of the nickles and dimes and making them count for God. Sister Needles also gave a talk on the general work of the W. M. S. and with this the meeting was closed.

A Foreign Missionary rally was held the following Friday afternoon, which was during our Assembly. Sister Larsen presided and gave her annual report, showing the good work which our ladies are doing. During the past year \$1,804.00 has been raised. They supported two native workers and sent four boxes to missionaries on the field. The New Rockford Society is supporting Miss Maud Varnadoe in India and the District has undertaken to support a native worker in Central America for the coming year in addition to keeping up the others in China. Praise God for these steps forward!

We were delighted to have Sister Needles, of Kansas City, with us to preside over our business meetings. Her optimism, born of a never dying faith in God, her broad vision, and deep insight into our problems inspired and helped us all.

The District officers for the coming year are as follows: President, Mrs. J. J. Larsen, Sawyer, N. D.; Vice-President, Mrs. Wm. Tait, Sawyer, N. D.; Second Vice-President, Mrs. H. F. Vogt, Mohall, N. D.; Recording Secretary, Mrs. G. B. Livingston, 317 2nd St., Minot, N. D.; Corresponding Secretary, Mrs. Grace Reinhold, Sawyer, N. D.; Treasurer, Mrs. Lina Sigman, Velva, N. D.

NEW ROCKFORD, N. D.

We are glad for the privilege of reporting. After a glorious farewell to the dear church at Uhrichsville, Ohio, we took our departure for the Northwest. We stopped at the Olivet campmeeting where we met some of our old school friends and heard the gospel guns firing away, spurring us on to greater encouragement to travel on. Glory to God! After passing through the traffic of Chicago and commingling with the din of the tumultuous thoroughfares—another day's

journey—then the lonesome forests of Wisconsin; merging into the death-like stillness of the seldom traveled prairie; and the "will-it-ever-end" trail of western Minnesota-South Dakota; we came to the vast prairies of North Dakota and soon were at the scene of our next year's labors—New Rockford. We are pastoring a live bunch of Nazarenes here, and a small society at Washington Lake. Rev. Ova and wife did a valiant work here. We have ninety-nine in Sunday school. A year ago on the same date there were fifty-three. Collections have more than doubled. All services are being attended correspondingly. Our people pray like preachers. Fast days are observed. A prominent undertaker was sanctified at one of our noon fasts and others have prayed through. We are anticipating a glorious revival.—Rev. and Mrs. L. W. Fick, Pastors.

MINOT, N. D.

We took up the work at Minot the middle of July, and found the church in a good spiritual condition, with a sweet spirit of unity prevailing. God's blessing has been upon the work from the first service, for which we praise and adore Him. Some twenty-five or thirty souls have prayed through in the old-fashioned way and God is wonderfully blessing the faithful souls who have been so trustful and self-sacrificing. We cannot but feel that this is another verification of God's Word when He said, "Ye shall reap in due season, if ye faint not." We give Him all the glory and earnestly pray God's blessing upon the work, not only here but wherever hungry hearts are found.—W. I. Gough, Pastor.

THE HAMLIN DISTRICT

This has been a most wonderful and fruitful year on the Hamlin District for our church and for souls. Many gracious and effective revivals and campmeetings have been held by our own and by evangelists outside of our District. Hundreds have been saved, reclaimed and sanctified wholly during the year, and many scores added to the church. Our pastors are faithful, effective and efficient. The churches are growing numerically, financially and especially in spiritual matters. We have six new churches organized on our District during the year. The N. Y. P. S. has had a phenomenal growth with the able and wise leadership of our faithful District president, Rev. R. M. Hocker, and his staff of aggressive helpers. The missionary spirit and vision of our people has never become lax or clouded. Thank God. The unity and activity of our pastors, churches and people, together with their humble District Superintendent, has been one secret of our beautiful and blessed harmony, progress and efficiency.

The institutions of our church, both

locally and of the general interests have been held before our people with all diligence and they have proved their love and loyalty to them with a spirit of heroism and sacrifice. The Hamlin District must remain true to denominational interests and not be ridden, infused or saddled with undenominational and interdenominational or individualisms. Our Schools, Orphans' Home and Rescue Home and all other of our connectional interests are ours and we must support them with a vision and heroism and sacrifice characteristic of the Nazarenes. The Orphans' Home at Peniel moves on under the wise and economic leadership of Dr. T. W. Benton. Rest Cottage at Pilot Point is making splendid history for God, for our church and for hundreds of the unfortunate of earth. Hamlin Academy is having an encouraging opening this fall. Bethany-Peniel College at Bethany, Okla., has had her greatest and most enthusiastic opening this fall of her illustrious history. The students are coming almost daily if not hourly.

We will have a large list of churches on the Honor Roll on our District before the Assembly. We had twenty-five last year, and we are hoping and praying for at least forty this year. See to it dear pastors that your church goes on the Honor Roll before Assembly at Lubbock, Texas, Oct. 20-24.

Let all pastors and ministers, delegates and visitors who contemplate attending the Assembly, be sure and notify Miss Lelia Gibson, J. St., Lubbock, Texas, at once, so they can make arrangements for your entertainment. The Assembly host, Rev. S. L. Wood, and church are making splendid preparations. This makes six years of our superintendency on the Hamlin District. Have had about forty churches organized, held ninety revivals, camps and conventions on the District. traveled about ninety thousand miles, paid out over thirty-five hundred dollars expenses, given to the church on the District about four thousand dollars, witnessed several thousand souls converted and sanctified wholly, and received many hundreds into the church and have been urged to remain on the District another year. We are now living at Bethany, Okla., ready for the work, will and word of our Lord and His church and people anywhere and any way. We have already received many calls for campmeetings, revivals and conventions in various parts of the country. We are transferring from the Hamlin District to the Western Oklahoma District. Please address us Box 918, Bethany, Okla. Kindly I would call attention to all pastors, churches, treasurers and all other individuals who have money for the Hamlin District, and for any interest of our church, please address the District Secretary-Treasurer, Mrs. Emma Irick, Box 918, Bethany, Okla., until October 16th, then after that bring all such money to the Assembly at Lubbock, Texas, Oct. 20-24, when and where proper credit will be given and all such money applied as per instructions. General Superintendent Williams will be our presiding officer. Our people are praying and planning for a great Assembly in the Holy Ghost. We must go in for still greater things and times from heaven for our people and for

our church. Our motto must be, Deeper spirituality, greater revivals, more churches, sound business methods, love and loyalty to our whole body politic.

ALLIE IRICK, District Superintendent.

KITTANNING, PA., CAMPMEETING

The second annual campmeeting of the Armstrong, Pa., Interdenominational Holiness Association has gone into history. Many prayers had been offered that the Spirit of God might be present in mighty power and God heard and answered. Many testified that as soon as they entered the ground they felt the old time campmeeting spirit. Some came from a distance purposely to pray through and find God and some touched the hem of His garment at the early sunrise prayermeetings and with faces aglow testified to the power of God to cleanse the soul from sin. Many knelt at the altar in the evening services. It is hard to tell just how many were pardoned or how many were cleansed but the record is kept in heaven.

This camp is held in the beautiful Armstrong grove in Armstrong Co., Pa., three miles from Kittanning and forty-five miles from Pittsburgh. Rev. George Bennard was our main evangelist, and his clear, plain messages brought conviction to hearts. Rev. C. W. Ruth could be with us only two days and his good messages were appreciated. Rev. J. N. Hampe of Pittsburgh, was with us during the entire ten days and many who attended his Bible studies reported that they were greatly edified. Mrs. M. W. Knapp was present for two days and gave a missionary address. She was accompanied by Sister Pearson of the West Indies, who has been in God's Bible School for training and is now returning to the West Indies. A number of local pastors attended the services and also a number of students and graduates of Asbury College and God's Bible School, and their presence added very much to the interest and spiritual atmosphere. We greatly appreciated the presence of all of these dear workers who are called of God to labor in His vineyard.

The date set for next year's camp is July 14-24, and the engaged evangelists

are Rev. and Mrs. John Thomas. We are expecting great things from God. Plans are being made for the leasing of the grove and the erection of a building to serve as dining hall and dormitory before next camp. Please unite with us in prayer for a mighty revival in this section.

MRS. MARK R. SMITH.

KANSAS CITY ASSEMBLY

(Continued from page 21)

The reports showed a year of progress. Membership additions were reported from all departments, and the churches generally strengthened. Several new pastors have come on the District and the outlook for the coming year is fine. Miss Mabel Hanson of Kansas City, Mo., was elected as president of the Sunday School Board; Rev. E. R. Shook of Ottawa, Kansas, as president of the District Young People's Society.

Rev. T. M. Anderson, an evangelist from Wilmore, Ky., preached each night except Friday, to the great delight and blessing of the people. He also gave two very helpful talks to ministers on text analysis and sermon building. Rev. Anderson liked us so well that he decided to become one of us, and was received into the local church and into the Assembly.

Arrangements were made for a mid-year convention to be held at Ft. Scott, Kansas, in March and a campmeeting at some suitable place next summer.

Sunday was a great day. Dr. Williams preached at the morning service, and ordained a class at the afternoon service. Rev. Anderson preached at night.

The universal verdict was, "we have had a great Assembly."

The W. M. S. held a very successful meeting on Tuesday before the Assembly began. Their reports show much progress along this line. Several new societies have been organized and the prayer and Fasting League is growing. Mrs. W. B. Needles of Kansas City, Mo., was re-elected District President.—Reporter.

MISSOURI DISTRICT ASSEMBLY

The 16th annual District Assembly of the Missouri District convened at Des Arc, Mo., at the camp known as College Hill, where one of our schools, not in operation now, is located. It is a beautiful site among the Ozarks.

We feel that enough could not be said to fully praise God for His presence that prevailed and permeated the atmosphere. Truly, God was in the place. Peace and harmony held sway and the people shouted in old time fashion.

The Assembly was blessed in having General Superintendent Williams, who so ably presided. His talks at the opening of the morning sessions were wonderful. He preached at night in so powerful a manner some few sought and found the Lord. In appreciation for the services of Dr. Williams a love offering of \$50.00 was presented to him.

Brother Dees, our out-going District Superintendent, was present throughout

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

the Assembly. His report was given amidst tears; several times he was overcome by joy as he thought of the sacrifice on the part of some of the faithful pastors and the great battles and victories won, to the extent that he would refrain from reading his report. Brother Dees was born for the Missouri District at a critical time and has served in that capacity for four years. Through and by the help of God he has been able to do great things for this District. This year's report shows a net increase of one hundred additions to the church. Hundreds found God. The financial side of the work is in good condition. Brother Dees and his faithful untiring labor shall never be forgotten. May God bless him as he goes from us to other fields of usefulness.

After some deliberation and voting Rev. A. J. Williams of Olive Hill, Ky., was unanimously elected District Superintendent for the coming year. We believe God will use him to lead this part of His kingdom on to greater things. May God bless him. Brother Williams and Brother J. E. Linza held the camp at Des Arc prior to the Assembly. God blessed their labors and some found the Lord.

The Assembly was well entertained by the Des Arc church and citizens of and around Des Arc. Brother J. W. Irwin, their pastor, worked hard and as a result the delegation was well cared for.

Most of the churches have been supplied with a pastor. With the churches properly manned success is assured. One thing of interest and which denotes a sturdy healthful condition was that many of the churches have retained their former pastor.

There were many visitors in attendance. Dr. Fitz, one of our missionaries from China, home on furlough, was present. May God bless him. He was given an opportunity to speak and his heart searching, inspiring message stirred the hearts of those present. We feel his talk has created a greater interest in missions on the Missouri District.

Mrs. Erna Patterson, of Malden, who has served as secretary of the District for many years, was re-elected. Truly, Sister Patterson is a great secretary. She keeps the minutes in perfect order and seldom makes an error. May God bless her and continue to use her.

Brother A. A. Patterson, also of Malden, husband of our secretary, was re-elected as treasurer. He served in an efficient manner the past year.

There were many interesting features of the Assembly. Space forbids us to mention all of them. One of outstanding interest was the sale of books. Every book sent by the Publishing House was sold, and many more could have been sold. A substantial number of subscriptions to the HERALD OF HOLINESS were taken.

Sunday night, September 19, marked the close of the great Assembly. Brother A. J. Williams, our newly elected District Superintendent, preached the closing message. We have had a great year but let us press on in Jehovah's strength to greater and better things. Let our slogan be "On with the battle for souls."

ETHEL MOXLEY, Reporter.

COLORADO-WYOMING DISTRICT

We are glad to report progress in the work of the Lord on the Colorado-Wyoming District. These are indeed good days to us in the battle. Since our Assembly in June a few changes have been made in pastoral arrangements, but at present every church has a pastor, and with very few exceptions the work is doing well under the blessing of God. We are glad indeed to see the spirit of evangelism in our midst, and the desire and prayer for revivals among us.

The Eastern Colorado campmeeting was held at Way this year, with Evangelist I. M. Ellis, preacher, and Miss Hester Fisher song evangelist. The camp is to go to Olivet again next year under the big camp shed, and plans are being made for a bigger and better camp. Evangelist Chas. Dye with Brother Orthy Gossett and Miss Nettie Severin conducted a good revival at Ft. Collins. Mrs. Davis and the writer continued the meeting one week longer after the party left. Three good revival tent campaigns have been conducted in Denver. The first was by the pastor of Denver First Church, Rev. D. I. Vanderpool, the second by Rev. B. W. Miller, and the third by Rev. J. W. Wells. As a result of the tent meeting south Denver (called Englewood), a fine Sunday school has been organized, with fine prospects for a permanent work there. Rev. B. W. Miller, with Miss Nettie Severin, singer, also conducted a meeting for Rev. and Mrs. J. N. Tomlin at Haxton, Colo., with good results. Rev. Erdman from Nampa, Idaho, held three revival meetings with Pastor G. W. Dorris on the western slope of Colorado, where much good was accomplished.

Evangelist Wigfield conducted two meetings on the District, the first with Rev. F. L. Spindler of Longmont, and the other with Rev. L. O. Webber at Boone. Evangelist Toney was with Delta Church, where Rev. A. W. and Lillian Wilson are pastors, for a tent meeting. Mrs. Davis and the writer.

with Brother Orthy Gossett, singer, conducted a tent meeting at Burlington, Colo., recently. Also Brother Gossett was with Brother Chas. Dye in a tent campaign at Calvary Church. Much good has been accomplished and many souls saved in these and other summer meetings on the District. At the close of the Ft. Collins meeting a church was organized, and Brother Dave Severin was installed as pastor. A recent communication brings good reports of the work there. We also organized a fine little church at Burlington, and Rev. Earl Manley has taken the pastorate there. Plans are on to build a church there this fall. We are to organize a church at Haxton next week, and already Brother Tomlin, who has been on the field since the Assembly, has plans under way for building there this fall. Brother Glenn, who has been caring for the work at Barnum (in Denver) is calling for us to come and organize the church there as soon as possible. So the good work goes on! Rev. J. E. Bates is engaged in a good revival with Greeley Church, where Rev. L. E. Grattan is pastor. Fine attendance and interest the first week. Rev. Boni Fleming is in a good meeting with Rev. T. P. Dunn and his Golden Church. Brother Fleming begins with Denver First Church Sunday. Evangelists G. F. Owen and wife, Dickerson, of Kentucky, and my brother C. L. Davis are soon to engage in revivals on the District.

Our District convention is to convene Nov. 9th to 12th in Longmont, Colo. Dr. E. P. Ellyson and wife are the special workers for this convention. We are planning, praying and believing for this to be the best convention ever held on the District.

Our preachers and churches are working the budget, as arranged by the General Board, and finances are coming along well. We are in position to take on more spirituality, with fire and glory. God wants to give this, so we look up and press on.

C. W. DAVIS, District Superintendent.

IMPRESSIONS OF THE KANSAS DISTRICT ASSEMBLY

After fifteen years of membership in the Chicago Central District the writer transferred to and attended the Kansas District Assembly, recently convened in Newton. The enlarged activity of our church and the urgent need of presenting the general interests together with the increasing number of churches reporting has greatly augmented the necessary work of the District Assembly. This would naturally tend to hurry, and hurry increases strain both on the part of the President and members. We were impressed by the utter absence of undue haste, and the perfect freedom from strain throughout the business sessions.

True, business was transacted expeditiously. According to custom, General Superintendent Goodwin thoroughly organized the Assembly the first morning and launched well into the pastoral reports. The methodicality of this reporting was preserved by the use of the report blanks, and, though the pastors were not limited as to time, they were pointed and lively in expression and none were tedious. The Assembly paid the re-

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porting pastors the attention that would indicate real interest in the problems and progress of every church. The pastors and the reports fixed the conviction upon the writer that the history of the Kansas District is being written on the pages of human sacrifice, with the steel pen of self-denial and in the life-blood of some of God's noblest noblemen. One pastor for his year's labor received the munificent sum of thirty dollars—thirty pieces of silver.

The reports of the evangelists and pastors ran in parallel. Generally, the people are poor. In some sections of this state crop failures travel in duets and trios. One preacher was asked if he preached a gospel that would save one in harvest. He replied that he did. But these people must have a gospel that will save them when they have no harvests, when they plow and sow again, and again there is no harvest. Some of our ministry pastor God's people and evangelize in sections where the state of Kansas will have to furnish the farmers seed wheat this fall. And no matter where you put your ear there is not a whisper or breath of complaint. In this sort of real sacrifice the Nazarenes of Kansas are shouting, singing, preaching and living the gospel of Him who borrowed a cross on which to die and a tomb in which to be buried.

The work of Foreign Missions, in some cases, perhaps, has been left too much to the Sunday school with its birthday offerings. But if the noble members of the W. M. S. can prevail upon the pastors to preach once a month on "Missions—Our Mission" the missionary interest will make the same type of progress that other interests show. It takes so little, only fifty dollars per year, to support a native worker on our mission fields, that we are abundantly warranted in practicing the most extreme sacrifice to perpetuate the activities of our native workers. It would seem that almost every Church of the Nazarene should support one native worker.

The Sunday school work is being well done. The enrollments show more than thirty-three hundred scholars, more than twice the church membership. One hears occasionally a wish for more distinctive Nazarene Sunday School Conventions. It is to be hoped that one will be held in connection with the Mid-year Preachers Meeting at Dodge City.

The Young People's Society on the Kansas District has made a phenomenal growth this year. An enthusiastic, efficient and industrious District President has been strongly contributory to this end. The writer was profoundly impressed by the earnest Christian young folks in evidence at the Assembly. Equally impressive were the absence of "bobbed hair," "no-sleeved and transparent dresses." The modesty of dress and demeanor of the Kansas Nazarene young people and older people were twice complimented by the President of the Assembly.

Just at present Bresee College is occupying the foreground of interest in the hearts of this good people. That it is a school that has arrived, in the point of being a real "training camp for soldiers and officers," is proved by the fact that the retiring District Superintendent, A. L. Hipple, and the newly elected one, Rev. A. F. Balsmier are both products of Bresee College. President Sanford was on hand at the Assembly and impresses us as determined to make the school a three-fold success, educationally, financially and spiritually. That the Kansas District feels its full measure of responsibility for the school is evidenced by its voting \$5,150, over forty per cent of the entire District budget, to Bresee College; by its purchase of twenty-five residence lots from the school site, at a cost of nearly seven thousand dollars and the giving of nearly two hundred fifty opera chairs to the new auditorium. It is surely to be hoped that the other Districts of this school zone will rally in like manner to the support of Bresee College.

Kansas District had a wonderful Assembly in our humble opinion. The sessions were scenes of holy effort to promote the blessed work of our Lord Jesus Christ in a manner betokening the workers as filled with perfect love. On the floor and elsewhere there was an utter absence, not only of controversy and contention, but also heated and lengthy forensics.

Deeply ran the mighty current of brotherly love, and we shall always treasure the memory of this convocation of a truly spiritual people and their precious leader.

H. S. HESTER.

MINNEAPOLIS DISTRICT

Since the glorious District Assembly which convened in Dickinson, N. D., we have been unusually busy in District work. At the urgent request of the First Church, Minneapolis, we spent a recent Sabbath with them when Pastor Henry had his opening day with his people. He did some wonderful preaching and his people are already greatly endeared to him, and he to them. Brother Henry is a great pastor. We next went to Fergus Falls where Brother and Sister Mathisen have done a great work for the Church of the Nazarene. The beautiful church edifice that has been constructed during their incumbency in the pastoral office will stand as a monument of the sacrifice and tears and prayers and faithful work of these devoted pastors. Then we visited one of our new Nazarene babies at Alexandria, Minn. We had a delightful service with these saints of God. We met in a home. Pastor Mathisen was with us also and was a great blessing and help to us there. The next morning a building was purchased which will be remodeled and used for church purposes. It is in a fine location. Rev. Vogt of Mohall, N. D., has accepted the pastorate here, so just watch the new baby grow. At Alexandria we have some substantial people and loyal Nazarenes.

We next took a trip north in Minne-

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- From the Prairie Schooner to a City Flat—Jernigan
- Gospel Dynamite—Hudson
- Living Signs and Wonders—Goodwin
- Must We Sin?—Sweeten
- The Time of the End—Messenger
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sota and spent an evening with dear Brother C. C. Benson and wife. We preached in the community hall. We had planned to see another of our new babies in the Nazarene family but owing to much heavy rain the roads were impassable, but we learned that the work at Spruce Grove near Blackduck, is doing nicely under the able leadership of Pastor Benson. The next church we visited was Oakes, Minn. Rev. David Seevers has been extended a call to this church and he expects to be with them soon and push the battle. The former pastor, dear Brother C. A. Miller, is now in Kimball, S. D., and we hear many good things about his work and ministry. The Oakes church plans on evangelizing around about.

We next hurried on to our Sioux Falls, S. D., church. Here we found our good pastor, Sister Percy, in a tent campaign with Rev. W. G. Bennett as the evangelist. Brother Bennett is an able teacher of the glorious doctrine of holiness and he should be kept busy all the time in evangelistic labors. Sister Nina Johnson of Minneapolis was the song leader, and as such she is well qualified. She also carries a real burden for the work. This is the second meeting that Brother Bennett and Sister Johnson have held with the Sioux Falls Church. Sister Percy is doing noble work as pastor. We next came to Mitchell, S. D., where we found Pastor Armstrong in a revival meeting with Rev. Julius Miller as the evangelist. Brother Miller is a strong evangelist and a number of our churches on the District have engaged him for services. You will make no mistake to employ Brother Miller. Pastor Armstrong is a fine brother, and in this difficult field he has done some very good work. Then we left

Mitchell for the N. Y. P. S. sub-District convention at Platte, S. D. Here we met a happy and spirit-filled company, and what a feast of good things we had. Pastor MacDonald had made every preparation for the comfort and convenience of the delegation. Nothing was left undone, and he and his loyal people entertained us royally. Some very helpful papers were read by the young people, and the discussions brought out some timely advice and words of wisdom from the many present. Above all the convention was intensely spiritual and salvation flowed in the midst. It was good to be there. Pastor MacDonald, although just a young man, and only serving his first charge, is doing truly a great work in Platte. He has the hearts of the people and good congregations wait upon his sanctified ministry. He is ably assisted by his good and very devout wife. The convention goes to Mt. Pleasant next time in December. We shall have a pleasant time with the Mt. Pleasant people.

In addition to visiting the churches we have visited a number of prospective places for our work where we hope to open up in the near future. We hope to be able to get into Mankato soon. An earnest effort is being made to that end. Our Duluth work must have some backing to put it on its feet. This is a great city and deserves our attention. Mandan must have help soon in a financial way or the work will greatly suffer. Sioux Falls is in great need of financial sinews of war. Glendive, Montana, should be opened for our work and we hope to enter there.

It is our plan to visit in Montana at once among our churches and some new fields. Montana is a wonderful state and the opportunities are unlimited for

our work. Our evangelists are at work and some of our pastors are finding time to spread the glorious gospel of full salvation. Pastors Stout of Loomis are conducting a meeting near Platte, S. D. The Stouts are great pioneers. In closing let me say that the money pledged at the Assembly for home missions is sorely needed at once. A check or money order sent to the District Treasurer right away would be much appreciated.

E. E. WORDSWORTH,
District Superintendent.

FROM NEW YORK TO LOS ANGELES

I wish to thank the many dear ones who have so faithfully held us up in prayer this year. To them belongs much of the credit for the success God has given in soul winning the past summer, which has been a solid season of revivals without rest. This is very hard on the physical, but a source of the greatest satisfaction, feeling that our humble labors have not been in vain in the Lord. There is no pleasure, physical or mental that equals that derived from winning souls to God.

My last report was from Pennsylvania. Up to this time our son Everett assisted me in every way possible. But now he and I had the pleasure of entering a campaign with his father at Cattaraugus, N. Y. The meeting was held in a tent located in a beautiful grove and the people came long distances to attend. The Lord gave us a gracious outpouring of the Holy Spirit. Husband and I took turns preaching and it seemed that nearly every service eclipsed the preceding one. It would be impossible to know the number of converts. Among them was an infidel who had not attended church for forty years. He had been a great fighter but testified he would now fight the devil.

A drunkard came night after night and finally yielded to Christ. Numerous young men,—more than we had seen in many a revival, made a start in this meeting.

A strong husky farmer, who was a great blasphemer, came to the altar under such intense conviction that he had to be supported on the way by his weak little wife, whom he had denied the privilege of going to the altar the previous Sunday night. Side by side they knelt and both were saved.

When the time came to close the meeting it was thought best to continue, so husband and Everett remained while the writer went to fill an engagement in New York City.

I was met at the train by a young lady who afterwards said she did so with fear and trembling, supposing I was a big, stern masculine woman, old and independent and would commence preaching before I got out of the depot. "But I was consecrated to meet the worst," she added, "and decided I would do my best." When we met, she was surprised at discovering that the evangelist was the opposite of all she had supposed and we soon became close friends.

The meetings were held in a very busy section of New York. People came from distant parts of the city and of Brooklyn and a number of souls found Christ.

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By Rev. W. G. Bennett

THIS new book has just come from the press and we predict for it a wide circulation. Brother Bennett writes with an easy, readable style. There is a strong trend of spirituality in every message. No one can read this little book without feeling a pull and tug heavenward. For young converts, ripening saints, minister and layman, this book has a definite mission.

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One man who had come a long distance was converted and testified that the reason of it was, he had been kept awake all the previous night by the Holy Spirit.

A Catholic man came once and declared he could not return, but the next night found him there. He said that for a long time he had not been able to sleep until two o'clock in the morning on account of conviction for sin. He was saved. Thank God!

Loving friends spared neither time nor money to give the writer a pleasant stay in New York, among other treats, giving her a long desired steamer ride up the Hudson River.

To my amazement, one day I was called downstairs to meet a delivery boy who was sent to my hotel by New York's leading Bible House to present me with an elegant new Bible, as the publishers had heard that I needed one.

It was indeed a grief to leave before seeing all the city brought to Christ, but after receiving an invitation to return next year I hastened on to Houghton, New York, to assist husband in the annual camp of the Wesleyan Methodist Church, where many souls sought God in the old fashioned way.

And now I am on the train speeding across the continent to Los Angeles, our home, where I shall arrange for our annual "All Nations' Campmeeting," which, because of the jubilee singing and the presence of the Holy Spirit, has attracted so much attention from all classes. Our efficient colored singer, Brother Berry, recently went to heaven. We are needing another. Will you help us pray one out for this meeting? Kindly address us 5410 Isleta Drive, Los Angeles, Calif.

Though this winter will be crowded with work, yet we hope to have time to assist in a number of revivals. A sister greatly desires the writer to go to Germany and hold an evangelistic campaign among her acquaintances who know little of the doctrine of holiness. Oh, for time and strength to enter every open door! You will continue to pray for us, will you not? Thank you.

JULIA A. SHELHAMER.

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.

EL RENO, OKLA.

Closed good meeting here Sunday night amid shouts of victory. Prof. White and wife of Bethany, in charge of music. \$50.00 love offering for the much beloved pastor and wife. Sixteen subscriptions to HERALD OF HOLINESS. Next meeting at Augusta, Kansas, Oct. 17 to 21.—J. E. Gaar, Evangelist.

NEWMAN'S GROVE, NEBR.

Closed fruitful revival campaign, Basil Miller, evangelist. Number of seekers; nice class taken into church. Sunday evenings every available seat taken. audience spellbound listening to the message, "Be-hold, He Cometh." Finances came easy. Preaching blessed church and attracted outside.—Mabel Vaage.

JOLIET, ILL.

Attention Chicago Central District. Many churches over already. Many more are in HERALD OF HOLINESS campaign. Make one desperate effort Sunday, Oct. 10. We can do the job. CHICAGO CENTRAL FIRST.—E. O. Chalfant, District Superintendent.

WOODWARD, OKLA.

Woodward Church moves on. General and District Budgets, current bills and pastor paid in full. Church debt paid in full Sept. 1. Church treated to outside coat of paint, interior redecorated by Women's Missionary Society. Enters new Assembly year clear of debt. Storehouse tithing plan adopted.—S. R. Jones, Pastor.

FLORIDA RELIEF FUND

The General Board at its recent meeting in Kansas City received word from the Florida hurricane region and voted to receive contributions from our people to assist in relief work there. The General Board will administer all money received for this purpose. Make remittances payable to M. Lunn, General Treasurer, 2023 Troost Ave., Kansas City, Mo.—E. J. Fleming, Secretary General Board.

ANNOUNCEMENTS

NOTICE—Having been appointed to the church at Everett, Wash., will our friends please address us hereafter at 1912 25th St., Everett, Wash.—D. Rand Pierce.

NOTICE—I am entering the evangelistic field and will go anywhere that God will open the door. I am an elder of the Chicago Central District.—J. S. Wallace, Carterville, Ill.

RECOMMENDATION—We desire to recommend Rev. W. A. Terry of Lorenzo, Texas, as an evangelist. He is an elder in the Church of the Nazarene and has been in the ministry nearly a quarter of a century. He has a timely message for our church and people. I have just been in a revival campaign with Brother Terry and can heartily recommend him to campmeeting and church committees. Call him and he will do you good.—Lee L. Hamric, Evangelist.

NOTICE—I am a commissioned evangelist in the Pittsburgh District, Church of the Nazarene and have held five tent meetings this summer and two church meetings in which many souls have gotten through to victory. I have some open dates and would like to get in touch with any pastor or lay member anywhere who want a revival. All I ask is expenses and free will offering.—Perry R. Rood, 2838 Overlook Drive, Huntington, W. Va.

RECOMMENDATION—I take pleasure in recommending James and Scroggins, gospel singers of Southern California. They are among the best to be had. For spiritual, winsome singing they are unsurpassed. They play the guitar and mandolin. Brother Jones is also a choir leader of much experience. They are most reliable workers and are now engaged in California and will consider engagements anywhere the Lord may lead. Address them: James L. Scroggins, 804 Hershey Ave., Monterey Park, Calif.—M. M. Summers, Pastor Church of the Nazarene, Wilmar, Calif.

WEDDING BELLS

Announcement is made of the marriage of Miss Gurtha Olin, daughter of one of our well known preachers, to Mr. George H. Rodda, who is manager

of the Big Horn Trading Company store at Crosby, Wyoming. The wedding took place at Gebo, Wyoming, July 14, in the presence of the immediate families of both the bride and the groom.

At the Church of the Nazarene, Lowell, Mass., Friday evening, Sept. 10th occurred the wedding of Rev. Russell V. DeLong and Miss Doris Mildred Gale, Rev. E. E. Martin officiating. Both bride and groom are graduates of our Eastern Nazarene College. They left for Nampa, Idaho, where Mr. De-

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Long is to be Professor of Theology and Philosophy at Northwest Nazarene College. Mrs. DeLong will be professor of the Vocal Department.

Rev. Miles M. Short and Miss Lillian Cole were united in matrimony Wednesday evening, September 22, at Grace Church of the Nazarene, Kansas City, Mo., General Superintendent Reynolds officiating. Brother Short has been connected with A. G. Crockett, now of Brooklyn, N. Y., as assistant pastor, and was with him while pastor at Denver, Colo. Miss Lillian Cole spent nine years in Africa as a missionary of our church. They are now taking the pastorate of Grace Church of the Nazarene, Kansas City.

NOTICE—I have just completed another year of successful Pentecostal evangelism, am making dates for fall and winter campaigns, and have some time that is not yet taken. Persons desiring to correspond with me regarding open dates may address me at 1350 Grace Ave., Cincinnati, Ohio.—J. L. Glascock.

NOTICE—I would like to get into correspondence with any District Superintendent who is in need of a pastor in his District.—W. H. Hudgins, Rogers, Virginia.

NOTICE—Beginning Oct. 20th I have several open dates, and will be glad to correspond with pastors of any Protestant church regarding revival or campaign work. Address me at home address: 2401 E. Douglas Ave., Wichita, Kansas, or at my next meeting, Oct. 1 to 20, care Major Melvin Calhoun, 120 W. 2nd St., Tulsa, Okla.—B. H. Edwards, Evangelist.

NOTICE—Having completed, as pastor, the three years' engagement, I again have entered the evangelistic field, ready to serve in meetings. Address, 21 N. Euclid, Pasadena, Calif.—Rev. Thos. Kedzie.

NOTICE—Having had twenty years' experience in evangelistic work as a full gospel evangelist, and feeling I could have more liberty in preaching a full gospel in the Church of the Nazarene, I have united with that holy peo-

ple and am now making my fall and winter slate for meetings and summer campmeetings. If you desire my help, address me, Sta. B, Evansville, Ind.—C. C. Davis.

PRAY for a widow in Lamar, Colo., with four little girls, who is very low with typhoid fever.—For a brother in Holtville, Calif., that he may be true and for the salvation of his children.

ATTENTION—Pastors and Evangelists of the New York District: A great District Preachers' Convention will be held at the Saratoga Church, Oct. 25-27. A strong program is being prepared. There will be special lectures to preachers each morning by a leader of our movement. The traveling expenses of the pastors will be pooled. Pastors and wives, District evangelists and District officers will be entertained free. Visitors will be furnished lodging free. Make your plans now to attend. Remember this is the only great meeting for preachers this year.—Rev. R. J. Kunze, pastor of entertaining church.

SPECIAL NOTICE—Rev. N. J. Hepburn, one of the strong preachers of our movement, after a number of successful years in the pastorate, is now entering the evangelistic work again. Evangelistic work was really Brother Hepburn's "first love," and he has splendid success in this field. His address is 612 North Ault St., Moberly, Mo., and he is ready now to accept calls for any section of the country. Churches and campmeetings will do well to secure his services.—Editor.

NO MAIL SERVICE FOR A MONTH—Before me there lies more than twenty unanswered letters, the most of them addressed to my wife. Before leaving she instructed me to open, read and answer such. But suddenly now, owing to political unrest and a little one-horse revolution in a neighboring province, our postmaster is ordered to a far-away city with no one appointed to take his place. This means that we shall be without mail service for a month or so, until the red tape of appointing a new postmaster is gone through. I mention this that you may understand any delay in getting answers from me. I may be able to send out letters by ped-

dlers or other travelers leaving this province, but of course such service is very uncertain.—Roger S. Winans, Jaen, Cajamarca, Peru, So. America.

NOTICE—To the W. M. S. of the Northern Indiana District: Please send all Society money to our own District Treasurer, Mrs. Bertha Fox, 2215 So. Jackson St., Anderson, Ind. If you are in doubt to which District you belong, write to the undersigned.—Mrs. Minn Gill, Corresponding Secretary, 2907 South "B" St., Elwood, Ind.

BORN—To Rev. and Mrs. Roy L. Hollenback, Cambridge City, Ind., on Sept. 9th a boy, Roy Leonidas Hollenback, Jr.

NOTICE—I have moved my residence from Pasadena, Calif., and am now living at 3513 Fruitvale Ave., Oakland, Calif. I will be ready for calls by the time this notice is printed, and shall be glad to hear from pastors and churches who may desire my service.—Aug. N. Nilson.

IMPORTANT NOTICE—We would call special attention to all members and visitors of Hamlin District Assembly to be held at Lubbock, Texas, Oct. 20 to 24, that you will need to notify at once Miss Lila Gibson, 1502 Ave. J, Lubbock, Texas, of your coming and whether you are male or female. Also bring your quilts, pillows and sheets for bedding. Let all pastors and churches take \$2.50 per each delegate and send it or bring it to the Assembly to help defray expenses. All members of the Examining Board be present on Tuesday morning and all undergraduates be present at 10 a. m., for your examinations. We would urge all pastors and churches see that your church goes on the HONOR ROLL which means all apportionments have been paid. Let every member of the Assembly be there on Wednesday morning. Let all local churches nearby or far removed send in beef, meats, apples, potatoes, eggs, butter and chickens and the like, for the dining room. Pray for a mighty outpouring of the Holy Ghost on the Assembly, and salvation on the city of Lubbock. Send in your church and personal reports to Rev. Mrs. Emma Erick, the District Secretary-Treasurer, at once, to Box 918, Bethany, Okla.—Allice Erick, District Superintendent, Bethany, Okla.

NOTICE—The District Convention of the Colorado-Wyoming District, will be held at Longmont, Colorado, beginning Monday night, Nov. 8th and closing Friday night, the 12th. Dr. E. P. Ellyson and wife are the special workers for this annual convention. This will be a good opportunity for our people to hear Dr. and Mrs. Ellyson. Plans are being made for the biggest and best convention ever held on this District. Please let every pastor, Sunday school Superintendent, President of N. Y. P. S. and President of Woman's Missionary Society make a special effort to be on hand throughout the convention. Write Rev. F. L. Spindler, Longmont, Colo., telling him that you will be there.—C. W. Davis, District Superintendent.

RECOMMENDATION—Owing to the condition of his health, Rev. W. P. Colvin, 108 Royal Ave., Florence, Ala., is having to resign his pastorate. This is a great disappointment to both his church and the District Superintendent. The Florence church has more than doubled in membership this year and he received a unanimous call to remain. He was making more aggressive plans for another year when the doctors told him he must get to a higher climate. I take great pleasure in recommending him to any church in need of a pastor in West Texas, New Mexico, or Arizona. He is about thirty years old and has a wife and two children. He is a good preacher and we have had no more successful pastor on the Alabama District.—H. H. Hooker, District Superintendent.

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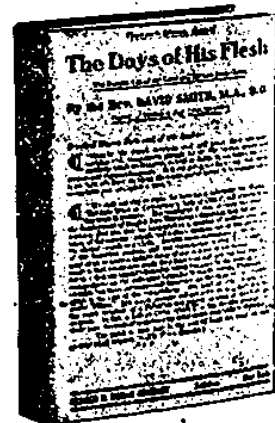
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Indianapolis, Ind.	Oct. 3 to 24
Winchester, Ind.	Nov. 7 to 21
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Barberton, Ohio	Oct. 1 to 17
Uhrichville, Ohio	Oct. 24 to Nov. 14
Canastota, N. Y.	Nov. 16 to 28
Brooms Island, Maryland	Dec. 5 to 19
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Xenia, Ohio	Oct. 3 to 17
Dayton, Ohio	Oct. 24 to Nov. 7
Marion, Ohio	Nov. 14 to 28
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C. C. AND FLORA CHATFIELD	
Sidney, Ohio	Oct. 5 to 17
Lancaster, Ohio	Oct. 19 to 31
MARVIN S. COOPER	
Hoopeston, Ill.	Oct. 11 to 31
Anderson, Ind.	Nov. 3 to 21
ERNEST CORYELL	
Hector, Minn.	Oct.
EARL E. CURTIS	
Fort Fairfield, Maine	Oct. 12 to 28
Lawrence, Mass.	Oct. 30 to Nov. 14
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Pomona, Calif.	Oct. 26 to Nov. 7
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Ashland, Ky.	Dec. 21 to 27
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Muncie, Ind.	Nov. 4 to 28
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Marshallton, Pa.	Nov. 7 to 28
E. Palestine, Ohio	Nov. 30 to Dec. 30
Lisbon, Ohio	Jan. 2 to 23
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E. Liverpool, Ohio	Oct. 17 to 31
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Parina, Idaho	Nov. 30 to Dec. 19
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Henryetta, Okla.	Nov. 14 to 28
E. Okla. District (Conventions)	Dec. 1 to 20
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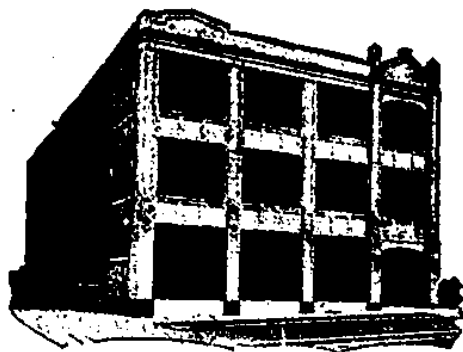


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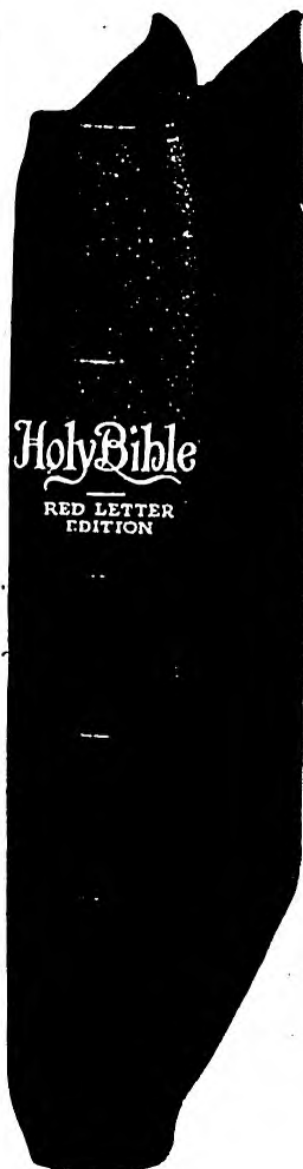
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St. Matthew 27

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

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

Christ accused before Pilate—He is crucified

A. D. 33

d 2 Sam. 17.

21.

Acts 1. 18.

will ye that I release unto you?

They said, Bâ-râb'bas.

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

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